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CATALOGUE RAISONNÉE

OF

ORIENTAL MANUSCRIPTS

IN THE

LIBRARY OF THE (LATE) COLLEGE,

FORT SAINT GEORGE.

NOW IN CHARGE OF THE BOARD OF EXAMINERS.

BY THE

REV. WILLIAM TAYLOR.

VOL. I.

MADRAS:

PRINTED BY H. SMITH, AT THE FORT ST. GEORGE GAZETTE PRESS. 1857.

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PREFACE.

In publishing the first Volume of the Catalogue Raisonnée prepared by the Rev. William Taylor, it occurs to the Custodians of these Manuscripts, that it is desirable to preface the same by some account of the several Collectors by whose researches these treasures have been brought to light, together with a brief narrative of the circumstances under which they have been deposited in the archives of this College, and are now being catalogued and described for the information of the learned world. The following Memo: has been therefore compiled.

Excluding some 300 Vols. which are understood to have belonged, for the most part, to the "old College" Library and the history of which cannot be particularly traced, the Collections are three in number, and are known as the "Mackenzie;" the "East India House;" and "Brown's."

I. The "Mackenzie" Collection is so named after the late Col. Colin Mackenzie, c.b., sometime Surveyor General of India. The following Extracts, partly from the evidence of Sir Alex. Johnston, late Chief Justice of Ceylon, before the Select Committee of the House of Commons, on the affairs of the East India Company, (A. D. 1832.) and partly from Col. Mackenzie's own letter to the same distinguished friend, written in 1817 and published in the Journal of the Royal Asiatic Society—Vol. I. page 333, will be found to afford an interesting account of Mackenzie's early career, his life and pursuits in India, and the measures he adopted in accumulating what has justly been termed "the most "valuable collection of historical documents relative to India that ever "was made by any individual in Europe or in Asia."

Sir A. Johnston—" Col. Mackenzie was a native of the Island of "Lewis; as a very young man he was much patronized, on account of his "mathematical knowledge, by the late Lord Seaforth and my late grand "father, Francis, the fifth Lord Napier of Merchistoun. He was for

"some time employed by the latter, who was about to write a life of his "ancestor John Napier, the inventor of logarithms, to collect for him "with a view to that life, from all the different works relative to India, "an account of the knowledge which the Hindoos possessed of mathema-"ties, and of the nature and use of logarithms. Mr. Mackenzie, after "the death of Lord Napier, became very desirous of prosecuting his "Oriental researches in India-Lord Scaforth, therefore, at his request, "got him appointed to the Engineers on the Madras establishment in "1782, and gave him letters of introduction to the late Lord Macart-" ney, the then Governor of that Presidency, and to my father, who held "a high situation under his Lordship at Madura, the ancient capital of "the Hindoo kingdom, described by Ptolemy as the Regio Pundionis " of the peninsula of India and the ancient seat of the Hindoo College "so celebrated throughout that peninsula from the fifth to the tenth "century, for the extent and variety of the knowledge which its mem-"bers had acquired in astronomy, in mathematics, and in every branch "of literature. My mother, who was the daughter of Mr. Mackenzie's "friend and early patron, the fifth Lord Napier, and who, in consequence " of her father's death had determined herself to execute the plan which "he had formed, of writing the life of the inventor of logarithms, resided "at that time with my father at Madura, and employed the most distin-"guished of the Brahmins in the neighbourhood in collecting for her "from every part of the peninsula the information which she required "relative to the knowledge which the Hindoos had possessed in ancient "times of mathematics and astronomy. Knowing that Mr. Mackenzie "had been previously employed by her father in pursuing the literary "enquiries in which she herself was then engaged, and wishing to have "his assistance in arranging the materials which she had collected, she "and my father invited him to come and live with them at Madura early "in 1782, and there introduced him to all the Brahmins and other liter-"ary natives who resided at that place, Mr. Mackenzie, in consequence "of the communications which he had with them, soon discovered that "the most valuable materials for a history of India might be collected "in different parts of the peninsula, and during his residence at Ma"dura first formed the plan of making that collection, which afterwards became the favorite object of his pursuit for 38 years of his life, and which is now the most extensive and the most valuable collection of historical documents relative to *India* that ever was made by any individual in *Europe* or in *Asia*."

Extracts from Mackenzie's letter to Sir A. Johnston, above referred to. "The first thirteen years of my life in India, from 1783 to 1796, "may be fairly considered as of little moment with regard to the objects "pursued latterly, as collecting observations and notices of Hindu man-"ners, of geography and history: for, with every attachment to this "pursuit, to which my attention was turned before I left England, and "though not devoid of opportunities, yet the circumscribed means of a "subaltern officer, my limited knowledge of men in power or office, "and the necessity of prompt attention to military and professional duties, did not permit of that undeviating attention which is so necessary at all times to the success of any pursuit; much more so to what must be extracted from the various languages, dialects, and characters, of the peninsula of India.

"A knowledge of the native languages in particular, which is so "essentially requisite, could never be assiduously cultivated, in conse"quence of the frequent changes and removals from province to pro"vince, from garrison to camp, and from one desultory duty to another.
"Official encouragements to study the languages of the vast countries "that have come under our domination since my arrival in *Iudia*, were "reserved for more happy times, and for those who are more fortunate "in having leisure for the purpose. From the evils of famine, penury "and war, the land was then slowly emerging, and it struggled long "under the miseries of bad management, before the administration of "the south came under the benign influence of the British Government.

"On the whole of this period, in which I have marched or wander"ed over most of the provinces south of the *Kistna*, I look back with
"regret; for objects are now known to exist that could have been then
"examined; and also traits of customs and of institutions that could
"have been explained, had time or means admitted of the enquiry."

"1796, that aecident, rather than design (though ever searching for lights that were denied to my situation,) threw in my way those means that I have since unceasingly employed, not, I hope, without some success, of penetrating beyond the surface of the antiquities, the history, and the institutions, of the south of India.

"The connexion I then formed with one person, a native and a " Brahman, " was the first step of my introduction into the portal of Indian "knowledge. Devoid of any knowledge of the language myself, I owe to "the happy genius of this individual the encouragement to pursue, and "the means of obtaining, what I had so long sought; for which purpose " an acquaintance with no less than fifteen different dialects, and twenty-" one characters, was necessary. On the reduction of Seringapatam, in "1799, not one of our people could translate from the Canarese alone; " at present we have translations made not only from the modern charac-" ters, but the more obscure and almost obsolete characters of the Sassa-" nams (or inscriptions) in Canarese and in Tamil; besides what have " been done from the Sanscrit, of which in my first years in India, I could " scarcely obtain any information: but from the moment the talents of the " lamented Borla were applied, a new avenue to Hindu knowledge was " opened; and though I was deprived of him at an early age, his example " and instructions were so happily followed up by his brethren and disci-" ples, that an establishment was gradually formed, through which the " whole of our provinces might be gradually analysed by the method thus " fortuitously begun and successfully followed so far. Of the claims of "these individuals, and the superior merits of some, a special representa-" tion has been made to this Government.

^{*} The lamented KAVELLI VENKATA BORIA, a Brähman, then almost a youth, of the quickest genius and disposition, possessing that concilatory turn of mind that soon reconciled all sects and all tribes to the course of inquiry followed with these surveys. After seven years' service he was suddenly taken off from these labours, but not before he had formed his younger brothers and several other useful persons of all castes, Brähmans, Jainas, and Malabars, to the investigations that have since been so satisfactorily pursued.

⁺ Note.—In 1817, the Madras Government bestowed on Kavelli Vencuta Lutchminh, the grant of a village near the Presidency, to be held by him and his two next heirs, in recognition of his public services.—D. F. U.

"These thirteen years, therefore, there is little to show beyond the journals and notes of an officer employed in all the campaigns of the time: first, towards the close of the war of 1783, in the provinces of Coimbatore and of Dindignl; afterwards on professional duties in the provinces of Madras, Nellore, and Guntore; throughout the whole of the war, from 1790 to 1792, in Mysore, and in the countries ceded to the Nizam by the peace of 1792; and from that period engaged in the first attempt to methodise and embody the geography of the Dekkan, attempts that were unfortunately thwarted or impeded by measures which it is unnecessary here to detail: the voyage and campaign in Ceylon may be noticed as introductory to part of what followed on my return to resume the examination of the geography of the Dekkan.

"Some voluntary efforts for these purposes had at last excited the "notice of a few friends in the field, in the campaigns in Mysore, too partial, perhaps, to my slender talents, and my ardour for the pursuit: and in 1792, after the peace of Seringapatam, I was sent from the army in Mysore, by the desire of the late revered Lord Cornwallis, with the small detachment at first employed in the Nizam's dominions, for the purpose of acquiring some information of the geography of these countries, and of the relative boundaries of the several states then assuming a new form and new limits.

"It would be tedious to relate the difficulties, the accidents, and the discouragements that impeded the progress of this design from 1792 to 1799,—the slender means allotted, from the necessity of a rigid (no doubt a just) economy; the doubts and the hindrances ever attendant on new attempts; difficulties arising from the nature of the climate, of the country, and of the government, from conflicting interests, and passions, and prejudices, both difficult to contend with and unpleasant to recollect.

"In the year 1796, a general map of the Ntzam's dominions was "submitted to Government for the first time, compiled and digested from different materials of various authorities, described in a memoir that accompanied it, and designed rather as a specimen for future correction and to show what was wanting, than to prove what was done. It

"had, however, the use of bringing the subject into one point of view; "further inquiry in 1798 and 1799 improved its supplements, and some encouragement was then held forth that induced perseverance in the design, though but little effectual assistance was given; and my removal from any share in the direction of the *Dekkan* surveys in 1806, put a stop to the further prosecution of this map. It has not, however, been neglected, and it is hoped it may yet be resumed by the revisal of the materials since collected, though on a more circumscribed scale than was once intended.

"On my return to Haiderabad in 1798, for the third time, to resume the investigations of the Dekkan geography, measures were proposed, and in part methodised, for describing the whole of that territory: and before 1799 considerable assistance was obtained from a copy of the regular Official dafter of the Dekkan, in its provincial and even more minute divisions. This has been since translated from the Persian, as well as certain MSS, of authority, which were proposed as the basis of the plan to be followed, in the inquiry and description. The Dekkan was in fact then a terra incognita, of which no authentic account existed, excepting in some uncertain notices and mutilated sketches of the marches of Bussy, and in the travels of Tavernier and Thevenot, which by no means possess that philosophical accuracy demanded in modern times.

"This plan was nearly overset at the commencement by the new war with Tipu in the year 1799; it may be satisfactory, however, to know, that the attempts then made were not without their use both in a Military light (as described more fully in Official reports), and in anticipating measures that have since been, or may still be, advantageously followed in arranging the history, antiquities, and statistics of that interesting country.

"After the reduction of Mysore in 1799, and in the arrangements "that followed, I was employed in furnishing the Commissioners with geographical information, to assist in the arrangements of the limits of

^{*} See GENTILLE's Opinion on the Geography of India. - Voyages aux Indes.

"the subject of partition. On my return to Madras, the Governor Ge"neral (the Earl of Mornington) being justly of opinion that a more
"complete knowledge of these countries was indispensably necessary
"for the information of Government, was pleased, in the most handsome
"manner, without solicitation, or any personal knowledge, to appoint me
"to survey Mysore, with an establishment suited rather to an economi"cal scale of expenditure than to so extensive an undertaking, intend"ed to be carried through a country so little known, that the position of
"some of the provinces ceded by the treaty of partition could not be
"ascertained* till this survey was carried forward, and that under pecu"liar circumstances of embarrassment.

"In conformity with my original ideas, I considered this opportu"nity favorable for arranging a scheme of survey embracing the statis"tics and history of the country, as well as its geography; and there"fore submitted a plan for this purpose, which was approved of by
"the Government. Three† Assistants and a Naturalist were then for
"the first time attached to me; yet this moderate establishment was
"immediately afterwards disappreved of in England, and a design that
"originated in the most enlightened principles was nearly crushed by
"the rigorous application of orders too hastily issued, which were
"received in India in the end of 1801, when I had, at very considerable
"hazard of my health, just completed the survey of the Northern and
"Eastern frontier of Mysore.

"How far the idea suggested was fulfilled, it is not for me to say; "from adverse circumstances, one part was nearly defeated, and the na"tural history was never analysed in the manner I proposed and expected
"in concert with the survey. The suspense I was placed in from the
"reduction of the slender stipend allotted to myself, both for my salary
"and to provide for increasing contingencies, was in itself sufficiently
"mortifying; and the overthrow of the establishment first arranged for

^{*} For instance, Hollothaira, ceded to the Mahrattas; Gadihatta, on the N. W. of Chittle-drug, mistaken for a small-part north of Kolar, in the East of Mysore; and many other instances, whence some knowledge of the country rendered a survey indispensable.

⁺ Mr. Mather, Lieutenant Warren, and Lieutenant Arthur, Assistant Surveyors; and Dr. Henne, Surgeon and Naturalist.

"the work, while other branches* were favoured in the application of the orders of the Court, the effects of these measures on the public mind and even of my assistants, all contributed to deaden and to paralyse every effort for its completion. Notwithstanding these difficulties, however, the success attending the early researches, and a conviction of its utility, induced me to persevere till 1807; the georgraphy of the provinces of *Mysore* was actually completed to the minutest degree of 40,000 square miles of territory, considerable materials were acquired for the illustration of its statistics and its history, and the basis laid for obtaining those of the peninsula at large, on a plan which has been undeviatingly followed ever since.

"Much of the materials collected on this occasion were transmitted "home in seven folio volumes, with general and provincial maps; but "it is proper to observe, that still more considerable materials for the "history of the south are in reserve, not literally belonging to the "Mysore survey, though springing from it.

"It is also proper to observe, that in the course of these investigations, and notwithstanding the embarrassments in the way of this
work, the first lights were thrown on the history of the country below
the Ghats, which have been since enlarged by other materials constantly increasing, and confirming the information acquired in the
upper country. Among various interesting subjects may be mentiondetermined to

- "1. The discovery of the *Jaina* religion and philosophy, and its distinction from that of Budd'ha.
- "2. The different ancient sects of religion in this country, and "their subdivisions—the *Lingavanta*, the *Saivam* and *Pandaram* "Matts &c. &c.
- "3. The nature and use of the Sassanams, and inscriptions on stone "and copper, and their utility in throwing light on the important "subject of Hindu tenures; confirmed by upwards of 3000 au-

^{*} In the regulations of survey of 9th October, 1810, no less than twenty military officers were attached to the quarter-master-general, exclusive of the military institution and the establishment of native surveyors under the revenue department. The results arising from those departments, compared with that of the Mysore survey, would afford the most just means of judging of the utility of either of the works.

- "thentic inscriptions collected since 1800, hitherto always over-
- "4. The design and nature of the monumental stones and trophies
 found in various parts of the country from Cape Comorin to

 Delhi, called Virakal and Maastikal, which illustrate the ancient
 customs of the early inhabitants, and perhaps, of the early
 western nations.
- "5. The sepulchral tumuli, mounds, and barrows of the early tribes, similar to those found throughout the Continent of Asia and of Europe, illustrated by drawings, and various other notices of antiquities and institutions."

Shortly after the date of this letter, Col. Mackenzie quitted Madras for Calcutta, on being appointed Surveyor General of all India. He took his collections with him, and was accompanied by the natives who had hitherto worked under him, it being his design, with their assistance, "to effect a condensed view of the whole collection, a Cata-"loque Raisonnée of the Native Manuscripts and Books, &c., and to give "the translated Materials such form, as may facilitate the production of "some parts, should they ever appear to the Public." In the meanwhile, his friend Sir A. Johnston took every opportunity of calling attention to the importance of his literary labours, in England. my arrival"—quotation is again made from his evidence before the Select Committee—"I explained to Mr. Grant, the former Chairman of the "Court of Directors, the great advantage it would secure for Oriental "history and literature, were Col. Mackenzie to be allowed by the Direc-"tors to come to England upon leave, in order that he might, with the "assistance of the different literary characters in Europe, arrange his "valuable collection of materials. Mr. Grant, with the feeling for "literature and liberality which always characterized his public and "private conduct, agreed, on my application, to propose to the Court "of Directors to give the Colonel leave to come to England, and to "remain in England upon his full pay and allowances for three years, "for the purpose which I have mentioned. No steps were, however, "taken by Mr. Grant, because in the meantime I received accounts of "the Colonel's death in Bengal." Mackenzie died in 1821, without

having had leisure to engage in the preparation of any "condensed view" of his Collections. With the sanction of the Honorable the Court of Directors, these were purchased, at the suggestion of Sir A. Johnston, by the then Governor General, the Marquis of Hastings, for £10,000 from Mackenzie's widow. The whole expense incurred by the Collector is certified by Sir A. Johnston to have amounted to upwards of £15,000.

On their coming into the possession of the East India Company, are offer was made by Professor *H. H. Wilson*, at that time Secretary to the Asiatic Society of *Bengal*, to compile a Catalogue. This was accepted by the Government of India, and in the year 1828 there was printed at Calcutta the learned and perspicuous work, known as "Wil-" son's Mackenzie Collection." The nature and object of the Professor's task will best be learnt from his own account of them—which is as follows:

"In the absence of any account prepared by the collector, the following Catalogue may be received as an attempt to convey some accurate
notion of the nature of the Collection, and a short view of some of the
principal conclusions that may be derived from its contents. It will be
necessary however in the first place to explain the circumstances under
which the Catalogue has been prepared, that no consure may attack
to the compiler for not performing more than he has endeavoured to
accomplish, or for undertaking a task, to which he acknowledges he
brings inferior qualifications, the languages of the South of India never
having been the object of his studies.

"The officer who succeeded Colonel Mackenzie as Surveyor Gene"ral, professing no acquaintance with the subject of Colonel Macken"zie's Antiquarian collections, and expressing his wish to be relieved of
"all charge of the Establishment connected with them, it became a
"matter of some perplexity how it should be disposed of, in contempla"tion of its becoming the property of the Company. As no other per"son in Calentta, was inclined to take any trouble with such a collec"tion, or perhaps so well fitted for the task, as myself, I offered my
"services to the Supreme Government to examine and report upon the

"state of the materials. The offer was accepted and the Manuscripts and other articles of the Collection were transferred to my charge. I then learned that the native agents had set to work upon the Colonel's death to make short Catalogues of the articles and books accumulated, and these were completed under my supervision. In the course of examining the Lists as well as I could, I found them not only too concise to be satisfactory, but in many cases evidently erroneous, and altogether devoid of classification or arrangement. I therefore on submitting them to the Government suggested the necessity of a careful revision, and the advantage that might be derived from the publication of the result, which suggestions were favorably received, and the present Catalogue has in consequence been prepared."

"The various languages of the Peninsula being unknown to me cacept as far as connected with Sanscrit, I had no other mode of checking the accuracy of the natives employed in cataloguing the manuscripts, than to direct the preparation by them of detailed indices of the works in each dialect. These indices were accordingly compiled and translated, and their results again compressed into the form in which they will be found in the following pages, the accuracy being verified by such collateral information as was derivable from some of the translated papers in the collection, or from printed works of an authentic character. Although, therefore, some of the details may be cocasionally erroneous, I have every reason to hope that the account of those books which I could not personally verify by perusal, will be generally correct and worthy of some confidence."

The bulk of Professor Wilson's two volumes are devoted to manuscripts in the original languages. The Collection comprised 1,568 of these, which "may be regarded as the Literature of the South of India." The numbers in each language and character are thus tabulated.

	Language.	Character.	Number of MSS
*	Sanscrit	Devanagari	. 115
*	Ditto	Do. and Nandi Nagari	. 103
*	Ditto	Telinga	205
÷	Ditto	Kanara	. 28

	Language.	Characters.	Number of	MSS.
*	Sanscrit	Tuluva	. 10	
*	Ditto	Malayalam	. 10	
-96	Ditto	Grandham	. 96	
*	Ditto	Bengali	. 2	
*	Ditto	Orissa	. 18	
*	(Of the Jainas)	Hâlakanara	. 14	
	Tamul	Tamul	. 274	
	Telinga	Telinga	. 176	
	Hâlakanara	Kanara	. 144	
	Kanara	Do	. 32	
	(Of the Gainas)	Do	. 31	
	Malayalam	Malayalam	. 6	
	Orissa	Orissa	23	
	Mahratta	Mahratta	. 16	
	Hindi	Devanagari	20	
*	Persian and Arabic.	Nashalik, &c	. 114	
	Hindustani		8	
徐	Javanese	Javanese	. 37	
*	Burman,	Burman	. 6	
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The remaining portions of the Collection are indicated in the list following: viz.

Local Tracts, i. e. "short accounts in the languages of the Dekkin "of particular places, remarkable buildings, local traditions, and peculiar "usages, prepared in general expressly for Col. Mackenzie by his native "agents, or obtained by them on their excursions."

			N_{UM}	BER.
Country.	Language.		Vols.	Tracts.
Telinga	Felinga, Cana	ra, & c	64	462
Dravira	`amil		43	358
Ceded DistrictsT	elinga, &c	• • • • • • • • • • • • • • • • • •	69	619
Mysore'I	amil and Can	ara	20	117
Canara Coast	Ditto		9	115

Country.	Language.	Vols.	Tracts.
MalayalamTan	nil and Telinga, &c	19	271
MahrattaMa	hratta	40	95
		264	2070
Inscripti	ons.		
Copies of High Tamil.		17	236
Do. Various		60	7840
		77	8076
		THE RESIDENCE OF	BOX 2727

Translations &c.

Note.—Some of these are the above local tracts "in an English dress," but the far greater portion of those Tracts "are yet to be translated."

Translations and Tracts, in loose sheets		679
Do. in Volumes	75	1480
	75	2159
* Plans		79
* Drawings		2630
* Coins		6218
* Images		106
* Antiquities (i. e. Vases, Statues, Beads, Seal	s, Rings,	
&c.)		40

The Catalogue of the whole was prepared by a short but luminous "view of the chief results of the collection, and the degree in which it "may be expected to illustrate the Literature, Religion, and History" of Southern India.

* Dated 20th February 1823.

From a letter* which Professor Wilson addressed to the Supreme Government towards the conclusion of his labours, it appears that a considerable portion of the Collection, viz. the Sanscrit, Arabic, Persian, Javanese and Burmah Books, together with all the Maps, Plans, Drawings, Coins, Images, and Sculptures—had been transmitted to England, "in two dispatches, one in "January 1823, and the other in January 1825." Seventeen Volumes

of the translations had also been sent thither. The rest of the Collection was still under his charge, and the following suggestions were made for its disposal. "I should wish, if I may be permitted, to recommend the dispatch to Europe of the remaining Volumes of Translations and the original unbound Translations and Reports. The Volumes containing copies of public papers, already amongst the records at the India House can be of no value at home, and would be advantage—ously placed with the Asiatic Society of Bengal; and the books and tracts in the Languages and characters of the South of India will be of little value in Europe, whilst they will no doubt be a most acceptable addition to the Library of the College of Madras, or the Madras Literary Society, where in the course of time it is highly probable they will be turned to good account." Whether the first and second of these suggestions were carried out or not, the Board have no means of knowing; but in

From the Secretary to Government at Fort William, dated 15th August 1828, No. 895.

accordance with the last, the whole of the Maunscripts and tracts referred to were forwarded to this Presidency, and deposited in

the College Library in the month of September, 1828.

The number of MSS, in each language has already been specified.

They are, for the most part palm leaves, and not a few of them are in

duplicate or triplicate. It may be proper to give the number in each class of literature for each language.

I. TAMUL.

I

	a. Pauranic and Legendary History	-1 1
	b. Local History and Biography	39
	c. Plays, Tales, Poems, &c. including Religious and	
	Ethical compositions	72
	d. Philology	10
	e. Astronomy and Astrology	14
	f. Medicine.	10
	g. Arts	3
١.	Telugu.	
	a. Pauranic and Legendary Literature	36
	b. Local History, Biography &c	23
	c. Poetry, Plays, Tales, &c.	

11. Telugu.	
d. Philology.	9
e. Astrology, Medicine and Mechanics	6
III. HALA KANARA.	
a. Pauranic and Legendary History and Biography	48
b. Local History and Biography	17
c. Tales, Poems, Ethical and Religious compositions &c.	18
d. Philology, Astrology, Medicine &c	16
IV. CanaraMiscellaneous	31
V. Malayalamdo	6
VI. Mahrattado	12
VII. Uriya or Orissado	23
VIII. HINDIdo	124
IX. Jain Literature.	

In Wilson's Catalogue 44 MSS, are entered. Of these those in Hála Kanara and Tamil were alone transmitted.

The nature of the Local Tracts has already been indicated. Last, but not least in importance, come the Inscriptions. "Very few of them" (Wilson. Introduction p. xx) "are translated, but the whole of them "have been examined, and abstracted and drawn out in a tabular form, "stating the object of the Inscription, the date where found, and in "whose reign or by whom Inscribed. Of three folio Manuscript Vol-"umes containing these abstracts, two have been prepared since the death "of Col. Mackenzie."

The collection had not long been in the custody of the College Board, before a proposition was made by the Secretary to the Asiatic Department of the Madras Literary Society and Auxiliary of the Royal Asiatic Society for "turning it to good account"—as may be learnt from the following Extract of the Secretary's letter to Government, dated 9th March 1830.

"I have the honor to state that a letter was last year addressed to me by Cavelly Vencata Lachmiah, a Branin who was for 30 years in the service of the late Col. Mackenzie, and employed by that

^{*} There are 18 Catalogued, the last six were not sent.

"officer as head of his Establishment for collecting Manuscripts, copy"ing Inscriptions, &c., in which Carelly Vencata Lachmiah proposed
to continue the prosecution of his master's unfinished researches, and
"to examine and arrange such Papers as were collected by him, and
having been transmitted by Bengal after his death, are now in the hands
of the College Board."

"Circumstances prevented the Society from taking any notice of this proposition during the past year, but his letter has now been brought under consideration, and the Committee are of opinion that, although, owing to the deficiency of funds, it will not be in the power of the Asiatic Department to adopt the plan proposed by Carelly Vencata Lachmiah, in its full extent; yet, that by selecting one or two subjects, and applying their whole resources to them, they may be able to extract much interesting and valuable information from the mass of papers, which now lie in a confused and utterly useless state. The two subjects with which the Committee propose commencing, are, the literature of the Jains and Inscriptions in general; and if the Government should approve of their intention, and be pleased to consign the Mackenzie Collection now under charge of the College Board to the Asiatic Department of this Society, the Committee will immediately proceed to execute their plan."

Under the orders of Government, the Collection was transferred accordingly, but it does not appear that the intention thus announced by the Society was ever carried out by that learned body.

In 1836, Mackenzie's Pandit himself made an offer to the Madras Government to continue the researches made by his late master throughout the several provinces of this Presidency, provided the Government.

vernment would seeme him from all loss and expense. He asked for two coadjutors in every district, who should make copies of inscriptions in temples and other ancient structures remaining in localities still unexplored, and for a central Establishment at the Presidency to be presided over by himself. Further, to show his competency to the task, he submitted a statement he had drawn up " of the progress of the General "History of the Peninsula of India from Ancient times, more particularly

"within these 2000 years back, illustrative of the General Researches of Indian literature collected by the late Colonel Colin Mackenzie, c.B."

This project was referred, through the Supreme Government to the Asiatic Society at Calcutta, where it was submitted to the scrutiny of the "Committee of Papers." The Committee observed in their Report, that, what was wanted was, not so much the collection of new materials, as the thorough examination of that already existing; that they had no faith in the pretensions of Carelly Venkata Lachmiah, whose "abstract" was merely based upon the summary contained in Wilson's work, eked out by sundry jejune conclusions of his own, and that they therefore

in the pretensions of Carelly Venkata Lachmiah, whose "abstract" was merely based upon the summary contained in Wilson's work, eked out by sundry jejune conclusions of his own, and that they therefore found it impossible to recommend any large outlay of public money in the way proposed. "Not" they continue, "that it is undesirable to " complete the examination of the Mackenzie papers. On the contrary, "all who had read Mr. Wilson's catalogue, will grant that to be an "object of high, of national importance. The British Indian Govern-"ment has spent a lakh of rupees in purchasing these ancient records; "to refuse the requisite aid for their examination and conversion to " public use when they are known to contain a vast store of curious and "interesting matter, would be false economy, only equalled by the case " of the Buchanan Manuscripts in Calcutta, which cost even a larger "sum, and which the Government has recorded its unwillingness to "print even free of expense, or to take a single copy of it printed by " others."

"But happily in regard to the Mackenzie Collection; such neg"lect cannot now be feared. Independent of Mr. Wilson's able sum"mary, we are aware that Captain Harkness, Secretary of the Royal
"Asiatic Society, has undertaken to translate and digest a portion of
"the Manuscripts in London, and M. Jacquet of Paris has intimated
"that the mass of the Colonel's inscriptions, to which the Honorable
"Court of Directors have handsomely allowed him free access, are to
"be included in the Corpus Inscriptionum Indicarum," upon which he
"is now busily engaged; while in Madras itself has lately appeared

* The present Editor.

† Oriental Historical Manuscripts in the Tamil Language; translated with Annotations"—by William Taylon, Missionary. 2 Vols. 4to pp. 600, Madras 1835.

"an able and zealous expositor in the Revd.

"Mr. W. Taylor, * whose previous study

" of and publication ton, the History of the

"Peninsula, eminently fit him for the task." They conclude with strongly unging the propriety of securing Mr. Taylor's services

publicly "for the thorough examination of the Mackenzie records," and of sanctioning the publication of those "which he might select as "the most valuable, either in elucidation of history or native science, "philosophy, religion, customs, &c." Mr. Taylor having expressed

From Government of India No. 682, dated 10th May 1837. Supreme Government sanctioned his employment therein for a period of eighteen months (his own estimate) and at an outlay of Rupees 400 per mensem, as remuneration for himself and his native Assistants and copyists.

The results of his labours were published by Mr. Taylor from time to time in the pages of the "Madras Journal of Literature and "Science," in a highly interesting series of Analytical Reports, the last of which will be found at P. 173 of the Journal for 1848. No action, however, was taken thereon, either in the manner suggested by the Asiatic Society of Bengal, or otherwise; a neglect which, it is to be hoped, will not be allowed to follow his present investigations.

II. The East India House collection.—This Collection was dis-

* The Collector of the third Series; Vide infra.

covered in the India House Library by Mr. Charles Philip Brown,* of the Madras Civil Service, in 1837. The Manuscripts com-

posing it are mainly in the *Telugu*, *Tamil* and *Canarese* characters, and had lain in the Library many years unexamined and unnoticed from the want of scholars in England learned in the languages current in Southern India. *Mr. Brown* formed catalogues and at his suggestion, the whole store was transferred in 1844, on the application of the *Madras* Literary Society, to the custody of that body. In forwarding it to Madras, the Honorable Court mentioned that

Despatch No. 6 of 1848. the collection was chiefly made by Dr.

Leyden, whose MSS, the Company had purchased at his death.

The Indian* career of John Leyden (to which alone there is occasion to advert here) commenced on the 19th August 1803, when he landed at Fort St. George, with the appointment of an Assistant Surgeon. It was not long before his acquirements as a linguist and a Savan procured for him the Office of "Surgeon and Naturalist to the Commissioners, who were appointed under the superintendence of Major Mack-

† Col. Colin Mackenzie from whom the first of these 'Collections' is named.

"enzie,† to survey the provinces in the Mysore" conquered from Tippoo Sultaun, in 1799. While engaged in this duty he drew up many

useful papers which he communicated to Government, "relative to the "mountainous strata which he had an opportunity of observing and their "mineral indications to the diseased, medicines and remedies of the " natives of Mysore, and the peculiarities of their habits and constitution, "by which they might be exposed to disease—to the different crops culti-"vated in Mysore and their rotation—and, to the languages of Mysore "and their respective relations." Exposure to the climate soon resulted in his being compelled to relinquish his office. He left the commission, and in search of health visited in succession Seringapatam, the Malabar Coast, Travancore and Penang. It is recorded of him, that, "in all "these journeys, and even when oppressed with sickness, he never for a "moment lost sight of the great objects of his pursuit, but turned an " attentive and searching eye to whatever was connected with literature "in the towns where he stopped, and the regions through which he "travelled. At Seringapatam, when confined by illness to his room, " he made considerable progress in the Sanscrit language, and amused " himself with translating tales from the Persic and Hindostani. Wher-" ever he went, he visited the temples and remarkable buildings on his " route, copied and translated the ancient inscriptions, and in every place " sought after materials to illustrate the history, the customs, and the " religion of the natives." His residence at Penang afforded him opportunities of prosecuting an enquiry into the peculiarities of the Malay

^{*} These particulars are taken from an interesting biography of Leyden published in 1819 (with a collection of his Poems) by the Revd. James Morton, 1819, London, Longman, and Edinburgh, Constable and Co.

race. He embodied the information gleaned in his researches in a "Dissertation on the Languages and Literature of the Indo-Chinese "Nations." This is printed in the Asiatic Researches, Vol. X. "It "contains an investigation of the origin and descent of the various "tribes that people the Malayan Peninsula and Islands, by com-"paring together, and tracing the affinity of their languages and " customs with each other, and with those of the nations more to the "westward," and is justly referred to by his Biographer as "a wonder-"ful monument of his genius and industry." From Penang, Leyden proceeded to Calcutta, where, in 1807, the publication of a learned treatise on the "Indo-Persian, Indo-Chinese, and Dekkani languages" led to his employment in the College of Fort William as Professor of He subsequently held some other appointments in Lower Hindústání. Bengal until 1811, when he accompanied Lord Minto in the expedition against Java, where his "bright and brief career," * was destined to come to a close. The occurrence is thus described. "Going out one day, " with the intention of exploring a library (at Batavia), said to contain " a valuable collection of Oriental MSS. he accidentally went into a " large low room in one of the public buildings, which had been the "depository of effects belonging to the Dutch Government, and was " also said to contain some Javanese curiosities. With fatal inadvert-"ence he entered it without using the precaution of having it aired, "although it had been shut up for some time, and the confined air " was strongly impregnated with the poisonous quality which has made "Batavia the grave of so many Europeans. Upon leaving this place "he was suddenly affected with shivering and sickness, the first symp-"toms of a mortal fever, which he himself attributed to the pestilen-

Besides Scott, Leylen counted among his friends all the most distinguished of the Great Montrel's northern contemporaries

^{*} His bright and brief eareer is o'er,
And mute his tuneful strains;
Quenched is his lamp of varied lore,
That loved the light of song to pour;
A distant and a deadly shore,
Has Leyden's cold remains!"
"Lord of the Isles."

" tial air he had been inhaling. He died on the 28th of August (1811) " after three days illness, in the thirty-sixth year of his age."

"His studies," we are informed by one * Sir John Malcolm. who knew him well, and, as an Oriental Scholar at least, was no incompetent judge, "included almost every " branch of human science, and he was alike ardent in the pursuit of all. "The greatest power of his mind was perhaps, shewn in his acquisition " of ancient and modern languages. He exhibited an unexampled " facility, not merely in acquiring them, but in tracing their affinity " and connection with each other; and from that talent, combined with " his taste and general knowledge, we had a right to expect, from what " he did in a few years, that he would, if he had lived, have thrown the "greatest light upon the more abstruse parts of the history of the East. "In this curious, but intricate and rugged path, we cannot hope to " see his equal."

His collection of MSS, which he spared neither pains nor expense to accumulate, he desired by his will might be sold for the benefit of his aged parents, who were in very humble cirumstances in Scotland. It was purchased, as above stated, by the East India Company.

No Descriptive Catalogue of Dr. Leyden's MSS, has as yet been drawn up, but lists were at once prepared by Mr. C. P. Brown in Sanscrit, Telugu, Tamil, Malayalam and Canarese, according to the language in which the original is written, and from a notice printed by

the "Madras Literary Society" in their jour-* No. 23, P. 97 of Journal of nal,* it appears that the collection numbers 2106 MSS, viz.

Language.	Character.	Number of MSS.
Sanserit	Telugu	272
,,	Canarese	446
,,	Grandham	373
,,	Devanagari	165
,,	Malayalam	41
,,	Uriya	7
	Total (Sanscrit Lan	guage)1,301

Language.	Character.	Number of MSS.
Telugu	Telugu	108
Canarese	Canarese	528
Tamil	Tamil,	56
Malayalam.	Malayalam	11
Uriya	Uriya	9
Burmese	Burmese	90
	Total (Vernacu	ılar)

On completing these lists, Mr. Brown added to the collection his own large Library of MSS. This munificent donation was warmly acknowledged by the Society in a vote of thanks, which will be found at Page 202 of their Journal of 1847.

III. Mr. Brown's Collection has been catalogued by that eminent scholar himself on the same plan as was adopted by him with the "East India House" Collection. On the authority of the entry in the Madras Literary Journal above referred to, it comprises 2,440 MSS. and it is thus, pro tanto, the richest of the three.

$oldsymbol{L}$ anguage.	Character.	Number of MSS.
Sanserit	Telugu	1,973
,,	Devanagari	16
,,	Malayalam	5
,,	Bengali	5
Telugu	Telugu	1,116
Canarese	Canarese	18
Malayalam.	Malayalam	3
Burmese	Burmese	4
	Total MSS	

To this donation Mr. Brown was continually making additions up to the date of his departure for England, in 1855.

The Collection, it will have been observed, is almost entirely in the *Telugu* character; one half of the MSS, being in the *Sanscrit* language, and the remainder in *Telugu*. Distinguished by his attainments in nearly

every other language of India, whether vernacular or classical, Mr. Brown particularly attached himself to the study of Telugu. The best years of his official life were passed in those districts where that dialect is current. He was the first who applied himself to a thorough examination of its literature, and if others shall hereafter be enabled to follow his example, it will be only by the light of those aids which he has left for their guidance.

On the eve of leaving India, their late learned colleague was induced by his friends to compile some details of his own literary life. But as this narrative was not printed for publication, the Board do not deem it proper to make free with its contents. At the same time they may, perhaps, have his pardon for extracting from it the following lists of the works published by him either as author or editor, a perusal of which will convey some slight conception of the nature and extent of his labours.

List No. I.

"A Grammar of the Telugu language: first edition, 1840—and a second edition entirely re-written and much extended.

English—Telugu Dictionary—1400 pages royal Svo.

Telugu-English Dictionary: of the same size, and in 1300 pages.

Dictionary of mixed Telugu and the language used in business: 130 pages.

This work has since been corrected and greatly enlarged in preparation for re-publication.

Telugu and English Dialogues. And a second edition of the same: with a Grammatical Analysis. These Dialogues have also been printed in Tamil and in Kannadi.

English Irregular verbs, explained in Telugu. The same in Tamil.

The Vàkyàvali; or exercises in English Idioms: translated into Telugu. Also into Tamil, and Dakhini Hindustani.

Telugu Disputations on (Mirasi) Village business: a record written about A. D. 1760—1790; with an English translation.

The Wars of the Rajas: being a record of occurrences in the Bellari district, about the year A. D. 1750.

The Tátáchári Tales; a collection of popular stories; including a portion of the "History of Hyder."

The verses of Vemana; with an English translation: printed in 1829. Several editions have since been printed without the translation.

The prosody of the Telugu and Sanscrit languages explained, 1827.

An Analysis of Sanserit prosody, printed in the English character— London 1837.

Essay on Telugu Literature: in two parts: printed in the Madras Literary Journal.

Cyclic Tables of Hindu and Musulman Chronology. [Mr. Brown refers to this valuable compendium, as the work that cost him most pains, next to his Grammar.]

An Ephemeris, shewing the corresponding dates according to the English, Telugu, Tamil, Malayalam and Mahomedan computations from A. D. 1751 to 1850, with a Chronological Table of events. Pages 600.

Memoirs of Hyder Ali and his son Tippoo: translated into English from the Mahratta.

Various Volumes translated into Telugu for Educational Societies.

List No. 11, (being new Editions with improvements.)

Three Treatises on Mirási Right: by Mr. Ellis, Col. Blackburne, and Sir Thomas Munro.

The Proverbs of Solomon and the Book of Psalms in Sanscrit metre, reprinted from the Calcutta Edition, in the Telugu character.

The Tale of Nala in Telugu (Dwipada) couplets.

The Tale of Harischandra in Telugu couplets.

The Gajendra Moxam, in Telugu metre.

The Kucheloppakyanam in mixed metres.

The Garudachalam in Telugu musical metres.

The Manu Charitra, a classical poem with commentary in Telugu.

The Vasu Charitra, ditto. ditto.

The Tales of Nala and Savitri in Sanscrit, being extracts from the Mahábhárat.

" There also remain, not vet printed :-

The Hitopadesa in Sanscrit, with a Telugu commentary.

The Pancha Tantram, with a Telugu commentary.

The Kuliyati Sauda (Poems of Sauda) in Hindustani: the only complete edition ever prepared: with a commentary written in Hindustani."

Above all, a Telugu version of the Holy Scriptures (the special work of twenty years) has been completed. Also a version of the Apocryphal books. And a Telugu Translation of the Book of Common Prayer.

These last three, it is believed, were presented by Mr. Brown to the local Committee of the Gospel Society.

In notifying to Government this accession to their MSS, the Literary Society requested that a small establishment might be entertained for From Government dated 28th the care of their Oriental Library. This was sanctioned, the Government, at the same time asking to be furnished with a Catalogue Raisonnée of the contents of the "East India House" and "Brown's" collections, similar in character to Professor Wilson's Catalogue of the Mackenzie MSS. The Society replied that the preparation of such a Catalogue would be attended with an expense far beyond their unaided means, since it would require the maintenance for the time of a special staff of Pandits and copyists, at a cost at least of Rs. 250 per mensem.

They suggested that Government should bear this outlay, and that the whole of the collections should be transferred to the custody of the College Board.

The Board were directed accordingly to accept this charge, and the Honorable the Court of Directors were referred to on the other point. The Honorable Court were pleased to sanction the proposed outlay, stipulating only that quarterly reports of the progress made should be submitted for their information.

Literary Society's journal of Mr. C. P. Brown, being much occupied with 1547, P. 211 to 215. the preparation of his Telugu Dictionaries, declined the task of supervising the formation of the Catalogues, which was then undertaken without any charge to Government by another distinguished scholar, Mr. Walter Elliot, of the Madras Civil Service.

The paramount nature of other duties proved, however, a great obstacle to the advancement of the work in his hands. After the lapse of a considerable period, *Mr. Brown*, now more at leisure, proffered his services, engaging to bring the work to a conclusion in three years.

The Honorable Court, to whom the proposition was submitted for their orders, remarked, that, considering the onerous public duties Mr. Brown had to discharge (he was then Post Master General) they could not consent to impose on him the further labour which the preparation of such a Catalogue would involve. Upon this, the Board, after consulting Mr. Walter Elliot, nominated the present Editor. The selection was approved by Government on the 14th February 1853, and Mr. Taylor entered forthwith upon his duties. On the completion of the Catalogues, which are to comprise every MSS. in the Board's Library, Mr. Taylor designs to draw up a General Preface, which those who possess the main work can have adjusted by the binder into its proper place.

The question still awaits decision—how shall this magnificent collection be turned to the best account? The Honorable Court have directed that no steps shall be taken to this end without a reference to them. The suggestion, therefore, that the interests of literature will be best advanced by publishing texts of all the chief classics prepared from careful collations of all the MSS, in the collection—will remain for their consideration. It has emanated from Mr. Walter Elliot, and is fortified by the example of the learned editors of the "Bibliotheea Indica" in Bengal.

Mr. Elliot's observations on the point are as follows. With them the present Memo, may be fitly brought to a close. "The importance of such an undertaking has long been apparent to me, and I consider it to be well worthy the patronage of a liberal and enlighted ened Government. The Tamil is perhaps the most interesting and important in a philological point of view of all the Southern dialects, and is probably the root (or at least its nearest extant scion) from which all the Southern dialects have sprung. It was highly cultivated in the time of the Pandyan and other dynastics of the South, under whose

"patronage many eminent poets and grammarians flourished, whose "works are still extant. The attention, however, formerly paid to "Vernacular literature is daily waning before the superior advantages "attendant on the acquisition of English. Few take the trouble to "make themselves acquainted with the old authors, whose writings, "rather curious than useful, do not suit the practical tastes and habits "of the rising generation. It is not too much to predict, that, in a few "years, the critical study of the classical Tamil will become wholly "neglected; and that many works only existing in Manuscript on per-"ishable Cadjan leaves or Country paper will be entirely lost."

" Λ favorable juncture is now presented for obviating the irrepara-"ble loss which would be occasioned by such a fate. A collection of "unrivalled value and extent has been placed at the public disposal; an "individual of competent qualifications" offers to undertake the task of " collation and translation at a very moderate cost; and the Government "have, on many recent occasions, evinced a disposition to encourage "such enterprizes. The task of translating portions or the whole of "the works published might be combined with the recension of the texts, "and be printed in the same volume; thus neutralizing the objection "taken to the isolated publication of such specimens. Should the Go-" vernment feel disposed to promote such an undertaking, I feel assured "the work would be hailed with interest in Europe. Let any one look " at the scanty materials with which Heeren founded that portion of his "historial researches relating to India, and the value of such a large "accession of materials will at once be apparent. It is true that nume-"rous translations and editions of Hindu authors have appeared since " Heeren's last edition was published in 1824, but these are nearly all " of Sanscrit texts relating to Northern India. The literature of the " South contains a mine hitherto almost unexplored out of India, and " affording ample materials for speculation and research by the literati

 $^{^*}$ This is in all usion to a proposal from the present editor, the $Revd.\ W.\ Taylor$, then under consideration, August 1850.

Note.—4th German edition 1824, English Translation with Supplemental Appendix No. 10 from the author dated about 1819, published in 1846.

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" of Europe, to whom such an undertaking, as that now proposed, would supply both the incentive and the materials".

(By order.)

Board of Examiners' Office, Old College, Fort St. George, March 23rd, 1858. D. F. CARMICHAEL,

Secretary.

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INTRODUCTION.

It has appeared probable that some introductory notices as to the leading Divisions in the ensuing Catalogue might prove useful, and The literature of the West, and that of the East, differ acceptable. considerably the one from the other. This work is mainly for the use of those, whose minds have been imbued with Western literature. There is danger of their receiving some shock from systems of thought so very different from their own; and possibly of unduly despising, or depreciating some matters, not well understood, but capable of becoming better understood by a little explanation. The following work was deputed to one tolerably conversant with Western theology, polemics, metaphysics, philosophy, and belles lettres; and who, by peculiar circumstances, became a student of Eastern language, and literature, at an early age: whom the stores, now becoming partially developed, have also led through a curriculum open to very few. Others have gone deeper than himself as to parts, and portions; but he may be the only one laboriously passing over the whole. Hence it has appeared that a little help may be given to the Western literati, in a way in no wise assuming, and for which real men of letters will be only thankful.

It will be his main object to pass through the saloon, and to stand by, and open the doors of the different apartments. Hints of opinions, and even of hypotheses, may appear; but nothing in excess.

The competent, and candid reader will always, not without benevolence, judge for himself; and to be aiding only to that judgment, is the object hereby desired.

Advâita, see Vedanta.

From the *Fedanta*, as ascribed to *Vyása*, which is Pantheistic, making the Deity to be the soul of the universe, Sancarachárya, head of the monasterium at Sringari, deduced his own system. He insisted that the Smrilis, or codes of law, should be an authoritative rule, as well as the *Vedas*; whence his followers are termed *Smartas*; and he drew the doctrine of Vyása to its utmost consequences. The world, and all things in it, are seen only in Deity, as an evolution of himself; all worldly objects are delusive; an appearance only; and, since the deity is diffused through all things, it follows that the soul of man is a portion of that Deity, one with that deity; undivided, inseparable; non-dual, which is the exact rendering of adváita. Knowledge, by the operation of human reason, is the highest of attainments. A man is perfect when he ventures to say "I am Para Brahm," or "I am Siva." It is a part of this system to deny moral evil; all things are necessary parts of one whole; and what is called evil, as well as what is called good, alike pertain to the Supreme-Universe. When the body dies, the soul flows into its larger self; as air, pent up in a vessel, on the vessel being opened, becomes one with the atmosphere.

It is not surprising that such a doctrine should be opposed; but the heat and animosity of the controversy might excite surprise; did we not know of the like between the Nominalists, and the Realists, in metaphysics, in Europe. The dispute is substantially one, and the same; though not drawn out to extreme consequences in Europe, till the time of Hume.

Besides the above comparison of air, and atmosphere, less perfect, but very frequent ones are—many suns seen in a vessel of water, when slightly agitated—the moon's rays divided by the branches of a tree, and appearing manifold—both optical delusions; and so is the world. The common infirmity of Eastern argument, in a mistaking comparison for proof, applies to this system, as well as to many others.

Architecture, with statuary.

On this subject these volumes are meagre. There is a little in the first volume; an old book, considered to be of value, is noted in the second volume; and there is some little matter of the kind, connected with Mackenzie M.SS, in the third.

In these there is too much of astrology, as to proper time for beignning any kind of work; and too much, in proportion, as to the measures for statues. The subject deserves a little notice beyond those points.

The architecture of towers over gateways to temples is clearly Chaldean in kind. The structure of mantapas, or Choultries of various kinds, closely resembles remains in upper Nubia, or Abyssinia; and, with the exception of the pyramidal slant, resembles remains in lower Nubia, or upper Egypt. It may be interesting to some, if I remark that I never could comprehend the construction of the great Temple at Jerusalem, notwith-standing the illustrations of Witsius, or any other commentator—till I was permitted to walk through the interior of the large Temple at Madura. I then comprehended the similitude of both at a glance. Nothing can be more remote from the drawings, and illustrations common in Europe. In the last mentioned temple the north tower was left unfinished; without the plaster figures, and the other ornaments. The simple brickwork shewed the plain Chaldean style of structure to advantage.

Besides, it seems to me that, if Bryanthadbeen in India, he would have found much to confirm his views of the *Theba* being a prototype of many buildings, customs, and rites. Not only are there annual ceremonies, commemorating the floating of the *Theba* on the waters; but many temples have large and magnificent reservoirs of water near, with stone steps, and in the centre always a navel, to represent the vessel in the Deluge. The figure is a parallelopiped basement, with flat scat at the top; pillars raised round it; and above the pillars a turreted roof of two, three, or more stories, Chaldean in style. There is a general coincidence with drawings of the ark, by Wilkinson, from drawings or sculptures in lower Egypt. And this is more likely to have been the true figure of the *Theba*, than a shed inserted into the hull of a Dutchgalliot; the formation of which, however clumsy, was very far beyond the means of the first ship builder, Noah.

As regards the pillars in Hindu temples, so many drawings of them have been published that remark is almost superfluous. The quantity of work as well as the large size of single blocks of stone wrought, are amazing: many of the minor details are pretty; but the general effect clumsy. It is yet a problem how it happens that remains of Jaina temples, and statuary, are so immeasurably superior to works of the Brahmanical Hindu class. Some of those Jaina remains are so beautiful, as to excite surprise; and the resemblance to the Grecian style is part of the wonder.

Art of Peetry.

The father of this art appears to have been Call dasa; and, in a brief work of one hundred distichs, he defined as many metaphors, with an example. A number of commentators followed. The alancaram, or rhetoric of poetry, must never be mistaken for truth. It is far more chaste, as far as I know, than the Persian style; but it is nevertheless monstruous and absurd. From the prevalence of poetry in Hindu composition, the simplicity of truth is almost always disguised. The painful result is that the Hindu mind has become familiarized with lying. Truth is insipid. Evidence loses its force. A brilliant comparison is deemed proof. It must not be forgotten that the phrenological construction of the Hindu skull is of the lower order of the Celtic, and very inferior to the broad Saxon. A thousand difficulties may be solved by this means. Desides it would seem that there is more developement of the cerebellum, and greater sensuality, than in the Anglo-Saxon formation. The poetry of the Hindus runs rampant on sexualities. Much pains have been taken in the ensuing work to give an idea, so as to preserve decency. The great works have much to compensate for occasional defects of this kind, and for the turpitude of smaller compositions.

The minor rules to which poetry must be conformed are singular. Letters are divided into classes, which are divine. Both classes and letters have their proper places. Some are propitious, some not so. A poem should always to become with a fortunate willable. In writing

diatribes, or lampoons, the reverse. If a poet wishes ill to any one he begins, and goes on with bad letters. The poet Camben has the reputation of having killed a king, by an infliction of this kind. The measures of poetry are very varied, as much so as the compositions of Horace. The sloca is the heroic measure; and it is subject to as strict rules as the hexameter. It is confined to Sanscrit. Other languages have their own measures. The Tamil venpā is as composite as the Italian sonnet. The rules of Caesura are usually just; the rhyming syllable is mostly the second syllable, of the first foot. Alliteration is very frequent.

It is desirable that the high polish of the Telugu and Tamil poetry should be better known in Europe; that so, competent judges might determine whether the high distinction accorded to Greek and Latin poetry, as if there were nothing like it in the world, is perfectly just. There remains, however, one commanding defect in most of the eastern poetry; the rhythm and sound, and ornament, are of more consequence than solidity, sublimity of conception, or even common sense. The Hindu mind cannot go beyond itself; and as more than once already intimated, it is probably defective as to the higher degrees of intellectual power.

The language of the *Vedas*, in other parts than the *Sanhitas*, is of peculiar construction; usually termed *sutras*. The heroic *slóca*, with its rules, was antecedent to *Cáli dása*. So Horace wrote the *ars poetica* and gave its exemplification; but neither Ennius, nor Virgil, owed him any obligation.

One important distinction between modern European poetry, and ancient Eastern poetry must not be emitted; which is, that the latter was not intended for quiet perusal in the cabinet, but for public recitation, as minstrelsy. Hence the great attention paid to classes of letters, and to the flowing of rounds, one into the other, without any interval, or hiatus between. Greek poetry has something of this care; but comparatively little in degree. I doubt whether the harmonious poetry even of Racine would stand the test of eastern rules, as to the uninterported flow of sounds.

Astrology.

This commanding subject, before which the entire Hindu mind crouches in absolute subjection; and which, apart from distinct treaties, run as a tissue throughout the following work—has necessarily occupied much of my thoughts. Little more than two centuries ago it was absolute in Europe. It is now despised. The European must lay down his prepossessions at the threshold, if he would study the native mind in this aspect. Looking at astrology in the abstract, I have never been able to reconcile its decisions with the government of an all-wise, and superintending Providence. And so there is derivable from works hereinafter enumerated, a very early Theology, handed down from the birth of time, which is distinguishable from the modern mythology; and at the same time, there is a Sabaism which gives an absolute rule, to the The theology is that of very ancient Hebrew doctors; the Sabaism is that of Chaldea, and surrounding nations. The two do not seem to accord; yet by the intervention of mythology, and idolatry, they work harmoniously together; and even support each other. Brahmans have lowered the ideas of deity down to stocks, and stones, which are nothing apart from their own mantras; and, becoming thus gods on earth, their dicta as to the language of the heavens are received with implicit credulity.

There appears to me to be one inferential argument which tends to explain how this state of things has come to pass; and also of some importance in itself. There is a system of astrology, still known, and, by some, followed in Europe. There is also a system well known, and generally followed in India. Both were established, as they now are, before Europeans came to India. The European system can be traced up till it was one with astronomy, and derived, with astronomy from Chaldea. Neither the Indian nor the European borrowed direct from each other. The two have differences so great as to shew that they are distinct; but they have so many, and such close resemblances, as to shew that they came from some common source. The Brahmans confessedly brought astrology to India; and, on many grounds of inference, they are supposed to have emigrated from Chaldea. That

was the parent country of both systems of astrology; and the differences are the work of time; and particularly so among the Arabians, through whom the system reached to Europe. But further, if the Sabaists from Chaldea were also acquainted with the Hebrew theology, as the traditions of their early forefathers, then they may have used their astrology to control the ignorant; and may have produced their theology as it suited themselves, diluted with pâuranic tales (like Talmudic legends) and debased by a sexual, and sensual mythology.

One use of the Indian astrology is its giving the lunar month, and lunar day of some special occurrences. Points of comparison are thus afforded; which in the course of time may lead to conclusions of consequence. I here specially point to the coincidence between the date assigned to the birth of the Vámana avatára, and the Hebrew festival of Purim; believing, as I do, that both relate to one, and the same great occurrence.

The chief difference between the Hindu, and European system of astrology, is the division of the lunar orbit, by the former, into twenty seven mansions, with a supplement; and the very great preponderance given to the moon's place in those mansions, at the time of birth. These are wanting to the European system; which, taking the ascendant as one, divides the heavens artificially into twelve houses, giving a particular import to each; and this appears to be wanting in the Hindu system. In the great importance given to the sign in the ascendant, and on the general influences ascribed to the planets, and the sign, or signs governed by each planet, both accord. There are minor differences, and agreements, on which it is needless to enlarge.

One conclusion is to myself tolerably well apparent; which is that no regeneration of the Hindu mind at large, can be effected, except by means that may alter the present deeply rooted customs, and opinions founded on Astrology.

Divination.

This art would appear to have been carried to a considerable extent: and chiefly, as in Europe, by those professing astrology. portion of this last, and the most quackish portion, relates to "horary questions," or questions put on particular occasions, to be forthwith answered by the stars. This term, "horary," has the appearance of Latin derivation, in the sense of hourly; but hora sastram is a Sanscrit name for astrology: hence the derivation may ascend higher, and may mean astrological questions. In a copy of Philostratus, which I possess, it is stated that one day when Nero was lifting a cup to his mouth he let it slip; and thunder at the same moment was heard. The instant was noted, and a horoscope formed; and it is shown that it predicted Nero's fall. That might be; but it is difficult to suppose that the heavens will reply to every idle, or impertinent question; such as a wife asking, when her absent husband will return; or a trader whether a bargain purposed will turn out fortunate. Yet they who live by quackery must give an answer; and it is generally by divination. Frequent instances occur in books of this collection, in which astrology runs on to this conclusion. And it is sometimes by seeking some obscure connexion with invisible beings; though still stopping short of magic; which has its own province. Other devices, apparently more harmless, appear. One resembles the Sortes Virgilianæ, in passages being extracted from the Rámayanam, and squares are formed bearing the like figures: the enquirer is directed to choose any square, or to puncture one at hazard. By reference to the book, the answer is given from the Rámánanam: and is deemed oracular. In other cases various answers to probable questions are constructed; and, by like contrivance, an answer is given affirmative, or negative, or equivocal.

There is an infirmity common to the human mind of so desiring to pry into futurity; but from the evidence of the ensuing catalogue it would appear, to a strong degree, to mark the native mind. It is a sign of weakness; and a sure indication of wanting a solid, and settled religious foundation.

There are, besides, modes of divination from omens, and signs; derived from animals, birds, or reptiles. The lizard, in particular, is deemed oracular, by its chappering notes, their number, and the quarter whence heard, and the day of the week when heard: as also if it accidentally fall on any part of the person, as head or hand, and according to the member. These things are parts of popular superstition not divination, for a reward, as in the case stated in the foregoing paragraph.

Dramatic.

The nátaca or drama was carried to a high degree of perfection, in early times, by Cáli dása, by Bháca bhúti, and others. It is formed, however, on other rules than the Grecian dramas. It sometimes runs on to seven, eight, or more ancas, or acts.

The drama of Sacontala would be almost perfect (bating the immorality) were the acts reduced to five, as suggested by the translator. The best dramas are all of high antiquity. The Telugu, Canarese, and Malayalam languages appear to be wanting in native dramas. The Tamil has dramas, though not of superior order; and mostly running into broad farce. A favorite subject is to ridicule the easy terms on which the pardon of the worst crimes is offered by local legends of temples, and by opposing sectaries, in rivalry. The best of the ancient dramas are translated into Tamil, and other languages. Portions of these are sometimes acted at weddings; when a nautch is given a drama is occasionally performed. Generally however, in the south of India, the drama is below contempt, as to its attendants. The original equipment of Thespis, and his company, was quite as good as any thing in, and near Madras. One reason may be the extraordinary fondness of natives for the splendid processions, and night festivals of Temples, and their ceremonies. The native mind is not intellectual: it requires the excitement of prostitutes, songs, and dances at festivals; and some gaudy display to stare at, and wonder.

The monologue drama termed *Bhanam* seems a peculiarity. It is constructed so as to be recited by one person; though containing a variety of incidents; and of course it affords scope for powers of elocution, and mimicry. The most popular of these is known as *Ammál*

bhánam; said to be written by an aged Brahman at Conjeveram. It gives a debauchee's day at the May festival there; and is severe on the temple prostitutes. Another monologue gives the complete day of a mimic Krishna at Tripeti. It is superfluous to add, that the mere toleration of such pieces marks the lowest ebb of morality.

However when it is considered that elevated, and enlightened people, down to a very recent period, countenanced every thing connected, with Drury lane, Covent garden, the Theatre Français, or the Odeon, severe censure need not to be meted out to others; so much inferior to them in science, arts, civilization, and refinement.

Erotic.

It is cause of regret that there is any occasion for this heading; but it cannot be helped, and must be borne with. There may be three degrees or stages, in such kind of works. One is in the case of tales of fiction, which may be something worse than novels tolerated in Europe. From an unwillingness to swell this genus, I have sometimes put a copy, or two copies in it, and others under Tales. Another kind is amatory poetry; love songs; chants, which have reference to Krishna; and others relating to Siva and Parvati, disguised as gipsies; with songs of figurantes, addressed ostensibly to gods, and really to kings, or courtiers. From the great prevalence of poetry, and from poetry and prose being very often in one book, I could not separate the two as to classification; and hence the "cloud messenger" comes under this heading, though the first part is descriptive; but the poet's main object was the female person; of which his description is more minute, and less modest, than is allowed to appear in the translation by Wilson. The lowest of this genus are those works, which treat systematically on the ars amoris; beyond the licentiousness of Ovid, or perhaps of any European writer; except possibly Aretin, of whose sonnets, I have seen some notice in an Encyclopedia. The distribution of women into four classes, with a number of minor subdivisions, may be harmless; but the connected descriptions are intentionally licentious; and there are other matters still worse. Books of this sort have lately been prohibited from being

circulated, by an act of the Indian Legislature. The only portion of such books, that could be of any use, would be chastened abstracts of those exterior marks of person, whereby it is known if the two sexes are suited, or not, to each other; for it is matter of ordinary remark, that many unsuitable marriages, as to person, occur; and that they are productive of domestic unhappiness. There is so little, however, to redeem the whole, that all such works might be burnt, without any damage being done to literature, or society:

A still worse kind of books are those which relate to the worship of the female energy of the universe; but such notice of these, as may be suitable, will come in their proper places.

Ethical.

Though various pieces, that come under this head, will be met with, yet their weight or value is not great. A basis of morals is wanting. To some puránas a finale, on duties, is appended, or attributed. Hence dherma is defined, as it pertains to Sâivas or to Vâishnavas; and in these are many things that may be accepted by all, as consonant with the general sense of mankind. Pieces, expressly ethical, are usually jejune. They sometimes turn on the uncertainty of life, of health, of riches, and on the limited nature, at best, of human enjoyment; and are so far, respectable. But many sentences would seem to turn on the clinquant of language; evaporating by translation. Ascetical pieces go too far; but perhaps these are more properly religious.

A classing the *Bhagavat gita* under this head may require a word or two of explanation. It contains, no doubt, passages that might be taken out, and fitted into almost any system of morals. Moreover the grand question is a moral one—whether it is abstractedly just, and fitting for relatives to butcher each other, on questions of right, and division of property; and the great sophism arrived at is, that to do so may be a duty, and even a virtue: as also of the greater value, if it can be done in a calm, collected, cold-blooded manner; and with a magnanimous contempt of all future consequences. If the anthor of this chant was the author of the entire poem, then I am persuaded he intended this

sophism—the opposite of just ethical conclusion—to be apparent from the connexion, before and after the war. With poetical justice he brings in the moans of the widows, and orphans of those slain; and especially, at the close, represents the *Pándavas*, the aggressors (though confessedly injured) as in purgatory, and the leaders of the defeated party in paradise. The fashion of taking the *gita* out of its connexion, and making it a dogmatical book; begun by *Sancaráchárya*, and others, with their commentators, has much disguised its character; especially when taken together with its mysterious, and obscure phraseology.

If this separation is to be understood as indicating an opinion that its authorship is distinct, and that it was added to the Maha bharata, in the course of time, then my view as to the intended sophism must be qualified. There is no express assertion to indicate such an addition. The whole composition is popularly ascribed to Vyása. But then, it is understood that he taught it to his pupil Váisampayana; by whom it was recited on a public occasion at the Court of Janamejaya; and it was afterwards repeated, in pâuranic form, to the sages in the Nâimisara wilderness. These considerations may sanction the idea of additions, and amplification; but the divine authority ascribed to the whole inhibits the idea of contradiction, which exists, if the sophism in question was not studied.

The translator, Mr. Wilkins, did not understand the full force of the word karma; and commentators, German, or English, have, as I think, blundered on after him. It is the hinge of Hindu theology; and, in so far as this poem is concerned, the question is whether there is moral retribution; and if so, whether it is to be cared for, when passion and interest run contrary. The language of Kryshna is in substance—"Cast off this unmanly weakness—fight—do what I tell you, as duty—worship me—those evil persons are already killed by destiny; slay them actually—and the more coolly, and calmly you can do this the better; as to fear of consequences, or moral retribution, cast that to the winds." Let the reader, in thought, put the like language into the mouth of the sanguinary Tavannes, on the massacre of St. Bartholomew's day; or into the mouth of any leading mutineer at Meerut, and other places, and its true character will become instantly visible.

The poem turns on the sublimer portion of ethics; it may be classed as ethical: though the admiration that has been bestowed on it, by some Europeans, is to me a matter of the merest wonder.

Geometry.

It may be only needful to remark that the little, which comes under this head, relates to the strict meaning of the word; that is to land measuring. I have given a few indices as to technical terms; hoping they may be useful. It is chiefly in that point of view, that these books are of any value; that is, the getting out of them good technical words, for common use, in the spoken languages.

Grammatical.

The works under this head, in the catalogue, will be found to be numerous; but chiefly in reference to Sanscrit. In this language the brief and obscure sutras of Pánini seem to be the foundation of the whole superstructure. These were amplified by Vara ruchi (otherwise Katyayana) and still further by Patanjali. In modern times the Siddhanta cáumudi, a comment on Panini is most used, from its comparative easiness. There is a comment on this comment; and very many subordinate matters; best met with in detail. There are many Telugu ticas on Sanscrit grammars; that is, verbal glossaries to the meaning, sometimes with verbal translation. As to the old Andhra language the work of Kanva appears to be lost, and the work of Nannayya Bhatt, with a number of explanatory comments, seems to be the standing, and great authority. The chief of these comments are the Bála Sarasvatiyam, and Ahobala Panditiyam, with the Appa caviyam. The result of Nannayya's work was to strain the simple, mellifluous language, so as to make it fit a Sanscrit frame.

In Tamil the native grammars, independent of Sanscrit, are more abundant. The first shaping of the language into rule (from the crude form as now spoken on the Neilgherries) is ascribed to Agastya; who has as much laid to his account, in the South, as Vyása in the North. His grammar is lost; probably it did not extend far beyond the introduction

of written characters, and a few rules. His disciple, name unknown, composed the *Tolcapiyam*, or old poem, which is the real foundation of Tamil grammar: an elaborate work, and understood by very few. This work was abridged in the *Nannúl*, which is the usual authority, now referred to; and on which many minor works have been founded.

In Canarese there are *ticas* on Sanscrit works; but I believe only one original Canarese grammar by *Késava*, entitled *sabda mani derpanam*, or mirror of word jewels.

In Malayalam there is, I believe, no native Grammar; occasioned, I presume, by the country being reckoned as one of the districts in which an impure, or provincial Tamil was spoken. The basis of the language is low Tamil: and it has assumed its form by having distinct characters, moulded very much on the grant'ha letter, and by being profusely larded with Sanserit.

The modern Dravidian languages have been made very much what they now are, by the influx of Brahmans from the North; and by their every where communicating a taste for Sanscrit additions. It so happens that many simple sentences may be expressed one way in native language; and another way with the aid of Sanscrit; and a false taste has every where caused the last to be thought the best: somewhat in the same way as the modern jargon of science, (called English,) appears to be generally preferred to the simple epistolatry style of Pope, or Swift. As to the original substratum of those languages, it may be seen in the Todar language of the hills; three fourths being vulgar Tamil; and, after rejecting European, and Arabic terms, leaving the rest to be divided between Telugu and Canarese. But the old polished Tamil is another thing: and it is to that language that the refinements of Tamil grammar have been applied. The rules in all grammars are too much adapted to poetry; so as to secure flowing, mellifluous utterance, without any hiatus of sound: tried by which rules our best English poetry would be condemned. In the present day, when utility is the object, it is needful to take the language out of fetters; and to write it as it is spoken in polished conversation.

Historical.

The amount of matter under this head, in the first and second volumes, is small; but there is a little. In the third volume there is a probability of a larger portion. The researches of Col. Mackenzie were, in a main degree, directed to this point; and though he had not the most intelligent assistants; yet a mass of information was elicited, as to the history of the Dacshin; that is the Deccan, or Southern country. The most ancient name of India, as a whole, was the Bharata kandam, which was bounded to the South by Gujerat, the Vindhya range of mountains, and Bengal. Beyond that was the Dandacāranya, or forest of Dandacan; an unknown region of romance, and monstrosity. According to the Scanda puránam, a Brahman named Agastya was the first who crossed the Vindhya mountains, and explored the far distant South. On his report, successive migrations of Brahmans, and other tribes, took place; of which the Mackenzie MSS. preserve something like distinct records. By means of those Brahmans a knowledge of letters was diffused; and public records began to exist. they were extremely distorted, and magnified. The Brahmans appear to have been most studious to conceal their real origin, and to invent a fabulous one. It is somewhat remarkable that the falsification of about nine hundred years, which Professor Wilson discovered in their books, tallies with the difference between the Hebrew and Samaritan chronology. The Brahmans appear to have used the Samaritan, as we follow the Hebrew chronology. The one is as likely to be true, as the other; since, notwithstanding the labors of Usher, Newton and others, a certain chronology of very ancient events is still a desideratum. From the immigration stated, the history of the Peninsula must be comparatively modern. All about Ráma was romance; and I dare venture to assert that Lanca was not Ceylon. The ancient states of Uchchini, Magadha, Hastinápuri, and Ayódhya (or Ougein, Gaur, Delhi and Oude) were all North of the Vindhya mountains. We find traces of sovereigntics South of the Vindhya mountains; as the Gajapatis of Cuttack, and Calinga, further South; the Chalukiyas of Kalyana, and Pándiyans of Madura. But they cannot be traced up with certainty

much higher than the beginning of the Christian era. All above that seems absorbed in the legends about Vicrámáditya, and Sáliráhana. The rise of two very important states at Warankal, and Vijayanaganam, can be fixed at about 7 or 800 a.d. and 1100 to 1200 a.d. subsequent to these two dates, the Mackenzie MSS. give a great variety of details; which have been partially published by Professor Wilson, and by my own Analysis of Mackenzie MSS. The way in which they may elucidate any given topic is shewn in my recent Memoir on the Elliot marbles. And I must repeat a distinction therein stated; which is, that the absolute non-existence of historical records, and our not being acquainted with such as do exist, are quite different propositions. It is better to suspend a judgment on the former point, until positively certain that all possible materials have been thoroughly sifted, and found to yield dust, and no diamonds.

Hymnology.

This term is used with reference to the Greek sense of the word Hymnos; as applicable to chants of a character deemed sacred, by the composers, or votaries using them. Throughout this work I have been careful to avoid certain paranomasias, not unusual among Europeans in the East; such as would have occurred if I had used the word Psalmody, in place of the above heading; though the original word is as good Greek as hymnologia. Chants ranged under this head are addressed to some form of deity; no matter whether respectable, according to our ideas, or otherwise. Where any king, or great man, is the object, the matter comes under Panegyrical, or some other heading; and I trust no further explanation is needed to prevent any association of ideas with any modern adaptation of the original word to other than classical usage.

Incantations.

This term is not employed in its worst possible sense. There are pieces under it of very dubious character; but, in general, I have ranged under this genus, such as may be precative of good, rather than imprecative of evil. The worst compositions come under other headings. Such as come under this one are distinguished from the

foregoing head, in not being always intended for chanting, or public recitation; though I am aware that the strict etymology is a chant against some one, or something. But I define, in order to avoid that literal construction. The mantra and the japá, as also long lists of names of deities when in prose, or even in verse, are not designed for public utterance. They are whispered, or muttered, or repeated in a low tone; with various gesticulations, and motions of hands, and fingers. The very ancient formule, the gayatri itself, is of this kind; and very many others are like it, as to manner of use. The reader will therefore be pleased to understand that though some doubtful pieces certainly come under this heading; yet that in general they are of medium, or perhaps good import. Worse pieces have other locations. See Magical, and Sacti worship.

Inscriptions.

It is needless to do more than state that the first, and second volumes, contain only a little matter on this head. The third will probably be very full of indices thereupon. It is likely that details may not be needed; seeing that the subject is uderstood to occupy a part of the attention of a gentleman of high Civil rank, and of first rate authority in all matters of Oriental Literature.

Lexicographical.

The leading work is the Amara Cosha, by Amrita Sinha, a Jaina; which has a number of comments; with translations into Telugu, Canarese and Malayalam. There are other lexicons, formed on fanciful principles; as words of one letter, or two letters, of words having only dual meaning, and of words of many meanings. The list of roots attached to grammar in its second division is, in effect, lexicographical. The work by Hemádri, a Jaina, is valuable. There is also a lexicon of materia medica; and others, which may best appear in detail, in the body of the work.

The Tamil Nigandu, also by a Jaina, is an old, and standard work, which survived the extermination of the Jainas, as did the Amaram; and the preservation of both is ascribed to miracle. The Tamil language is more averse from the Sanscrit, than others above specified; and it adheres to its own lexicons. Sanscrit words are profusely ad-

mitted, into the spoken language at Madras; but they are more sparingly allowed further South; and they undergo orthographical changes, making them almost new words.

There are modern lexicons and Dictionaries of all the languages above mentioned, by Europeans; but none of them have found their way into this collection. A few copies in the Library are understood to be not subject to catalogue making; but are under reserve, as private property.

Law-Smriti, or Dherma sastra.

This subject having been elucidated by able pens, will need little from me: and only as relative to the contents of the ensuing work. The first volume will contain something on this head; and the second more; the third little if any. As to the various, and minute appointments of the sacerdotal law, these run, as a tissue, through a large portion of the work; being so mixed up with other matters that it is not possible to separate They intrude upon the most delicate family matters; and authorize the Brahman to meddle with every thing. The Manu smriti, or Institutes of Menu, are obsolete in the present age. The code by Parásara, as expressly designed for the Cali Yuga, has superseded it. Of this code various fragments will occur in the following work. The code of Yaqnyaváleya is of high authority, in brief Sanscrit apothegms. The paraphrase on this code by Vignanesvara, known as the Vignanesvaryam, is a standing authority in the Southern part of the Peninsula. Of this there are various portions in the collection, including the secular law; more or less complete, and of value. The Smriti Chandrica, and the Pratápa rudriyam, also in the collection, in a state more or less complete, are of authority, and use in Telingana. Codes of most use in Bengal are not in this collection.

Hindu law, is usually divided into three Cándams, or parts, the ácharya, or sacerdotal; vyavahara, or secular; and prayaschita, or penal. Portions of each of these are in the collection; but the first prevails. The secular law goes much on the principle of the king sitting personally in judgment, with his mantri, as chief adviser; who in this branch is chancellor; while in others he is head of the privy council. Some of the rules as to witnesses, and evidence, seem very good. But the whole is for a frame-work of society very different from any thing known in

Europe. The question whether real property is "temporal or spiritual" or more properly secular, or ecclesiastical, with which law treatises open, is determined in favor of ecclesiastical: because a son acquires a right of inheritance not from birth solely, but from setting fire to the funereal pyre of his father. On this was founded one of the most solid pillars of brahmanical dominion; because one who had lost his caste, could not discharge that last duty; and, by consequence could not inherit ancestral property. The Indian Legislature has altered that law; though with attendant difficulty. This one point is enough to shew how widely Hindu and European manners differ; much more may be apparent from this brief Introduction; still more in proportion as any one dips into the work; and, by degrees, becomes somewhat acquainted with the multifarious contents.

Logical.

Though the Tark'ha sastram, is termed logic, and really is partly so; yet it differs materially from the European system, so named. As far as I am able to judge, from the pieces that have come before me, the system is related to the Nyáya system, one of the six dersanas, or schools of philosophy; and this appears to be antagonistic to the Sanc'hya system; which at one time, along with Bâuddhism, had extensive influence. The Sanc'hya philosophy has been stated to be "atheistic," and one which "inculcates materialism." Atheistic it certainly is; but if the káricas as translated by Colebrooke, and other comments translated by Professor Wilson are the best authorities, it appears to me, as far as I can understand such recondite themes-to derive the concrete universe from matter, and abstract principles, variously combined; and if an intelligent spirit were put in place of abstract principles, much would not be wrong. But it seems the express object of the system to ignore, and, in the result, to deny the existence of any such Intelligent Agent in Creation. Hence, the Tark'ha, or Nyáya system, in its various vátams, or discussions, enquires if there is any intelligent First cause; and deduces the affirmative in the same way that European theologians prove the Being of God. It further enquires if there is a material cause; and settles that also in the affirmative: which is nearly equivalent to asserting the

[&]quot; Jour: As: Soc: Bengal Vol: 9 p: 855.

eternity of matter. I suppose it to be owing to the subtileties of philosophical disquisition, in early ages, that the Tark'ha sastram has so much of a theological turn. For the rest, the system brings all things real, or possible, under three grand divisions of self-evident, or intuitive—doubtful, or inferential, or analogical—and authority, or testimony. By sabda, "the word," appears originally to be meant the védas (which Sanc'hyas' rejected); but it has come to denote all kinds of authority, or testimony.

The oldest known system divides all things under sixteen padart'has, or general categories; which are distributed among the three Cándams, or principal divisions. Much of the matter of more recent authors is occupied in contesting the accuracy of that division; and it admits only seven generalities. It is disputed whether the word earth includes gold. It is disputed whether light and darkness are distinct things, as in the old system; or only one thing as in the new system; because darkness is the mere absence of light. One constant topic of discussion is, whether an author ought, or ought not, to prefix recommendatory prefaces to any new work: usually settled in the affirmative. Moreover, the regular form of proceeding, if according to this system, is by párva pacsham, or objection, and siddhantam, rectification, or reply. This form, in European logic, is auxiliary, or supplementary only; and is rarely free from some sophism. It appears to be primary in the Hindu system.

On the whole, the Tark ha sastram does not seem so much intended for practical uses, as for mere recondite disputation; and is, so far, similar to the cobweb disputes, and discussions of the Aristotelian school-men, in the middle ages. In those ages, as among Hindus, the Civil Government and polity afforded no scope for forensic eloquence, or for addresses ad populam. The summit of prudence, and policy, was to cringe, and fawn, and flatter the despot of the day. When the human mind has nothing noble before it; no sublime aspirations to pursue; no object of high intellect to obtain; it naturally becomes sordid, or ingenious in trifles, and wastes in puerile vátams, or school disputations, those energies which, if well directed, might be useful to mankind, and honorable to the individuals concerned. We may perhaps be thankful that we live in an utilitarian age; and that our vapouring

now is in the shape of steam, and not on the questions whether the body of an angel occupies any portion of space, or whether the idea of light also includes within itself the idea of darkness.

Meritorious devotion,

Under this heading I have designated vratas, or penances of various kinds, and vrata calpas, the fruit or benefit of such penitential There is a great similarity between these, and what, in one observances. country of Great Britain, are termed "stations". However there is not so much the expiation of crime concerned—provided for by more costly appointments—as the prospective acquisition of some benefit, often There is this difference between a vow, and the vrata, that the former is conditional, "if I obtain so and so, I will give so and so, or do such or such a thing." If then the desired object is not attained the specified obligation is null: and the vow absolved. The rrata is a condition, laid down by some assumed authority, which is to be performed, and the calpa is the assured fruit; if the observance be rightly, and fully conducted. It is evident that a governing power can thus be exercised over a weak, and superstitious mind almost without limit. Some of these rratas require much time; some for months, some for years; and some for particular days to be continued through several years. A safeguard against the detection of a cheat is thus provided; for if the patience of the votary fail, and the observance break down at half way of progress, of course the promised benefit fails; and the votary has himself, or herself to blame. A majority of these observances are intended for women; whose credulity is generally greater than that of men. Thus I have often seen a woman, or more than one, at different times, walking round two trees, considered to be married, and planted, in an exposed situation, on the bund of a tank. The object of this performance on Fridays, and on Monday when new-moon day, is known to be to obtain offspring; and the result is almost sure to be accomplished, in the case of a lone woman, so publicly exposed, and for such a known object; but by means not consistent with honor, or morality. Many similar observances have like tendencies. Some are of difficult performance; such as the lighting one hundied thousand lights in a temple; or presenting the same number of

sprigs of sweet basil before a shrine of Krishna; to obtain which, at one time, would be attended with cost and great pains. It is not always necessary that the rrata should be accomplished in person: a substitute may be hired. Thus, on one occasion, seeing a man rolling his prostrate body around a small temple, on the banks of a river; accompanied with violent contortions and gesticulations; I pitied the poor man; but was told that it was a willing service, for which he was paid, by some richer and greater man. It is not needful further to enlarge on such a topic; what is stated being sufficient to give the reader a general idea of this meritorious devotion; always based on human merit; and, when rising above the lowest degree, ascending to the dogma that man may, by self imposed austerities, raise himself to the rank of divinity.

Mineral Conchology.

This heading would disappoint expectation, if not expressly limited to petrified shells, found either on the Himálayas, or in the bed of a river at their foot. Ammonites have been found at a very great height on those hills; and there can be little doubt that, in times very remotely ancient, the table land above was merely an ordinary sea-shore; with the ocean covering the dherria dhoon, and all things south of it. The deposit of shells, now become petrifactions, at the foot of those mountains is nothing extraordinary. They appear to be of various kinds, as to spirals; designated by the names of different gods; and, from the whole being assumed to have some reference to Vishnu, it is probable that they are all various species of the Linnæan genus buccinum: it being that kind of shell that Vishnu holds in one of his hands, emblematic in character; the virtues ascribed to these shells, under the term sálagráma are extraordinary; as may be seen in detail under the particulars. The gods of the Egyptians, and the people themselves, were severely lashed by Juvenal the Roman satirist, exclaiming inter alia-

"O virtuous people! whose gods grow in the gardens."

There is abundant room for the satirist on the gods of India; but pity is the kindlier emotion; and the object of the writer of these remarks is indicative merely; always leaving the reader to the benefit of his own reflexions.

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EAST INDIA HOUSE MANUSCRIPTS.



A. SANSCRIT.

a. Déra-nágari letter.

I. ADVAITA.

1. No. 2147. Adváita-tatva-retna-dipica.

This is a prose commentary on a work entitled Advâita tatva retna, or jewel of the advâita system: it is incomplete.

Investigation as to the rupa, or form, (or nature) of the jivátma (human soul) and the paramátma (Divine essence.) There is no real difference between these two. The jagat, or visible universe is (metya) a lie. By the tatva-gnánam, or knowledge of truth, the maya (illusion) of the world is removed, and beatification will be acquired. The subject is treated according to native logic, by the purva pacsha, or objections raised, and the siddhantam, reply, or over-ruling the objections. In substance the Smárta system of Sancara ácharya is taught. The leaves number 1 to 56, and 122 to 168; wanting 66 leaves in the middle. Two leaves on the mangala ráta of logic, and in Telugu letter, are prefixed. The book is of medium size, old; a few leaves damaged by breaking.

2. No. 2262. Manassólásam, or sport of the mind. In slócas, or distichs, and in ten ulásas, or essays—complete.

It is a commentary on a work entitled Dacshana-murti-ashtacam, the slocas of which are herein contained as the text, with a running comment; each sloca of the original being extended to one essay. The work is intended to illustrate, and promote the doctrine of the Saiva-védantam, or advâita system; as in the foregoing book. The title might be rendered by the term jeu d'esprit; only that the subject, and mode of treatment, are serious: complete on 17 leaves. The book is short, thin, and in good order.

II. Alchemical.

- 1. No. 2248. Two tracts, or books; both of them on mineral, and alchemical topics.
- 1.) Rasa retnacára—on transmuting mercury &c., the váta khandam; slócas. By Nitya nát ha siddha.

The 1st to the $18th\ upad\acute{e}sa$, or instruction complete, the $19th\ incomplete$.

On the properties of mercury—the sutacam or ceremony of removing evil from it, by herbs, roots, and mantras, or spells: details of its use—test of the vajram or diamond—on reducing diamond to a calcined powder, stated to possess the property, when in very small quantity, of turning much iron into silver. Purification of sulphur—of talc, of apracam (a sort of mica)—purification of copper—and of lead. Nága-bhasmam, zinc calcined to powder; these and similar matters, relative to metals; and the melting of these, or dissolving of other substances preparatory to other operations. Also on melting gold, silver, iron &c. The mode of melting the nine kinds of jewels. Throughout are scattered directions for the making of gold; 98 leaves.

2.) Another like book, on the rasa-vátam; slócas, or distichs.

On apracam, or mica—on tale, on sulphur, and the different kinds of metals; mode of melting, and purifying them. The using them when in a fluid, or melted form (pachanam) for alchemical purposes, as the making of gold &c. 13 leaves.

The book is larger than the medium size, old, and slightly damaged.

III. Almanacs.

- 1. No. 2216. Tit'hi nirnaya chandrica, rules for determining the lunar days for ceremonial observances. The work quotes from verses by rishis and munis, and, from puranas; and the filling in by slócas is by the author. Divided into prakarnas—3 complete, the 4th not so.
- Chapter 1. From the month chaitra to the end of the year, a statement of the various festivals marked in an almanac—as yugáti, Ráma-navami—upácarmam—janmashtami—sravana dradasi—Ganésa-chaturdhi—Rishi-panchami—Ananta-vrata—mahâlya-pacsha—Sárada navarátri—dîpávali—these, and other ceremonial days; the proper lunar times for their observance.
- Chapter 2. The annual funereal anniversary—the mála masam or intercalary month: what can be done in that month, and what cannot be done. The meritorious time of an eclipse—the tithi for the eleventh day's fast, both as observed by Smártas and Mádhavas: the vrata, or vow of eating, and fasting on alternate days; other times of merit—the proper times defined.

Chapter 3. Relates to the twelve ordinary household ceremonies from pregnancy and birth, up to assuming the sacred thread, by a *Brahman*; these can be only attended to on proper days; herein defined. The burning of a widow with the body of her deceased husband; various other funereal observances; and times of ceremonial uncleanness, with rules of proceeding. As far as the book goes it is complete; but more is wanting.

It has a resemblance, in part, to a tract by Raghunandana, translated by Sir W. Jones; but is much fuller; and, though intended for almanac-making, has a portion of ritual observance superadded. It is long, of medium thickness, and in good order.

2. No. 2261. Panchángam, or almanac, for the cycle year named Prajotpatti. As the 1st leaf is wanting the saca year is not known. From Chaitra the 12 lunar months complete, with the bright and dark fortnights, and the five members, or parts of an almanac, as usual. In what is termed the pît haca, or prognosticating portion, there are only 3 parts, as to the king, as to results of the winter-solstice, and the lunar mansions: in all 39 leaves.

The book is of medium size, and a little damaged.

IV. ART OF POETRY.

1. No. 2229. Sampradaya-pracásini.

By Vidya-chacraverti.

This is a tica, or comment on the kavya pracása. It has six ulásas of the first adhyáya, or chapter, complete. The 7th ulása not so, only half remaining. The letter is Nágari, and Canarese mixed. The subject is on poetry, and rhetoric, and follows the original—see the next number.

Two leaves in the *Grant'ha* letter are added; containing a list of Sanscrit books.

The whole book has 93 written leaves, and 33 blank leaves at the end; it is long, and somewhat thick, injured by worms.

2. No. 2230. Kavya pracása—Art of poetry, in mixed prose and verse.

The 1st chapter from the 1st to the 9th ulása complete: the 10th unfinished.

1st. The importance of poetry, and also on special forms, or kinds of poetry.

2d. Rules as to words. 3d. as to meaning.

- 4th. On chanting, or pronunciation.
- 5th. Definition of other technical terms.
- 6th. On the meaning of figurative terms.
- 7th. Exposition of faults.
- 8th. Description, and definition of ornamental metaphors.
- 9th. The same continued.
- 10th. On eleganeies of sentiment.

The book is short, and somewhat thick, the last few leaves much injured.

3. No. 2231. Chitra mimámsa kandana.

By Jagaát ha Pandita.

The 1st to the 11th prakerna, or section, incomplete—in prose. This is a critique, condemnatory of a comment by Appäiya dicshada on the Chandra loca of Cali-dasa.

Section 1. Faults in the opening of the book.

- 2. ,, On the upámánalancáram.
- 3. ,, Upameyogi-alancaram.
- 4. ,, Ananvaiya-alancaram.
- 5. " Smriti
- 6. ,, Rupaca
- 7. Parinama
- 8. .. Samsai
- 9. , Vranti
- 10. ,, *Uleva*
- 11. ,, Apahnodyiya ,

On all these technical points the work of *Appâiya dîcshuda* is condemned, 36 leaves. The book is of medium length, thin, and has 1 leaf broken. See 2235.

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- 4. No. 2232. Rasa nirúpana,—on poetical sentiments, metaphorically entitled Ráma-chandra-yéshóbhushana, "the famous jewel of Ráma," as being ascribed to a king. By Cachavésvara dicshada, complete in 3 parich'hedas, or divisions; on 50 leaves, chiefly in verse, but with some prose.
- 1.) Sringara-rasa nirúpana—on amatory poetry; description of the nayaca hero, and nayaki heroine; description of the ten kinds of pain, or bodily affection, as fainting, loathing of food, &c., occasioned by the passion of love. On the six rutus, or seasons of the year, and their effects, in amatory affections.

- 2.) Ashta-rasa-nirúpana—description of the eight other passions, or sentiments.
- (1.) Vira-rasa courage.—(2.) raudra-rasa cruelty—(3.) hasya-rasa risibility—(4.) adbhuta-rasa astonishment—(5.) karuna-rasa kindness—(6.) zanti-rasa forbearance—(7.) bhipadsa-rasa, causing aversion to others—(8.) Bhayancara-rasa, inducing fear terrible.
- 3.) Bhava-nirúpana description of the imaginations, or varying ideas of mind.

The St'háyi or settled, and Vyabhichara, or unsettled state of thought, as connected with action. The vibhava or preceding state of mind, predisposition, and anubhava existing state of mind; announced by signs, or words, or softly speaking; other matters are contained, as móha, and lajà-nirupanam definition of lust, and the sense of shame; and a description of amorous signs, or gestures, with their import. In illustration of all the foregoing, and of their effect in the production of good poetry, many slócas are extracted from various authors of repute; as examples of the different subjects treated in the book. It is of medium size, old, and slightly injured only at the end of a word.

5. No. 2233. Kávya-pracasica-vyákyána, another commentary on the Kávya-prácasica.

By Kamalácara Bhatta, in prose.

From the 1st to the 5th ulása; but incomplete.

- 1.) Svarupa vizésha nirnayam—the forms, or kinds of versification defined.
- 2.) Sabdu-nirnayam, on words, direct or metaphorical; suited to places.
- 3.) Artha-nirnayam, definition as to meaning direct, or metaphorical.
- 4.) Dvani-nirnayam, as to sound, intonation.
- 5.) Viyangya-sangîrna-bhéda, on variation of chant, metaphorical figures, &c.

The various rhetorical ornaments in the composition, chiefly of heroic poems; discussed by púrva-pacsha, and siddhanta, or objections raised, and answered: 84 leaves, others wanting.

The book is rather long, of medium thickness, looks recent, yet touched by insects.

6. No. 2234. Sahedya-calpa-vali.

By Ananta-guru, on the art of poetry in prose: fancifully divided into guchus or flower bunches 1—3 guchu complete, the 4th incomplete.

The subjects are,

Cavya-prayojana, use of heroic verse.

 ${\it Rasa-samanya-nirupanam}, \ {\it description} \ \ {\it of} \ \ {\it poetical} \ \ {\it sentiments} \ {\it in} \ \ {\it general}.$

Sring'ara, and others of the nine rasas; each one of them particularized.

Sabdárt'ha alancára. Tropes as to words, and meaning; the whole being matters requisite to the composition of good poetry.

The book is long, and thin; the leaves are gnawed at one end.

7. No. 2235. Chandra-lóca—on rhetoric, or the art of poetry; by Cáli dása.

This appears to have been one of the earliest works, on this subject; by one of the most celebrated poets. The book contains the mulum, or original only, in 151 slócas, complete on ten leaves. The whole is divided into one hundred alancáras, or ornaments; of which a few are here specified.

Upamánam comparison, utpróbam: ananvài agreement, parinama, other, or foreign names, vishama, irony, sarcasm, dipicà, paraphrase.

The book is of medium length, thin, injured by insects. On the general subject—See β . III. XXII.

V. ASTROLOGICAL.

1. No. 2114. *Madhaviya-samhita-kála-nirnaya*, description of times, prose.

By Vidyaranya-tirrt'ha.

Divided into prakaranas, or sections 1 to three complete the 4th incomplete.

Definition as to years—as to ayanas, or hemispheres, as to rutu or season, six reckoned; as to months; addition to the lunar months to make up a solar year; as to pacsha, the bright, and dark lunar fortnight; as to tit'his, or lunar days; on the sráddhakala or times for funeral observances, and anniversaries of them. On cycles of various kinds, reckoned from the 1st day of a year; one of 10 days; some of a longer period; described, and defined; eca-hucta-nirnaya, on eating only once a day; ratri-bhòjana-nirnaya, on eating at night, so far only: incomplete, 101 leaves.

The book is of medium length, and somewhat thick, damaged at the end, by insects, and breaking.

- 2. No. 2192. The 3d section kála-nirnayam—slócas two copies, both incomplete; one with a verbal comment in Canarese; and one with a Sanscrit prose explanation.
 - -Rutu-nirnayam, description of the six seasons.
 - Chandra-sâura-mása-nirnayam, definition of the solar and lunar years, with agreement, and variation.
 - —Adhica-mása-nirnayam—supplement to lunar months; sometimes in one month, sometimes in two or three months.
 - -Ravi-sancramana-nirnayam—the passage of the sun from sign to sign, or the 1st day of each solar month for a year; also specially the commencement of a new year: incomplete, 68 leaves in all.

The book is of medium length, and thickness, slightly touched by insects.

3. No. 2201. Jyótisham, Astrology.

Two books or portions, the first chiefly on natural astrology; the other on judicial.

1.) What may be done according to the birth nacshétra, or place of the moon at birth, and what may not be done.

Definition of the astrological yógas, or divisions of the circle.

On halos round the sun, and moon, as indicating rain &c., the result, or influence of Indra's bow, (the rainbow) according to place and time when seen; prognostics as to unseasonable rain. What days are evil, as to marriage ceremonies; proper days on which to plant trees, or to sow corn: palmistry, different as regards the two sexes. Notice of the time of first menstruation, and prognostics thence derived. The $ty\acute{aja}$ $k\acute{alam}$, or evil time as to all the planets; being $3\frac{1}{4}$ Indian or $1\frac{1}{2}$ English hours; these and similar matters, as to p'halas, or results, stated.

- 2.) Parasari-héra; slócas, with a prose Sanscrit comment.
 - -results from the opposition of planets.
 - —the age, or life-time of individuals, according to their horoscopes: the time of any one's death, as so indicated.
 - —dasa anta dasa—how long any planet's influence lasts, and inner divisions of that time, with the influence of each one.
 - -Mesha (aries) and the other signs; a brief summary as to their results, when they are lagunas, or in the ascendant at the time of

birth. These results from the horoscope, in this book, relate to the male sex alone: complete, leaves from 108 to 176.

The book is of medium size, and in good order.

4. No. 2239. Bruha-játacam; the horoscope expanded; slócas, with verbal comment in Telugu.

By Varaha mitráchárya.

From the 1st to the 10th adhyayam, or chapter.

- 1st. Rasi-sila—a definition of the measures, and positions of the Zodiaeal sign, and lunar asterisms.
- 2d. Griha yoni bheda—lords of the signs; their diverse nature and power; the sign itself appears to be personified as feminine.
- 3d. Viyóna-janma—various genera, and species of living creatures, or beings.
- 4th. Alana, on pregnancy, and its results, by the planets.
- 5th. Sutica, prognostication as to the child; from the time of its birth.
- 6th. Harishta, evils that will befal the child till its death; with the time of that event.
 - 7th. Ayudsha, the measure of life, how long.
 - 8th. Dasa, how long the good, and evil influence of different planets will last.
 - 9th. Ashtaca varga, quartiles, and other aspects of the planets, with the good, or evil results.
 - 10th. Carma jiva, how a man will subsist, or by what kind of employment he will gain a livelihood.

On 98 leaves, uncertain whether complete: except as so far.

The book is long, of medium thickness, old, injured by worms, and slightly by termites.

5. No. 2240. Section 1. Jyótisham, astrology; has no title, which might be kála nirnaya—slócas, without comment.

On the proper astrological times for various Brahminical ceremonies; as the nama carmam, giving a name; chavulam, shaving the head; the first beginning to learn reading; the putting on the sacred thread; marriage; an enquiry by 24 modes, as to the birth nacshetras of the intended pair; whether the marriage can, or cannot be celebrated.

The book is of medium size, old, and injured.

- 6. No. 2241. Two books; there is much in both of them pertaining to *ritual* and *meritorious* devotion; but as astrology is the prevailing, and governing subject, it is thought best to class them here.
- 1.) Zánti-Khanda prayogam—(extracts from) a chapter in some book, so entitled.
 - -Vyati páta, on a bad karanam (portion) in the following birthnacshétras, i. e. Visacha; aslésha; mula; jyesht'ha; uttara-shadha; purva shadha: if children are born in such a karanam, a zánti or expiation is appointed to remove evils, in each case differing.
 - -Grahana Kálam, on eclipses; a zánti to remove the evil connected with them.
 - -Róga Yucta nacshétra, a zánti to remove evil of being born in a lunar asterism, betokening disease.
 - It may be supposed that the zánti is merely precative; hoping to remove the evil by the intervention of a power that controls secondary causes; but if it be absolute the Brahmans make themselves to be superior to the heavens, as well as to their idols.
 - —Asvéta pradacshana—vrata kalpam, mode, or ceremonial of a woman walking round an arasu tree, keeping it on the right hand, in order to obtain her desires.
 - —Asveta ubanainam, putting a thread, as if Brahmanical, on an arasu tree, when 8 years old.
 - -Asveta kalyánam, on marrying the arasu tree with a Veppa or nimb; the mantra in that case used.

On feeding a thousand Brahmans; the mode of its performance.

The ceremony of marrying a second wife, and lighting anew the sacrificial fire, the first one being extinct.

If the first menstruation of a young woman occur on the new moon day, or other evil time, a $z \acute{a}nti$ is prescribed to remove the said evil.

On the different periods of the first ruta, or menstruation, results—and a $z\acute{a}nti$ to remove such results as are evil.

- Uparághana zánti, if an eclipse occur in the nacshetra of any one's birth, a zánti to remove the evil indicated.
- —Ashta griha, pancha griha, yóga zánti—if eight planets, or if five planets are together in the birth nacshétra of any one it portends great evil: a zánti to remove it.

Sancranti zánti, there is evil influence in the transit of the sun from one sign to another; if it happen in the birth nacshetra of any one a zánti to remove it.

This portion has 115 leaves, complete as extracts: it is of medium size, and slightly touched by insects.

2.) Jyótisham—astrology.

The times for the ceremonies simantam and nis-chegam, during pregnancy: and after birth of a child: nama carma, anna prasana, késa kandana, ubanáinam, chavulam or giving a name, first feeding, cutting birth hair, putting on sacred thread, head-shaving; on what nacshétras and days these ceremonies may be performed, and when not. Also to determine if a child is born on a good day, or on an evil day.

One leaf added, praise of Vayu, the god of wind.

This portion is short and thin, slightly touched by insects.

- 7. No. 2242. Jyótisham, Astrology.
- 1.) Prasna p'halam—slócas with comment in Canarese, on horary questions.

From the situation of the planets when the question is asked to determine the appropriate answer, 9 leaves; incomplete.

2.) Navamsa-maha-dasa—slócas only.

Mésha (aries) and the other twelve signs are divided each one into nine amsas, or parts; the rulers of these amsas are the seven planets (rahu and kêtu, the dragon's head and tail being left out), from the state of these amsas, with their rulers, and the signs themselves, results are determined as to any given time, leaves 41—56.

3.) Srîpati padhati vyakyánam, comment on a law selection: one Srîpati formed a compilation from various law books; on which book Góvinda suri made this commentary in the Canarese language; but relating only to the Játacam, or birth, and horoscope framed thereupon. The 1st to 4th adhyáya complete; the 5th has only 31 slócas, leaves 57—89.

The entire book is of medium size, the leaves not quite of equal length, in good order.

8. No. 2244—Siva-lik'hata-pari-bhásha.

Two copies complete, one has slócas only, and one is divided into quarter slócas or hemistichs, with astrological marks between, and noting as to what god each relates to.

A book of signs or omens, stated to be ordained by Siva, in order to determine the right times for celebrating (suba-caryam) propitious events, as marriage, taking a journey, entering on a new house, consecration of an idol, or a temple. Limited to such favorable circumstances; 28 leaves.

The book is short, and thin, touched by insects.

VI. DHERMA SASTRA—Ecclesiastical Law.

 No. 2216. Section 2. Sráddha-vidhi; on funereal observances. By Aba-stambha-muni.

This section is complete, on the varusha sraddha, or annual commemoration only; 28 leaves.

The entire book is of medium size, old, damaged by worms, and breaking.

VII. DRAMATIC.

1. No. 2224. Sacontala-nâtacam. By Cáli dása.

The drama of Sacontala; when entire it contains seven ancas or acts; in this copy the 1st is wanting, the 4th 5th and 6th are complete, the 2d 3d 7th incomplete: the composition is Sanscrit prose, and slócas, and prose in pracrüti, or common dialect, for low characters. It is deemed a master-piece; and as such was translated for, and by Sir W. Jones. The general subject is an amour of Dushmanta with Sacontala, and the birth of Bharata; who, as a sovereign, gave his name to the Bharata-versha, or Hindustan. In this copy Sacontala, is described as 12 years old, when first seen by Dushmanta, a daughter of Rhemba and reared by Casyapa, which are verbal variations from the translated drama.

The book is short, of medium thickness, very old, and extremely damaged by worms, and breaking.

2. No. 2225. Mahà-nātacam, slócas. By Bodhayanachari.

The subject is that of the Ramayanam, thrown into a dramatic form; and following the six Candams, as to divisions: but the story is abridged:—at the end is one distich of a sexual kind, addressed to Pârvati.

The book is long, somewhat thick, looks recent, and in good order.

3. No. 2226. Vyayogacya nátacam.

By Dhermacya-vidhuvan. A drama founded on destruction of Naracasura by Krishna, attended by Nareda, Indra, Jayanta, and Satyabhauma; complete. The composition is in pracriti prose, and stanzas mixed. The leaves from 1 to 13 are written in Nagari, and from 14 to 26 in Canarese letter.

The book is of medium length, thin, and slightly gnawed at one end.

4. No. 2227. Prabhóda-Chandródoya-natacam.

By Krishna-Misra-sastri.

It is a mere fragment of five leaves, from the 5th and 6th ancas, or acts; containing Sanscrit and Pracrüti prose and verse mixed. Various good and evil dispositions are personified, and introduced, with suitable language, and costume. This is advaita, and an opposite to the Sancalpa, a Vaishnava drama: this fragment without boards, is old, worm eaten, and damaged by breaking.

VIII. ETHICAL.

1. No. 2120. Bhagavat-gita—the chant of Krishna,—from the Bháratam. It contains most of the 18 adhyayas, or chapters; but with deficiencies in the midst. The work is of a metaphysical, and moral kind; teaching the vedanta system of Vyasa; which has been variously interpreted. In this copy the slócas have a tica, or running verbal explanation, in the Canarese language. The 6th section is deficient at the end; 7th and 8th wanting; 9th deficient at the beginning; 13th at the end; 14th wanting; 15th deficient at the beginning; otherwise right; 32 leaves, defective; 135 remain.

The book is of medium length, thick, old, damaged by termites, several leaves broken.

2. No. 2121. Bhagarat-gita, slócas only.

The 1st, 2d, 3d, 11th, 12th, 14th, 15th, 16th, 17th, 18th, these sections, 10 in all, are complete; there remains of the 6th section as far as the 23d slóca, the rest is wanting. There are two appendices 1) Gita-mahatmyam—1 section complete; panegyric of the gita, ascribed to Vyása, said to be from the aranti-khandam of the Scánda puranam.

2) Bhárata savitri-stóttram slócas from the Zánti parvam of the Bharatam, panegyric of some special points in the Bharatam, in all 22 leaves.

The book is long, thin, and slightly damaged.

3. No. 2122. Bhagavat-gitu vrutta. A gloss or comment on the gita.

By Vidya yeti raja bhatta—A follower of the Madhva matam, which maintains the distinct existence of the human soul. He gives an interpretation of the Bhagavat gîta, on that system: as opposed to the interpretation of the advâitas. From the 1st to the 16th Section; the 17th and 18th wanting; 83 leaves remain.

The book is long, of medium thickness, much damaged by worms, and wear.

4. No. 2123. Bhagavat gita-slocas, or mûlam (original) only, ascribed to Vyasa, as being founded on his doctrine. A panegyric of the gita is prefixed; and a large fragment of the chant itself follows: from the 28th sloca of the 3d Section down to the end of the 18th Section, right. The 1st and 2d Sections and 27 slocas of the 3d Section are wanting. In all 42 leaves remain.

The book is short, and thin, on broad talipat leaves, in good order.

5. No. 2124. Bhagavat-gîta, the original, in slócas, without paraphrase.

The eighteen sections complete on 46 leaves. As having been translated by Wilkins, detail is not required.

The book is of medium size, in good order.

6. No. 2125. Bhagavat gîta, slocas, with a running verbal comment in Canarese.

Incomplete, from the 30th slóca of the 6th section to the end; the 7th and 8th sections complete; the 9th section has only 8 slócas, does not finish; 24 leaves.

The book is of medium length, thin, the last leaf a little broken: otherwise in good order.

7. No. 2148. Sancalpa Súryódaya vyakyanam.

By Naráyana acharya—the 1st anca, or section only chiefly prose, but with some slócas; a commentary on the sancalpa súryódhya, a sort of moral drama in which the good, and evil dispositions of mankind are personified, and introduced on the stage. The comment, not being for the stage, is here classified. This work advocates the Vaishnava ystem; as there is another, and rival work on the Saiva principle: See VII, 4.

Two leaves are attached, in Canarese, on Canarese grammar, Grant'ha letter. The whole is written on 72 leaves.

The book is of medium size, slightly touched by insects.

8. No. 2208, Section 2. Njananensa vivaranam—spiritual-bridle—or literally hook that guides an elephant, slócas, with running verbal comment, incomplete.

It is a check against lust, cruelty, covetousness, and other evil dispositions.

The book is old, and much damaged.

9. No. 2237. Kamandiki nîti sāra tica. Λ verbal comment on the essence of morals of Kamanda.

By Chocknpadyayya mantri. Kamanda having composed a work on the deportment proper to all orders of men, especially the higher orders, Chocku, the teacher, turned the same into Canarese; with various illustrations. The original is quoted piece by piece; and the meaning is given in the same way:—the slócas are not given entire, but as untied. The term nirabecsha, absence of worldly, or sensual desire, is applied to the comment: that negative quality being deemed the sum of morals. This book has ten sargas, from 1 to 10; six others are wanting. The following is an index to the contents.

- 1.) On the conquest of the five senses, and on the importance of associating only with the aged, wise, and good.
- 2.) On acquiring needful, or suitable knowledge; and on the conduct becoming the four orders of celibate student, householder, hermit, and close ascetic. Also panegyric of discipline, or punishment of what is evil.
- 3.) On doing what is suitable, or decorous; in reference to rank, or situation in life.
- 4.) On the duty of kings to promote the general welfare, and prosperity of their subjects; as indirectly subserving their own interests.
- 5.) Rules as to a king, and as to obedience to him from his soldiers, or other servants.
- 6.) On examining indications as to enemies foreign, or domestic; espionage, or police.
- 7.) On taking care of oneself, and of children, and family.
- 8.) Considerations as to neighbouring powers, or kingdoms; whether greater or less, and if there be an ability to conquer them, or not.
- 9.) Counsel, in order to determine whether it is proper to make peace with an enemy.

10.) Whether to discontinue war, or to go on with it,—so far only—121 leaves, incomplete.

The book is rather long, somewhat thick, and has leaves broken, or touched by insects.

IX. GRAMMATICAL.

1. No. 2160. Sabda kásica vivaranam vyakyanam.

A commentary on a work entitled Sabda kásica vivaranam, Jaina book. By Bhodi-satva-dési acharya-jinéndra.

A fragment 1st chapter 1st section complete, the 2d section incomplete. On the various kinds, and properties of letters; on sand-hi, or the coalition of vowels, and of consonants;—and other grammatical matters, as far as the book goes: the writing is small and close, and the quantity considerable, on 70 leaves. The book is long, of medium thickness, on broad talipat leaves, very old, and much damaged by worms, and breaking.

2. No. 2161. Siddhanta Câumudi—Grammar.

By Bhattógi-dicshada, Sutras, or abstruse sentences, with a paraphrase in prose.

- 1.) Saungnya parich'hedam—on the kinds of letters, and words.
- 2.) Acha sandhi—on the coalition of vowels.
- 3.) Hal-sandhi—on the union of consonants.
- 4.) Visarjanya-sandhi—final aspirate how treated.
- 5.) Swāti-sandhi—union of the seven eases.
- 6.) Achanta, nouns ending in vowels, their genders, masculine, feminine, and neuter. The book does not enter on the nouns ending in consonants. Two or three leaves, in the midst, are wanting: otherwise the book would be complete. Two or three extra leaves have some opening slócas from the Chandrica-loca, on rhetoric, by Cáli-dása. In all 42 leaves. The book is of medium size, in tolerable order: the leaves not of equal lengths.
- 3. No. 2162. Sidhanta Caumudi.

By Bhattóji dicshada, Sutras and prose comment, incomplete.

On the different kinds of letters and words; on foreign words; the coalition of words ending in vowels, and in consonants. The treatment of the *visarga*, or final aspirate; and on cases of nouns: chapter on words, the genders of words ending in vowels from a to 1—unfinished—written leaves 24—blank 25.

The book is of medium size, thin, touched by insects, and bitten off at the ends.

4. No. 2163. Prayoga-vivaranam—a manual in detail, otherwise Vara-ruchi-vyākyanam—a commentary on Vara ruchi's grammar.

Some prefatory slocas, stating the contents—the sutras and Vritta, or comment.

Ashta vidhi tatpurusha, 8 kind of collocations, persons of verbs.

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Sapta vidhi karmadhàri 7

Sapta vidhi bahu vihi 7

Dwi vidhi—Dwi guhu 2

Chatur vidhi dvandvam 4

Dwi vidhi avvayavam 2
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Pancha prayògas 5 manuals, or praxis on verbs.

On 26 leaves, incomplete. The book is of medium length, thin, old, and very much damaged by worms.

5. No. 2161. Pānini-vyākarna, Grammar by Pānini. The original sutras of the oldest grammar, with a vriitta, or paraphrase.

In the branch termed tinguntam, relating to Verbs, on the bhuta past tense, bhavishut future, and vartamana present tense. The pancha prayoga or five uses of nominative or subject, object, active, neuter, and bhavé passive. Also forms of dhatus, or roots; and the mode of forming the various parts of the verb from the root. Incomplete; wants the beginning, and the ending: 32 unconnected leaves remain.

The book is of medium size, but nearly destroyed by worms.

6. No. 2223. On Grammar.

On the declension of nouns, ending in vowels and consonants, and in the three genders; with a list of *dhatus*, or roots of verbs.

The book is long, medium as to thickness, old, and touched by insects.

7. No. 2267—Pracrüti manjeri, garland of colloquial speech—Sutras in Sanscrit, with a comment, Chapter 1 to 4 complete, and only a little of the 5th left incomplete.

The mode of turning Sanscrit or perfect words, into Pracrüti, the low, or colloquial dialect. Some letters are altered in the middle, some in the termination—exemplified; and also the mode of declining nouns, as to eases, in the low dialect, 10 leaves: one of which has $\frac{1}{8}$ broken off; the book is long, and thin.

A translation would be useful.

X. Hymnology.

1. No. 1715. Havi-kirtana.

Chiefly by Purandhara-dasa, a few chants by others: Hymns to Vishnu, or Krishna. The letter is Nagari; but the language mostly Canarese padyas, or stanzas: it is rare to find this language in Nágari letter.

The book is short, thin, and a little damaged.

2. Vishnu sahasranáma stóttra—slócas only, from the anusasníca chapter of the Bháratam.

The 1008 names of Vishnu, in daily use among Vaishnarus; complete on 8 leaves.

Appended are two *slócas* from an Octave, on the emblem of *Siva*, on a smaller leaf. The book is short, thin, on broad talipat leaves, in good order.

- 3. No. 2134. Eight tracts put together.
- 1.) Dwa trimsati aparadha stóttra, said to be from the Varaha puránam. Hymn to remove any unintentional fault, as to omissions in sacerdotal services; of which faults thirty-two kinds are specified.

Also Sataparādhara stóttra, from the Garuda puránam, the like subject; but relating to one hundred kinds of faults, by omission.

- 2.) Ganga stóttra, 3 hymns complete, one by Valmica, one by Jaya deva, and one by Ganga muni: panegyric of the Ganges personified, on 4 leaves.
- 3.) Tarjani pramánanam with various stottras.

As a mark of a votary, the name of Ráma is inscribed on a double ring, worn on the forefinger; the weight, whether of gold or silver, and other adjuncts, described.

Panegyric on Sira, Dūrga, Vishnu, Vyasa, and the tulusi carucham, or charm, with panegyric as to the herb basil, sacred to Krishna; this last from the Brahmanda puranam. Also 108 stanzas panegyric of Tripeti, and on giving the sacred thread in charity to Brahmans.

The foregoing three tracts complete are on 19 leaves.

4.) Sira carucham stóttra—said to be from the Scanda puránam, complete.

This combines praise, with a charm for protection

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- -Aditya-stottram, praise of the sun, with homage, through 108 names, incomplete.
- -Garudu-cavucham, charm for safety against snakes, complete.
- -Indraeshi stóttra, praise of a female deity, on the female energy (or sacti) system; incomplete.
- Sarasvati stóttra—praise of the goddess of speech, or learning; complete.
- -Ryshi panchami vrata calpam-complete.

A ceremony, by women, in honor of *rishis*, to obtain any desired object; in the *Bhadrapada* month. This section (4) occupies 25 leaves.

(The following are in the Telugu letter.)

5.) Raghu nat ha pancha retnum—five slócas on Ráma complete—two ashtacas, or octave verses on Krishna—complete. One octave on Sudarisana, the discus of Vishnu. Rama carucham, a charm to secure the protection of Rama, complete.

This section occupies 10 leaves.

- 6.) Surya stuti—praise of the Sun.
 - (By Vasishta) at the beginning 4 slocus are wanting.
 - -- Krishna ashtóttra-sata nama-stóttra, praise of Krishna by 108 names; complete, 6 leaves.
- 7.) Vencatesa stóttra—praise of Vishnu at Tripeti, complete.
 - —Sita Rama sangirtana—hymn to Ráma, and his consort, complete, 7 leaves.
- 8.) Aditya hrydayam—" heart of the Sun"—praise of it, said to be from the Yuddha candam of the Ramayanam, complete; 3 leaves.

This book is composed of leaves of various length; is rather thick, section 4, 5, 6, injured by termites; the rest in tolerable order.

4. No. 2176—Savuntariyalahari.

By Sancaracharya, 100 slocas complete, with tica, or comment, entitled Fidran manoramaii.—Praise of Bhavani, or Parvati, beginning from the head, and noting each member down to the feet, in an ornamental panegyric; the comment also complete: the whole on 57 leaves. The book is long, and of medium thickness; in the middle touched by insects.

- 5. No. 2177. Three suhusranámas.
- 1.) Siva sahasranáma-vali.—The 1008 names of Siva, used in daily homage.
- 2.) Vishnu sahusranāma vali. The 1008 names of Vishnu: of like daily usage.
- 3.) Vishnu sahasránáma-stóttra.—The like in the form of slócas, and of praise. The three complete on 29 leaves.

The book is long, of medium thickness, very old, and very much damaged by worms.

- 6. No. 2182. Three sahasranámas.
- 1.) Nrisinha-sahasranáma-vali, a detail of the 1008 names of the man-lion Avatára of Vishnu used in homage, complete.
- 2.) Maha Ganapati sahasranáma stóttra, in the form of slócas with praise, complete; 1008 names of Ganésa, said to be from the Padma puránam.
- 3.) Vināyaca-sahasranáma vali—a list of the 1008 names of Ganésa used in homage, complete. The whole occupies 32 leaves, and properly forms two different books; 1) rather long, thin, and slightly damaged, 2) 3) medium length, thin, touched by worms.
- 7. No. 2184. Gadya treyam. Three prosaic panegyrics.
- 1.) Vâicont'ha-gadya, praise of the temper, or disposition of Vishnu in Vâicont'ha, his paradise; complete.
- 2.) Suranagada-gadya. The writer states that the god whom he addresses (Vishnu) is to him wife, and children, father, and mother, every thing; and casts himself on the god's protection, asking for his care.

The book is of medium length, thin, and slightly injured by worms, and breaking.

- 8. No. 2186. The two first sections.
- 1.) Vinayaca-ushtóttra-satanáma; slócas said to be from the Scán-da puránam, told by Siva to Uma, praise to Ganésa, founded on his 108 names; briefer form than the 1008.
- 2.) Vináyaca-dwadasa-náma-stóttra—praise founded on 12 names of Ganésa, thrown into the form of mantra, for prayer, or invocation, complete; for the purpose of averting sudden death, and of acquiring what is desired; usually termed ishta siddhi. These form only a part of the entire book, See XIX.

- 9. No. 2188 Four stóttras.
- 1.) Narayuna-ashtóttva-sata, 108 stanzas in praise of Vishnu, as Nāráyana; said to be from the Varáha puránam, incomplete.
- 2.) Paschama-Rangha-nāt'ha stóttra, Praise of the form of Vishnu at Seringapatam; said to be from the cshétra-khandu of the Brahmánda purúnam, complete.
- 3.) Naráyana-hrudayam, "Vishnu's heart," praise with invocation of Lacshmi and Vishnu, complete.
- 4.) Maha Lacshmi hrydaya-stóttra, complete; prayer, with invocation, to Lacshmi. In all 18 leaves.

The book is of medium length, thin, and in good order.

10. No. 2193. Vishnu-sahasvanáma-vali.

List of the 1008 names of Vishnu, in the form of slocas, with praise; complete, 17 leaves: said to be from the anusasnica-parvam of the Bharatam.

The book is of medium length, thin, slightly damaged by worms, and breaking.

- 11. No. 2199. Vishnu-sahasrananà vali, as in No. 2193, from the same source; incomplete, the book is rather long, thin: the leaves broken at the ends.
- 12. No. 2200—Four tracts.
- 1.) Mahimna stóttra, praise of Siva.

By Bhatta-Pátácharya, 38 Slócas complete; the 1st leaf $\frac{1}{2}$ broken off.

- 2.) Búláshtacam, an Octave complete, concerning Parvati; so named from each slóca ending with the word bálā—a name, or title of Parvati.
- 3.) Indracshi stottra, praise of Isvari or Parvati, complete.
- 4.) Pàndava Gita, 84 slócas, complete. The writer of this chant represents the Pāndavas, the Kāuras, Brahma, Indra, Siva, Parvati, Náreda, Dróna, Bhishma, Drāupadi, Kont'hi, Gandhári, as all agreeing to declare that there is no beneficence superior to that of Hari (or Vishnu); the memory of Hari's form is the highest devotion: by that meditation all sins are forgiven, and beatitude superadded. In this way they render praise to Vishnu: something extra sectarial.

The book is of medium size, on 22 leaves complete; damaged by worms

- 13. No. 2204—Four tracts.
- Mangalushtacam, 9 slocas complete.
 By Vadi rája.
- 2.) Mangalashtacam, 9 slócas complete.

By Cáli-dása, an epithalamium, usually sung on the occasion of marriage ceremonics, and of processions of the idol with dásis: this chant mentions the names of deities, hills, rīshis, rivers; and praises the chief among them.

- 3) Dhavani stóttram—properly praise of the earth-goddess; but chiefly of Vishnu, conjoined with a panegyric of Bhúmi dévi.
- 4) Páta Cshayam, mode of measuring by the shadow of any object; one slóca in praise of Parvati; and one or two others; astrological in reference. This section is in the Telugu letter. In all 20 leaves.

The book is short, thin, not damaged.

14. No. 2222. Krishna-kárnámrita, melody of Krishna.

By Lila-suca-yogi, three saturas of 100 stanzas each complete.

The poet fancies Krishna's appearing to him under various forms, as narrated in the legends concerning that personage; such as playing on the flute, amusing himself with Gopis; and in various other circumstances; and founds on each case stanzas in praise. The work does not come under the crotic class; but is considered to be of the mystic order, quantum valeat.

The book is of medium size, thin, and in good order.

- 15. No. 2255. Vāishnava stóttras, slócas and prose.
- 1.) Abhiti stavam, by Vedantācharya, devotional, or rather ascetical, stanzas on Rangha-nat'ha. Abhiti is want of fear; that is, devotional firmness, or confidence, 28 slócas complete.
- 2.) Bhagavat-dhyana-sóbana, a ladder, or steps to the meditation of deity—12 slócas complete. By the same, to the same god.
- 3.) Gópála vimsati slócas, there should be twenty: but the piece is not complete. Praise of Krishna.
- Prat hana panchacam, 5 slocus in praise of Bhásyacara, or Rámanúja; an áluvar of Vishnu.
- 5. Raghu vira-gadya

By Vedantácharya, a very brief epitome, in prose, of the contents of the six Candams of the Ramayanam.

6.) Nyasa dasacam.

By the same, devotional on Rangha nat'ha; incomplete.

7.) Garuda-panchasata, slócas incomplete.

Praise of Garuda, the bird of Vishnu.

- 8.) Varada raja panchasata, slócas, incomplete. Praise of the form of Vishnu at Conjeveram.
- 9.) Vishnu stuti, slócas, not complete; a paraphrase of the meaning of the pranava or mystic O'm.
- 10.) Vēla-puri vishya gadya, a prose account of Vellore, and praise of the ruler named Késa vēsa rája, a description of the town &c. complete.

From 7) to 10) the author's name is not stated. There is grant'ha writing mixed up, in a general way, throughout, with the nagari letter; but no one of the tracts is exclusively written in that letter.

16. No. 2260. Two books.

1.) Rama-karnámrita, melody of Ráma.

A description of *Ráma's* high qualities, by a devotee, the author's name wanting: 62 slócas incomplete, 15 leaves nágari writing.

2.) Krishna karnamrita, 45 slôcas incomplete; 11 leaves Telugu writing.

Sec 14 No. 2222.

XL INCANTATIONS.

- 1. No. 2136. Section 2, Mantras.
 - -Sarya cavucham, slocas, incomplete, from Krishna to Arjuna; praise of the Sun; with a spell to ensure its protection.
 - -Panchaeshara mantra, charm of five letters with detail.
 - -Ráma mantram, to secure aid from Ráma.
 - —Bhasma dharana-mantram, a spell used when putting on marks with sacred ashes: the three last complete: in all 24 leaves.

This book (tied up with the *Devi mahatmyam* see XXI) is of medium length, and thin.

2. No. 2180. Various mantras, with some stattras; Siva cavucham; praise to Siva, with spell for protection, in body and soul, Grantha

letter. Hanumanta-mantram, a spell directed to Hanuman for sight and strength.

Nrisinha cavucham Praise with spell to secure the protection of Hanumanta cavucham Vishnu and Hanuman.

Bháirava stóttra
Mahimna stóttra

Praise to different forms of Siva.

Kálágni rudra upanishuda mantra destructive in object.

Vibhūti-mantram, used with sacred ashes.

Lacshmi, Náráyana, Aditya, and various other small mantras.—Some Tamil védanta writing, on the back of the 1st leaf; in all 25 leaves.

The greater part of the book is written in the $Nandi\ n\'{a}gari;$ ruder than $D\'{e}vu\ n\'{a}gari;$ but not so old as the Tibetan form, used in some inscriptions.

The book is long, thin, injured by worms, and breaking.

- 3. No. 2187. Five tracts containing mantras, with some stóttras.
- 1.) Vrihaspati-griha-stottra-mantra, a charm, or spell, named after the planet Jupiter. Some technical words are used, such as ādi-dēvata, first deity: prata-devata other deity, and pratyádi-devata other first gods. Mantras, or Cabalistic letters, are written in yentras, geometrical figures of various forms, and named after the nine planets. There is an artificial mode of reckoning; the planet itself, the subordinate, or attendant planets, and various relations to other planets. There are many variations with respect to the sun and moon, as being deemed the principal ones. The whole is artificial, and too intricate to be understood without an express, and careful study, which I could not give to it. The whole does not seem to be based on what Hindus know of Astronomy; but has modes of reference to magic, with its ceremonies: mazes in which those concerned may lose their way; and into which a passing enquirer may not enter.
- 2.) Ashtácshara mantra, the Váishnava eight lettered charm O'm-ná-rá-ya-na-ná-ma-ha, with details.
- 3.) Dhuti-Vámana-stóttra, praise of the incarnation of Vishnu, as a dwarf-giant.
- 4.) Dáttatrégu stóttram, Vâishnava in kind; praise of a subordinate impersonation of Vishnu, mentioned in the Bhágavata.
- 5.) Náráyana verma, praise of Vishnu taken from the 8th section 8th book of the Bhágavatam. There are a few others; such as the

Hayayriva, Ganapati, and Gópila mantras; they are written as if connected with 5.) The whole on 32 leaves complete. 1) is written in Canarese letter, but the larger portion, being in nágari, is classed here.

The entire book is of medium size, injured by worms, with two leaves broken.

XII. LEXICOGRAPHICAL.

1. No. 2165. Náma lingána sássanam. A lexicon known as the Amra cosha.

By Amritu Sinha.

This book contains three Candams, or sections—the mulam, or sloeas only; without verbal comment.

From sverga varqa to vári verga—complete.

- ,, bhu ,, sudra ,,
- " viséshyanigna to arraiya verga.

The genders of the different nouns, as indicated by the title, are given; e. g. ten names of *Brahma*, the gender of each one stated.

The book is long, of medium thickness, and injured by worms.

2. No. 2166. Lingána-sássanam, the original slocas, with a tica or verbal comment: the latter by Pritivisvara.

The words ending with the vowels a i u these three only.

The gender of each of such words, whether masculine, feminine, or neuter, stated: also binartha, words of two meanings; according to the meaning the gender differs, herein discriminated. The consonants from ka onwards: the genders of nouns ending in consonants stated: this list is complete.

An appendix of 60 slocas, taken from the $kal\acute{a}$ -sastram (non-honesta) on the qualities, or attributes of the two sexes.

The book is short, somewhat thick (104 leaves) and touched by worms.

- 3. No. 2266. Two books, both fragments.
- 1. Náma lingána-sássanam.

Part of the 3d section from visēshanigna-varga to sankirna varga, these two only; and the last one wants some leaves—31 in all.

2.) Siva-stóttra—praise of Siva, 58 slócas, 8 leaves; it resembles a work by Sancaráchárya: but is doubtful.

The entire book is long, thin, and in good order,

XIII. LOGICAL.

1. No. 2150. Pramána-padadhi—on the standard, or rule of judgment: prose.

The 1st Chapter complete. The 2d Chapter has only one half. There are several topics of discussion in native logic: one of them regards the authority of the Vėdas, as a rule by which other matters are to be tried. This book favors the Mūdhava School, or ancient Vāishnava view, on the subject of Vedantism. As far as the contents go, they appear to turn on the proof of the existence of Isvara (or Deity) in opposition to some who denied the being of a God. The case is argued from existing things, as realities; and according to the Hindu logical inference, that smoke implies fire, so the visible creation implies a Creator.

The book being incomplete, it does not enter into the differences with *Smártas*, and others. The Author's name does not appear; the close of the book being wanting.

The book is rather long, and thin, old, slightly damaged.

2. No. 2155. Nyáya-retna-tica; on logic.

By Chamu rája, a prose comment.

The Pratyacsha-khandam, on proof, is complete.

The Anumána-khandam, on doubtful inference, is incomplete.

The logical padárt has, or common places, under which all beings and things, may be arranged are described. Various vātas, or discussions are given; treated in the way of párva-pacsha or objection, and siddhantam, rectification, or answers; settling the question raised. The names of these vátas are yógitya, vyapti, upadhi, paramarisa, art hapatti, and padárt ha: the import of which may best appear from notices of other books. This one is long, very thick, and in good order, on 233 leaves, yet unfinished.

- 3. No. 2156. Sections 1 and 2.
- 1.) Tarkha bhásya, on logic, the múlam, or original only. By Késara Misra. This is an early book, on the old system of logic: which maintains sixteen padart has, or common places. The four divisions of logic, or pratyacsha, demonstration, anumána inference, upamána comparison, analogy, and sabda, word or testimony, are briefly detailed, in the way of objection and reply, on 48 leaves complete.
- 2.) Vyákyánam, a comment on the same—only ten leaves, not in regular order; the beginning wan ting, a mere fragment.

4. No. 2157. Tarkha-bhásya-vyakyánam, a prose commentary on an ancient work, entitled Tarkha bhásya. By Akhanda-ānanta-yeti.

The mangala vátam, or discussion whether an author's work should be introduced by panegyrics of others; complete.

The chapter on proof, by evidence, complete.

That on doubtful inference not so, only a little.

This book advocates seven padarthas, or common places; to wit dravyam, gunam, karnam, samanyam, visésham, sama vayam, abhávam; the import of which will elsewhere appear. Details, in the mode of objection and answer.

The book is somewhat long, of medium thickness, old, and somewhat damaged by worms, and termites.

5. No. 2158. Prabhé-dipica-vyákyánam, a comment on the Prabhe dipica, in prose. This book has only two vatas, or discussions, the mangala, and andhacára, complete so far, and discussed by objection, and answer, 22 leaves. Other 5 leaves, in the Telugu letter, contain extraneous matter, slócas 20—28, on Ráma going out to hunt in a forest.

The book is long, thin, touched by insects, and two or three leaves broken.

- 6. No. 2159. Prabhákya dipica-vyákyánam (otherwire Prabhé) comment on a logical work. This copy contains eight rátas, or discussions, on the tarkha-sastra, prose.
 - -Mangala v: whether panegyrics should preface any work.
 - -Andhacára v: if light includes darkness, as its negative.
 - -Káranata v : On a First cause.
 - -Para sacti v: On Female energy, or "Nature."
 - -Sahaja sacti r: On co-operating energy in creation.
 - —Adiyaya sacti r :
 - —Manōrutūa r :
 - -Gnána karma chaya v :

These were passed by.

These discussions are managed by way of purva-pucsha and sid-dhantam, or objection, and reply. The book is long, of medium thickness, on board talipat leaves, has only one cover-board; otherwise in good order.

See 3. A, b, XIV for further details on this subject,

XIV. MEDICAL.

- 1. No. 2146. Para-hita-samidaya; slócas on medicine.
 - By Srî-nát'ha-Pandita.
 - The 1st and 2d adhicáras, chapters of the 8th cándam, or book.
 - -Kâumára-tantram, medical treatment of persons of middle, or advanced age.
 - -Treatment of women during pregnancy.
 - -Treatment of very young children, including chicatsa or exorcism.
 - —On possession, by evil spirits of grown up persons, and on expulsion by exorcism.
 - -Disorders of the ears, throat, eyes, epileptic fits, disorders of the head, as to eruptions.
 - —Bhagandra and bahu múttra-vyáti; fistula and diabetes, or excessive issues of urine &c. food not nourishing, but running to these disorders.
 - —Diseases within the bones:—on boils, and other imposthumes; some skin disorders; megha (venereal, scrophula &c.) eruptions, erysipelas.
 - -Antidotes against all venomous bites, as of a dog, rat, snake &c. against a wound by poisoned arrows.
 - -Mercurial medicines.

The 1st chapter wanting: 89 leaves remain.

The *Parahita* is a large book, of which this one, contains only a portion. It is long, of medium thickness, old, on talipat leaves of medium breadth, and in good order.

2. No. 2247. Rasa-sára-sangraha—Epitome of medicals.

By Gangádhara-pandita.

On mercury—bell metal—copper—silver—gold—lead—iron; the mode of purifying, and of calcining these, so as to form *bhasmas*, or powders. Their various medicinal qualities.

On ratsbane, and white-arsenic—on palacara, cowries, ginger, pepper—sulphur—vermillion; vatsa nábhi (poisonous root of sweet flag) on borax; the mode of purifying these only, and this briefly stated. The book has but 12 leaves, and is incomplete. It is of medium length, thin, and in good order.

Note—Manuscripts in the Grant'ha letter, and in the Telugu language, are much foller on this part of native Science.

- XV. MERITORIOUS DEVOTION (chiefly vrata-calpas various observances, with a view to benefit.)
 - 1 No. 2178. Six tracts, or sections.
 - 1.) Dhanà p'hala-vrata calpam—said to be taken from the Scánda puranam—Daily homage from the first Sunday in 'Asvini, to the seventh lunar day of the bright half in Mágha month; acceptable to Surya (the sun) complete.
 - 2.) Rishi panchami-udyapana-calpa. The rishi panchami is an observance by women, on a certain day for many years. This section contains the mode of closing the vow, by the use of a pot of water, with various gifts: incomplete.
 - 3.) Kedara crata. This is a nomba, or penitential observance for 21 years, directed to Art ha nat hesvara, a form of Siva and Parvati, complete.
 - 4.) Sani traiyodasi from the Scanda puranam.

This observance takes place when the thirteenth lunar day of the bright half in the month Kartikeya falls on a Saturday—directed to Mahesvara, complete.

5. Dürga-puja, or sacti-puja, directed to Siva's consort, in her warlike form—incomplete.

The following is in the Telugu letter.

6. Sri Rama-navami nirnayam-slocas.

The birth-day of Rama, on the 9th day of the Chāitra month, cleared of doubts: and its ceremonies defined.

Bhagarat gita mahatmyam pit hica; slocas.

The *pit'hica* is a sort of preface, before the *gîta*; to explain its consequence, or importance. The entire book is of medium length, thin, and damaged by termites at the edges.

2. No. 2179. Sect. 2. Sóma vára vrata.

An observance, on a Monday, used in the homage paid to 'Uma and Mahésvara.

— Baluditya-rratam—an observance directed to the sun, and to Náráyana, as considered to reside therein.

[The use of Bal for Bel as an epithet of the sun merits notice.] This last piece is incomplete.

The entire book is of medium size, without boards, one leaf broken, others gnawed at the ends.

- 3. No. 2183. Five *Urata-calpas*.
- 1.) Sravana dvádasi vrata calpum. The benefit of an observance on the twelfth lunar day in the month Sravana from the Bhavishhottara-puránam—complete.
- 2.) Dhána p'hala vrata calpam—said to be from the Pádma-puránam a giving ten kinds of produce: also homage to the sun, complete.
- 3.) Srārana sani vāra vrata calpam from the Bharishóttara puránam benefit of homage to Sanisrara or Saturn, on a Saturday, in Srávana month, complete.
- 4.) Soma varu vrata calpam; Mantras, and mode of homage to Siva, on Mondays, with benefit accruing.
- 5.) Dasa p'hala vrata calpam—offering ten kinds of fruits on the birth-day of Krishna, to Dēvaki, Bala-Rama, and Krishna; complete.

The book is long, thin, old, and very much damaged by breaking.

- 4 No. 2189. Various observances.
- 1.) Bali-harana-pracáram, hómas or fire-offerings to propitiate house-hold gods.
- 2.) The mantras, used in the Maha-narami, or nine days festival to Dúrga; when homage is paid to weapons, and implements.
- 3.) Shemi-puja homage rendered to the vanni tree, sacred to Saturn: used on the Vijaya dasami by Brahmans, at the close of the nava ratri.
- 4.) Rishi panchami-vrata-calpam—the ceremony with its benefits.
- 5.) Rishi panchami-udyápana vidhi, ceremony at the close of the rishi-panchami.
- 6.) 'Ananta vrata udyápanam—ceremony at the close of an observation directed to Vishnu; this is incomplete.
- 7.) Jayanti-calpa, homage on the birth-day of Krishna, falling on the eighth lunar day of the dark half, in the asterism Róhini, in Srávana month.
- 8.) Pratyiyamanaya-vidhi—a ceremony propitiatory of Vishnu; relating to the chandrayunu—incomplete.
- 9.) Dhanà-p'hala vrata calpam. A ceremony to the sun, and to Ná-rayana, to get wealth, or corn.

- 10.) Siva ratri vrata calpam, a ceremony relative to the special night of Siva.
- 11.) Maha-sankalpam, a record, on a father giving his daughter in marriage, with the form of words used: a kind of benediction.
- 12.) Gryharchanu ridhi, homage, as an expiation to the nine planets. The book is of medium size, and slightly injured.
- No. 2194. Púja vidhas, with culpas.
 Modes of homage, and benefits thence expected.
- 1.) Kalika pāja. The mantra, and ritual used in worshipping all kinds of weapons, and implements; on the Maha navami, or nine days festival to Dārga: on 5 leaves complete.
- 2.) Soma-vara-vrata-udyápanam, related by Nandi to Sanatcumara, as recorded in the Mahésvara púja-vidhánam. The observance, closing a series of ceremonies on Mondays, directed to Siva, 3 leaves.
- 3.) Vinayaca-vrata-calpa—two copies, one from the Bhavishottara-pu-ránam, the other from the Scanda puránam ceremonial observances to Ganesa, on 12 leaves.
- 4.) Purnshu-súcta archana vidhi. A description of Vishnu, and mode of homage to him: founded on an upanishada of the Vedas, on 4 leaves.
- 5.) Telugu letter on 7 leaves, *Mantras* used in worship of the Sun, and *Narayana*. Also a tale exemplifying the advantage of fasting &c. on new moon days, which occur on Mondays.

The leaves of this book are of different lengths; it is thin, and injured by insects.

- 6. No. 2197. Vrata valpas.
- 1.) 'Ananta rrata calpam—from the Bhavishottara puranam.

A votive offering to *Vishnu* with the *udyapanam*, or closing ceremony, which may be at the end of many years.

2.) Dasa p'hala vrata calpam from the Scanda puranam.

A giving ten kinds of fruit, with other observances, on the birthday of Kryshnu.

3.) Rishi panchami-vrata-udyapana calpam, from the Brahmānda-puranam. Ceremonial observances to the seven rishis, using seven pots of water: offerings by women for the removal of sins, and attainment of any desired object.

4.) Kédara vrata calpam, from the Scanda puranam.

A ceremony connected with homage to Arthanésvari, a form of Siva and Parvati.

- 5.) Soma-ratya amavásya, with udyapanam from the Bhavishóttara puránam. A walking round the Asvatti, or arasu tree, on Monday; if that be the new moon day.
- 6.) Vatta sávitri calpam—two copies from the Scanda puránam. A ceremony under the Vatta, or ala tree (fic. reli.) directed to Sāvitri, or Surasvati and Brahma.
- 7.) Kadali-vratam, with udyápanam. A ceremony on the 10th lunar day of the bright half in Bhadra-pada month, in a grove, or forest of kadali bushes; directed to Sancara and Parvati.
- 8.) Svastica-vratam—from the Bhavishóttara puránam homage to Vishnu, between the lunar months As'hádha, and Asviya.
- 9.) Siva ratri vrata calpam, from the Linga puranam, the udyapanam or close from the Scanda puranam; connected with the Sancara puja or homage to Siva, on the night of Siva: it falls on the dark half, fourteenth lunar day, in Magha month.
- 10.) 'Eca dasi vratam—from the Vishnu-dhermottara, or latter part of the Vishnu puranam; on the great and general fast on the 11th lunar day, every fortnight.
- 11.) Sundry matters.

A tale on the benefits of offering a hundred thousand lights. The homage on the Rishi-panchami as above; close of the offering of a lac of sprigs of túlasi or sweet basil; on rolling round any place a thousand times; on the gift of torches, on the occurrence of the winter solstice. The Vaicont'ha chatúrdasi vratam an observance to Siva, as Visra-nát'ha at the end of the Kartikeya festival; narratted by Vishnu to Lacshmi. The dvadasi manji instruction to a disciple by Sancaráchárya, ascetic in kind, and with a view to beatitude.

All the tracts, or pieces in this book are complete, on ninety leaves. The composition is various; but includes slocas, and mantras.

The book is of medium size, touched by insects, and some leaves broken, or gnawed at the ends.

- 7. No. 2263. Chiefly vrata calpas.
- 1.) Dasa p'hala vrata calpam from the Bhavishottaru puránam. Benefits of offering ten kinds of fruits on Kryshna's birth-day.

- 2.) Gópadma vratam, from the Padma puránam, an observance in homage paid to Krishna with lotos flowers, by women.
- 3.) Rishi-panchami-vrata calpa, with its udyápanam, or closing ceremony.
- 4.) Sruti slocas-sraddha garbhini pati, traditional distichs on the proper deportment of the husband of a pregnant woman.
- 5.) Zántis, or expiatory ceremonies to remove the evil consequent to a first menstruation, occurring on the lunar days pūrvap hālguna, magha, vyatipāta, vindruti, vishanādi.
- 6.) A prayaschit or expiation, if the cord tied on the arm during the continuance of the Ananta-vratam happen to be lost.
- 7.) Bali prat'hána mantram, charm with offering of boiled rice to Indra, and other guardians of the eight points.
- 8.) On making homage to a lae of earthern lingus: from the Lingu puránam.
- 9.) A ceremony when putting on, or renewing the sacred thread, the *ávani-ávuttam*.
- 10.) The observance of offering a hundred thousand lights, from the Brahmánda puránam.

The above tracts are complete, on 78 leaves.

The book is short, of medium thickness, on narrow talipat leaves, and in good order.

- 8. No. 2265. Vrata calpas, eight of them complete, and a few others not so.
- 1.) Dhana-p'hala-vrata calpa, two copies from the Bhavishottara puránam, homage to Sūrya, or the Sun as Náráyana; one of the two copies is in the Telugu letter.
- 2.) Jayanti-ashtami-vrata calpa, from the Scanda puranam (sic dicitur) ceremonies on Krishna's birth-day, with benefits.
- 3.) Siddha Vinayaca-vrata calpam, from the Bhavishóttara puranam; homage, with beneficial observances, to Ganésa.
- 4.) Gópadma rrata udyápanam mode of closing observances to Krishna by women, with the use of lotos flowers.
- 5.) Rishi panchami vrata calpa, beneficial observances, directed to the seven rishis, by women.
- 6.) Budha-ashtami-vrata calpam, from the Vishnu paranam; beneficial observances, directed to the planet Mercury.

- 7.) Vara Lacshmi vrata calpam, observances to Lacshmi, for prosperity.
- 8.) "Uma-Mahésvara-vrata calpam—from the Scānda puránam; observances directed to Siva, and Parvati—so far complete: the following incomplete.
 - -Gāuri vrata calpam, observance to Parvati.
 - -'Ananta vrata calpum, to Vishnu.
 - -Tulasi padma vratam, to Krishua.
 - -Dasa p'hala vratam, to Krishna.
 - -Ráma jayanti púja-to Ráma, a leaf or two.

The book is of medium size—the part written in Telugu is alone damaged by worms.

XVI. Mimamsa, or Pancha ratram, or ritual.

- 1. No. 2104. Three subjects.
- 1.) Udaca zánti-water expiation.

By Bhódayana—complete.

A ceremony for consecrating water, and sprinkling it about a house, or other places: in order to prevent any untimely death.

- 2.) No title, fragment of eight leaves, containing a mantra, called rudra-púrva, for consecrating water in a pot or vessel, placed on rice, and closed at the top by a cocoanut, or mangoe-fruit—may be a continuance of 1). Water, so prepared, is used in a great variety of purificatory ceremonies.
- 3.) Yága krama, order, or mode of sacrifice; four leaves Telugu letter, incomplete. The three pieces are said to be extracts from the yajūr véda.

The book is long, thin, and slightly touched by insects.

- 2. No. 2105. Two subjects, both on obsequies.
- 1.) Pāitrų médhica-vidhihi, various prayaschits in cases of violent, or unnatural death.

The ceremonies of this kind are

- -For those who have sustained an evil death.
- -For a youth before he has assumed the sacerdotal thread.
- -For a young woman unmarried.
- -For one who has not been heard of for a length of time; and is supposed to be dead.

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- -For any one found drowned.
- -For any one deceased by the bite of a snake.
- —For one who has died while the Sun is in the southern hemisphere, at night, and in the lunar dark fortnight; a zánti in this case.
- -For any one struck by lightning.
- -For one killed by an ox, a tiger, or the like.
- —For a woman who died in childbirth; or who died in the time of menstruation; or who died when in a state of pregnancy.
- —For a widower, or otherwise an unmarried man; and also for a widow.
- —For a *sahagamanam*, or a widow on burning with the body of her husband.
- -For any one who died in a distant town.
- -For any one killed by the sword.
- —For any one killed by fire.
- —For any one who poisoned his, or herself. In every such case a ceremony is required, before the body is otherwise disposed of, or at least, when practicable. 1.) is complete.
- 2.) Brahma médha-vidhi—mode of obsequies.
 - —The rites used after the cremation of the body; the use of sesame with water; a garment with water.
 - —Mode of concremation of dead husband and live-widow; sahága-manam.
 - —Mode used if husband and wife both dic—at the same time; the ceremony for both together, termed anugamanam.
 - —If a woman die within ten days after the death of her husband, the ceremony used.
 - —Ceremony on the first annual commemoration of any one's death.
 - —If a new moon day occur within the twelve days of funereal rites; how to be observed.
 - —If the stone, which is used to represent the deceased in these ceremonies, be lost, the whole must be gone over again.
 - -On the offering of the pinda, or ball of food.
 - The ceremony of the tenth day,

- —The observance of the eleventh day, termed música, subject to some interruption.
- —Other matter on the 16th and 11th days, sráddhas; but the matter is left unfinished at the end.

The book is somewhat long, and of medium thickness, much damaged at one end.

3. No. 2108. Fēdart ha pracása—sense of the Védas illustrated—prose form.

By Sáyana áchárya.

An explanation of the purvottara Mimamsa; or ritual, and metaphysical interpretations.

The púrva, or older portion, is ascribed to Jaimini muni; of which this book is merely a sangraha, or abridgment. The uttara, or later portion, is ascribed to Vyása, and forms the foundation of the Védantam.

In this book the púrva bhāgam or first part is complete: the nttara bhāgam or latter part has only as far as the 2d khāndam.

The book contains 108 leaves, incomplete; rather long, thick, in good order.

- 4. No. 2112. Twelve tracts, or subjects.
- 1.) Kritu prayaschita-prayogam. The mode of expiation by sacrifice; prose with mantras, complete.
- 2.) Agni stóma prayóga, mode of offering by fire, with the mantras used, complete.
- 3.) Brihada prushta prayóga—another mode of burnt offering, complete.
- 4.) Shodasi samust'ha, the same in varied forms complete.
- 5.) Vaju-paya-kryta prayogam, a mode of sacrifice; complete.
- 6.) Madhyandina-savunam, on sacrifice at noon day, complete.
- 7.) Adi-ratram, a sacrifice at midnight, or far advanced in the night.
- 8.) Sarva purushtattu põr-yamam a mode of sacrifice, with the mantras used; complete.
- 9.) Yagnya vidhi, mode of sacrifice as to preparation; but without the mantras used at the time of sacrifice, complete.
- 10.) Siddhi Vinayaca-vrata calpam.

Homage, with mantras, to Ganésa; with its benefit, complete.

11.) Svarna Gaŭri-vratam-a fast in honor of a form of Parvati.

These two last are said to be from the Scánda-puránam; they might be taken out as a distinct book, and classed under XV; but as being only a small portion, they remain here for the present.

12.) Buli spavamana, on ascetism, and some ritual ceremonies; incomplete.

The book contains 203 leaves, is rather long, and thick; touched by insects; and otherwise damaged.

- 5. No. 2154. Sarva-devata-pratish ta-sara sangraha the essence in epitome (or quintessence) of the consecration of all deities (images). On the ritual of consecrating images of Siva, Brahma, Vishnu, Sürya, and all other gods. The mode of forming the fire-pits, and making the homas or burnt offerings; and the mode of treating the images. The mantras, or formules for purification, and the prayaschit, or expiation, in cases of defect. The homas to diepalacas, or guardians of the eight points. The snabana vidhi, or washing after the images have been consecrated, to obviate any unintentional defect; as also a mode of obviating any oversight by hierophants, in any prescribed services by puja offerings of melted butter, fruits &c. The mantras are accompanied with prose explanations, otherwise brief; complete on 23 leaves. The book is rather long, thin, and in good order.
- 6. No. 2168. Asvalayana-púrva prayoga.

The *vryshot sarga*. This copy wants the *sutras*, or portions of the *redas*, see (2170,) and has both *mantras* or prayer, and *hômas* or mode of fire-offering, on the following subjects: *dwibhari agni hôma*—fire-offering, on a second marriage.

Ceremony on a *Brahmachari* breaking his student's celibate, preparatory to marriage,

Ceremony consequent to pregnancy, others in the fifth and eighth months - on giving the child a name on first feeding it - a fire offering for removing evil from a child when it is three years old—first shaving the head - fire offering on assuming the sacred thread—agnéga veata, a ceremony by a Brahmáchari before marriage. Gáutama veata hóma another one by the same—a fire-offering as an expiation for the sin of breaking the vow of Brahmáchári—five-offering at the time of marriage - fire-offering on entering a house for the first time—a fire-offering used at the time of the first-contract for marriage, or betrothal - fire-offering on commencing to be a disciple—the closing fire-offering on a marriage. The ankurápanam or sowing different kinds of seeds at the first opening of marriage rites: a fire-offering on doing so. Arc'ha vivaha fire-offering, and ceremony on the occasion of a third, or fourth marriage of the same man: a fire-offering used on marking the body with the Váishnava tokens: complete, on 122 leaves, 2 or 3 small ones in the midst.

The book is of medium length, rather thick, and in good condition.

- 7. No. 2169. 'Asvaláyana pâitru médhica vidhānam, funereal ceremonies.
- By Yalla Bhatta—a commentary; the original sutras are first given.
 - 1.) Mrita samscara prayóga—prescribed mode of funeral.
 - 2.) Durmarana prayaschita—expiation on an ill death, or as performed when any one has lost caste, and is treated as if legally dead.
 - 3.) Nārāyana bali—an offering on the 14th day after death of a Sanniyasi.
 - 4.) Dur mrita prayogam—funereal on evil death.
 - 5.) Agni nirnaya—making a sacrificial fire for any helpless person.
 - 6.) Anádita agni—perpetual household-fire.
 - 7.) Silā pinda—stone-ball, to represent one deceased.
 - 8.) Tilotaca—water with sesame seed.

The foregoing contain only directions—the *mantras*, and *tantras*, or prayers and rituals follow.

- -Dēsántara mritasya-death of a pilgrim.
- -Anugamana vidhi-when husband and wife are burnt together.
- -Anubanáina and Canya-youth, and virgin.
- -Brahmachari-young celibate Brahman.
- -Garbhini-pregnant woman.
- -Rajusvali-woman dying when in menstruation.
- -Agni nashta-prayaschit-expiation if household fire go out.
- Agni derāiyam—formule, as to burning two wives, with a dead husband.
- —mode of burning the bodies of persons deceased either by drowning or fire.
- -gathering up the bones-covering the dead body.

The *sapinda* or ball of food—stamping a representative with mark of a bullock, and sending him away—also *Srāddha*, as an annual commemoration.

Other book.

-Gatta sråddham-funeral ceremony for one considered to be legally dead,

- 'Atura sannigasa prompt making any one a sanniyási, at the point of death.
- -- Yeti-samscaram—burying, or burning the body of an ascetic with salt under, and over it.

The book is complete on 130 leaves, of medium length and thick, in good order, till near the end, where some leaves are broken, and pieces only remain.

8. No. 2170. Asvaláyana Gryhiya.

One book in two parts, prose in four adhyáyas, or chapters.

The 1st part contains sūtras or brief sententious verses, giving instructions as to what is needful to be done on various domestic occasions, as marriage; pumsa vanam, and simāntam, two ceremonies as to a pregnant-woman—on the birth of a child; on naming it—first feeding—shaving—putting on the sacred thread—and also the apara, or ceremonies consequent to death—the offering of food to ancestors and other parts of those ceremonies to the end of the 12th day. The 2d part contains the mantras proper to be used on such occasions; but without the hómas or fire-offerings, and connected mantras the two taken together form the complete ritual of such services.

As to marriage in particular, the form of Sankalpa is given; that is the making a special record, as to year, month, day, lunar asterism, &c. and a few mangala slócas, or epithalamia, proper to be chanted on such occasions.

The book is short, of medium thickness, containing 80 broad talipat leaves, and some blank ones, in good order.

9. No. 2171. Paitri-medhaca-karmam.

On funeral rites. The apara khandam in the shape of mantras, for the several occasions—prēta carmam—mode of proceeding as to the body: with included matters, that are left incomplete. Others are

- -Dahanam—the burning.
- -Hasti sanchayanam-gathering the bones.
- -Nityu-carmam-daily ceremony.
- -Dasaha tantra-the 10th day's ceremony.
- -Vrishozajana—putting the brand of the chank and chacra on a bullock, and sending it away to represent the deceased.
- -Ecaha-the fire-offering on the 11th day.
- -Sapinda-karana-eating the ball of food, as an offering to ancestors.

-Pratham masica-commemoration of the day, on every month, till one year is ended.

The book is of medium size, old, and much injured by worms, and breaking off at one end.

- 10. No. 2172. Asvaláyana, various rites, Smárta dipica, as observed by Smártas: in the manner of sútras, or short sentences.
- 1.) Pārra vidhi, on auspicious events, as the fire offering on a daughter arriving at maturity; and the morning and evening fire offering on all auspicious ceremonies—punya vasanam the cleansing of a place before any ritual ceremony is performed there—the fire offering to propitiate the household god, the day before a marriage, or any like ceremony. The Tantra, or ritual, as to the following ceremonies—on pregnancy—in the 4th and 6th or 8th months—at birth of a child—on giving it a name—on first feeding—on shaving the head—first beginning with the alphabet—putting on the sacred thread.

Ceremonies as to the order of *Brahmachari*, or celibate students; also the various modes of ritual at marriages.

—Dwibhari-agni fire offering on taking a second wife; also for a third, or fourth wife.

The tantra, or ritual only, as used by Brahmans in the above rites.

2.) The various mantras used in all the above cases: these are quasi prayers, and the tuntras the rubrics: but without the hómas, or fire-offerings.

Besides these there are a few other special cases: as ankurapanam seed sown on auspicious ceremonies—punah-santanam, lighting the second sacrificial fire, with a second wife—and madhu-puskam, eating sweetmeats, on taking the sacred thread. The vivaha-hóma or fire offering at the time of marriage, the only one in this book: an appointed expiation in the case of the sacrificial fire becoming lost, or extinguished: so far complete.

3.) The kalyana chārnica, the mode of fixing the exact dates (san-kalpam) at the solemnization of a wedding. Also the sankalpam of the navagriha zanti, or date when the nine planets were rendered propitious, at a marriage ceremony.

So far the contents relate to the púrva-vidhi, or auspicious rites.

4. Apara ridhi—on smaller leaves. Funereal rites; according to the Swarta mode.

Jivat kala prayaschitam—an expiation used when any one is at the point of death—at the same time an expiation should the circumstance occur under any unfavorable aspect of planets; as, for example, if on the dark half of the lunar month, when the sun is in the Southern hemisphere.

All the included ceremonies, from the burning of the body down to sending away a bullock bearing away the sins of the deceased, and to the cating the *sapinda*, or ball of food, first offered to ancestors.

The details are found in other notices.

- 5.) Aāpasanam prayaschitam, expiation for defect of attention by husband, and wife, to the sacrificial household fire.
 - Sandhya vandana nakruta-expiation for defect in morning, noon, or evening devotion.
 - Sūtica homa prayoga—to remove any ceremonial uncleanness, by death of relatives.
 - Apadkala-kartavirya dina homa-fire offering in time of evil, or of trouble.
 - —Pacsha homa—fire offering for dark, and bright halves of the moon's course.
 - Paravasa-homa-fire offering on removing to another house.
 - -Ubastánam, a mantra, or formule relating to the Sun.
- And a few $mangala\ stottras$, or epithalamia, in the Mahratta language.

The book is short, thick, and touched by worms.

- 11. No. 2173. Apara kriya prayóga: practice observed on funereal occasions: said to contain mantras from the Rig véda, and to be according to Smarta usage: on the tenth day's observances.
 - -- The nava sraddha, at the time of any one's decease.
 - -Prut hama másica vidhánam-the first monthly commemoration.
 - Vrysha utsa gamana ridhi-branding a bullock and then sending it away, to bear off the sins of the deceased.
 - -Garbhini samascáram, the ceremony used if a woman die being pregnant.
 - —Sanjayana vidhi—gathering the bones on the second day, and sprinkling them with milk.
 - Vidhayà pranaschitam expiation on the death of a widow.

- —purusha sarva prayaschitam—to remove all the sins of a deceased man.
- -svásam prayaschitam-on the death of a married wife, expiation.
- -shódasa másica vidhi-ceremonies during sixteen months, from the time of decease.

Other parts wanting, as the leaves are gone: 38 remain, 11 are deficient in various places.

The book is short, of medium thickness, old, but in good order.

- 12. No. 2174. 'Asvaláyana gruhiya; four ādhyáyas or chapters—incomplete, prose form, in part.
- 1.) On marriage rites, and downwards to the ceremonial of funerals, briefly stated in sūtras, or sententious verses; rules for the performance of the marriage fire-offering; on assuming the sacerdotal thread; and others, in course, as far as to the vrishósanjayana or sending away a branded bull, loaded with the sins of the deceased.
- 2.) 'Asvaláyana gruhica kárica; slócas, notes, or annotations on the above sūtras, amplifying and explaining them—two chapters are complete, the third not so.
 - -stāli vahagan, or betrothing—a propitiatory ceremony to their tutelary god, with other ceremonies down to the *vrishotgamana* as above, and *sapinda karanam*, or offering of a ball of food. The *púrva* and *apara carma*, or auspicious, and funereal rites, when and how to be performed—both as to *mantras* or prayers, and as to ritual, or practice.

The book is of medium length, rather thick, old, and very much damaged by two kinds of insects.

13. No. 2175. Asvaláyana ucta, on auspicious ceremonies, according to the Smárta ritual; mantras, or prayers; tuntras or rubrics; homas or fire-offerings; complete.

Súdharana svasti vajana ridhihi—modes of eleansing all needful vessels &c., previous to other ceremonies.

- -Nānta vidhi, ceremonies to a household god.
- —Brahmáchára vrata; to release a young celibate Brahman from his vow, before his marrying.
- -Canya varanam; on marrying a virgin.
- -Páni grahana hóma, fire-offering when the pair join their hands.
- —Chaturdha hóma—fire-offering on the 4th day after marriage, closing the ritual.

- Aūpāsana st'hāla pāka vidhi, a ceremony for newly married people, at new and full moons, in the evening.
- -Graha yaquyam, fire-offering in the house, to the planets.
- —Pumsa vanam—ceremony when a wife has been from three to six months pregnant, with the other usual ceremonies (sixteen in all) down to the ubanainam, or putting on the sacred thread. On the foregoing subjects this book contains the sātras only, without any comment, or paraphrase. One chapter on mantras, or prayers; the whole complete.

Miscellaneous matters are

- -Brahma yagnya, an offering so named: that is, a ceremony of daily use by rishis &c.
- -Patru terpanam, commemoration of ancestors.
- -Vaishva déva, a daily offering.
- Anenrapana, sowing various seeds at marriage, and festival times, for divination, leaves 1 to 110 large; and 1—18 contain bits of upanishadas, small, without any names.

The book is long, rather thick, old, and injured by worms, and very much by termites at one side end.

- 14. No. 2181. Rámárchanam—Rama's ritual. The mode of homage by yogis, or ascetics, rendered to Rama and Sita; containing prayers and rubrics, complete, on five leaves. The book is long, and very much damaged by worms.
- 15. No. 2192. The two first sections.
- 1. Smriti sara sangraha, slocas.

The substance of the Védas briefly stated; and also the bearing of similar matters in the puránas and extracts from Dherma sástras, or law-books—the whole relating to the daily duties and ceremonies, of common observance: as Harivasura, or 11th lunar day, and Srávana dwádasi 12th lunar day in the month Srávana. Also on funereal rites, and on improper places for eating. Váishnava sréshtam or the excellency of the Váishnava credence. On anointing with oil in bathing: and observances commemorative of ancestors-Modes of púja or homage. On what days it is not proper to make a meal at night. On the aúbásanam, or daily fire-offering by households. The fas and nefas, or what is right and wrong, in every case, is set down in its place.

2. Nava graha-mangalashtacam, mantras or prayers to the nine planets. Shōdasa maha dhāna vivaranam—detail of sixteen special gifts: as a virgin in marriage, a cow, gold, land, &c.

The things which are improper to be done, by a pregnant woman. On bathing, and repeating the *Gayatri* at twilight, or dawn. Benefit resulting from the use of the *Gayatri*. Benefit of hearing puránas read, and úrdhvapunra vidhi or mode of putting on the Vâishnava forehead mark.

The book is of medium size, and slightly injured by insects.

- 16. No. 2196. Pancha-rátram; rituals, slócas. This work has nine adhyayas or chapters of the middle of some larger book: but they are not placed in regular order.
 - Vásu dévi viváham—marriage of the god and goddess, in Vâishnava fanes.
 - -Jirnodharanam, mode of repairing broken, or damaged images.
 - -Váhana hînadósham, if any one of the vehicles become damaged, great evil results; affecting the whole town.
 - Váhana pratish ta prayógam, practice as to consecrating a new vehicle.
 - Teppótsacam, festival of the raft.
 - -Nitya kámyu utsacam. daily recurring ceremonies of homage to the god and goddess.
 - Samprócshanan, cleansing the fane from impurities.
 - -Toyya utsavam, cleansing a thousand vessels; an affair at the close of great festivals.
 - —'Alaya udháram, mode of repairing the fane; and one stanza containing a Brahmanical mode of benediction, with a Telugu explanation: 17 leaves are in uágari, and 46 in Telugu letter.

The book is rather long, of medium thickness, and slightly damaged.

- 17. No. 2205. Two first sections.
- 1.) Tantra-sára pújádhyáya, slócas.

By 'Ananta tirt'ha Bhagavat padáchárya.

Rules for the daily worship of Hari or Vishnu complete.

2.) Pitha puja homage to the seat of the image, or to the altar, mode of a daily service to Vishnu, whether in a house, a Mantapa, or a fane, by the use of a sālagrama, or petrified shell.

The book is of medium length, and thin, in good order.

- 18. No. 2240. Section 2, Prayoga vidhána ritual practices.
 - -Agni hotra pnja, fire offering, with homage.
 - -Panar sandánam, renewing the sacred fire; on a second marriage.

—Also, ceremonies at birth - giving a name - shaving the head - putting on the sacred thread, and marriage - these so far are complete. The pumsa vanam, or a ceremony on pregnancy becoming visible, is incomplete. At the end are three leaves containing Râmáshtóttra-satanáma vali, or a list of the 108 names of Râma with praise.

The entire book is of medium size, old, and much injured. See, V. 4.

- 19. No. 2243. Two tracts on rituals, slocas and prose mingled.
- 1.) 'Achára lacshana-matters sacerdotal.
 - -Restrictions as to urinal evacuations on washing the feet &c. after evacuation on cleansing the teeth ten modes of bathing, pouring, water over the head putting on the *urdhva*, or forehead mark mode of morning, noon, and evening homage mode of prayer mental or muttered sitting on *derbha* grass in honor of *Brahma*, of *rishis* &c. mode of cutting the said holy-grass.
- 2.) Karma pramana lacshana, ordinances.

Nandi a prayer to the god of the Kula, or tribe.

- Svasta váchim vidhi mode of preparing water of lustration for places: if after the marriage ceremony the woman becomes menstruous on the fourth following day a zánti to avert the threatened evil.
- Grahana sráddha vidhi-if a sráddha fall on the day of an eclipse, mode of proceeding as to the ball of food.

Sutaca - sraddha vidhi—any menstrual or other uncleanness if happening during the ten days of the sraddha how to be remedied.

'Eca-sraddha vidhi, if the fast of the 11th lunar day, fall on the sraddha, how to reconcile the contending duties of fasting, and cating.

If the eldest son is away in another country, at the time of his father's death, how to proceed as to the obsequies.

How long ceremonial uncleanness, consequent to the death of relatives, continues.

- -Dasa cipra nirnayam-description of ten kinds of Brahmans.
- Urishot sarga, on putting the brand of Nandi on a bullock, and sending it away, laden with the deceased's sins.

The book is of medium size, and in good order.

19½ No. 2251. Mádhava vaidwa sarva-bhōgam.

On ritual circumstances—extracts from smrtis law books, sruta vedas, from puranams, from Menu, Náreda, rishis, &c., on various sub-

jects, as specified below: in confirmation, or illustration of particular views, or opinions, as to those subjects: that is to say,

- -Snana vidhi, - mode of bathing.
- -tripuura, " - - " of putting on ashes.
- -aúbasana,, - - ,, daily household fire offerings, morning and evening.
- -prathana sandhya, - evening and morning prayers, or mantras, by Brahmans.
- —gayatri art'ha, - meaning of the gayatri, as a mantra or prayer.
- -japa padadhi, - chapter on muttered prayer.
- -hóma vidhi, - mode of fire offerings.
- —dravya sudhi, - cleansing of utensils.
- -gráma zanti, - for averting evils from any township.
- -margasiras archana, ritual service in the month Margasiras.
- -madhyána snana sandhya bathing with homage at noon day.
- -naveta vishayam, - what things are proper to be offered to an idol—what not so.
- —tulasi harana, - mode of preparing and bringing sweet basil as an offering.

On all the above points, the various authorities as opinions are given, by extracts, complete 103 leaves.

On six other leaves Grant'ha letter-prose Mádhva-védánta—on the system of Mádhva as opposed to the Smartas.

The book is long, somewhat thick, and slightly touched by insects.

20. No. 2256. Pancha rátram, on rituals, slócas.

The chapters do not occur in regular order:

- Chap. 1. Rat'ha pratisht'ha vidhi-mode of consecrating the festival car.
- Chap. 2. Dicsha vidhi—bathing, and other initiatory ceremonies, before any one can minister in the temple.
- Chap. 6. Graha archana shódasa púja vidhánam, sixteen modes of household ceremonies, on the consecration of a tutelary god; placing it in a shrine, bathing it &c.
 - Chap. 7. Mandalárádhana vidhi-a ceremony that lasts forty days, its modes.

Chap. 24th. Mudra-vidhi. In Väishnara fanes it is customary to take off the stamped impression of the open hand of the image: this is then taken home by votaries, and worshipped in their houses: manner described.

So many chapters only—the work is incomplete on 12 leaves,

The book is of medium size, damaged, and of some leaves only small fragments remain.

- 21. No. 2257. Pancha rátram—the Vasishta samhita or portion ascribed to Vasishta—28th adhyáya, or chapter. It contains hómas, or fire-offerings, in the way of zánti, or removal of evil; in reference to the pumsa rana, and the other customary sixteen ceremonies, down to rivaha, or marriage; the mode of the fire-offering, in each case used; but without the mantras: only the ritual.
 - —Purusha súcta; said to be from the redas; mantras, and mode of homage, as to ritual mode of consecrating water in vessels, to be made use of in lustrating, to remove pollution. It contains also the zanti for purifying Vaishnava temples; and another for surrounding the entire town; purifying the suburbs &c.

One chapter, complete on 8 leaves.

The book is rather long, and thin; has only one board; and the appearance is as if the other one, with part of the entire book, had been taken away.

- 22. No. 2264. Two books.
- 1. Sadachara sangraham, slocas only.

By Srinivása.

Ceremonial observances as to urinal evacuation, cleansing the teeth, rubbing the hands, and feet with sand, mode of bringing sticks, flowers, and cusa grass for sacrifices; modes of fire-offering; qualities of a spiritual teacher; certain days on which the vedus and sastras must not be read; as the new and full moon days &c. on bathing with the use of oil, rules thereon; mode of gifts; daily fire-offerings; váisva déva, offering to crows at meal times; mode of eating, of using betel leaf &c. The foregoing, as they relate to the achāram, or ritual of Brahmans, are complete.

2. Vasishta smriti : Vasishta's rule.

The 1st chapter complete; only a little of the second.

Rules for *Brahmans* putting on the *úrdhva*, forehead mark; also the *chacra*, or discus-mark; on repeating the name of *Hari*; and other matters of the *Vaishnara* way. These, if followed, are praiseworthy. Mode of homage to *Vishnu*. These various details, it is stated, *Vasishta* told to other munis.

Three stottras are added, on praise of the earth-goddess; of Vishnu; and of the tulsi plant. Also five slocas, in praise of Vishnu; in daily use, on first rising, to remove family evils.

The book is of medium size, and in tolerable order.

XVII. MINERAL CONCHOLOGY.

No. 2137. Sála gráma mahátmyam.

Delivered originally by Vishnu to Guruda, and then by Brahma to Náréda.

Description of these (sila) petrified shells.

The difference of the *chacras*, or number of spirals. Each shell has its murti, or divine form; denominated according to the number of its spirals. The influence, or benefit conveyed by the different murtis. The mode of $p\acute{n}ja$, or homage to these, in the house of the devotee. The benefit of giving these shells in charity; what good will result in each case of gift. See Grant'ha section, for further notices. β . b. XVII.

XVIII. MISCELANEOUS.

- I. No. 2103. Eight subjects.
- 1.) Mahā navami vratam; this vow is an expiation for any fault that may have occurred during the life of a celibate young Brahman, after putting on the sacred thread till marriage; prayer and ritual.
- 2.) Asvaláyana vidhi vivúha prakarna
 Section on the marriage ceremony; prayer and ritual.
- 3.) Agnihotra vidhi, mode of offering by fire: no beginning, or ending.
- 4.) Sayam prathasa aupāsanam, daily fire-offering by husband and wife, in the house: prayer and ritual.
- 5.) Simunta prakarna, the ceremony on the 6th or 8th month of pregnancy, incomplete.
- 6.) Fara Lacshmi vrata calpam, said to be from the scanda puránam; a fast, with its benefit. For prosperity; directed to the gift bestowing Lacshmi: incomplete.
- 7.) Ananta viata calpum, complete; fast directed to Vishnu; with its benefit.
- 8.) Tarkha sastra, logic.

The old system, proves the reality of 16 padarChas, or general categories.

The book is of medium size, old, the leaves not of equal lengths; and some of them damaged.

2. No. 2119. Four subjects.

1.) Maha-bharata tatparya nirnayam.

By Ananto tirtt ha; slocas.

The 1st, 2d, 3d and 10th adhyáyas—these four complete, and of the 11th as far as the 34th slóca. The contents a descriptive summary of the Bháratam, briefly given; and selecting special events, or circumstances: not the entire series in detail.

- 2.) The same subject, a sort of memorandum, as to the 31 chapters: each one having only the beginning, and ending slócas, or 2 in each chapter. The 32d chapter is full, and complete to the end of the book.
- 3.) Sri Krishna mahà navami, on the nine days festival, in honor of Krishna.

By Ananta tirtt'ha.

Should be 224 slócas; but from 105 to 175—70 slócas are wanting.

Hari mahima, the glory of Vishnu: the votary who constantly thinks of him, will not undergo any future births.

- 4.) Various subjects.
 - -Madhvashtacam-8 slócas, in praise of Vishuu complete,
 - Vandama vidhánam. The homage to be rendered to Vishnu by ácháryas, or or hierophants, as his special servants; complete,
 - -Pranava calpam, benefit of using the mantram O'm.
 - Sadáchárya smriti—mode of always maintaining a reverent, or devotional state of mind.

These also by 'Ananta tirrt'ha; the book would appear to be a collection of his works, on 43 leaves in all.

The book is long, thin, and old, touched by insects; some leaves broken, and a little gnawed by rats, on one side.

- 3. No. 2156. Third section.
- 1.) The Rámáyana; bála cándam, or opening portion, on the early life of Ráma; only the 1st sarga and wanting one leaf at the end; an abridgement of the original.
- 2.) Rámáshtóttra sata náma stóttra, praise of Ráma, by 108 names : said to be from the Padma puránam.

The whole of this section is on 10 leaves.

- 1. No. 2167. Four subjects.
- 1. Pravara, on affinity; two chapters in prose, complete; from the distant cándam of the Hémádriyam, a book so named, from its

author. On examination made, before marriage, into the relative affinity of the parties, as to gótra tribe, kula family; these must be equal, not one inferior to the other; pravara, or whether related to 3, 5, or 7 rishis by descent; a matter connected with tribe.

2.) Grahāditya vidhi, a mode of ceremony. By Hemadri.

Intended to propitiate the nine planets, by hôma, fire-offering, dhana-gift, zánti averting evil: arghya-puja, homage by pouring out water; complete.

3.) Chándrayanasya pratyámna vidhi.

A ceremony pleasing to *Vishnu*, and expiatory as regards *Brahmans*. It consists in the gift of a cow; bathing in a river; giving food to twelve *Brahmans*; daily reading.

- -Gayatri japa vidhi, mode of using the Gayatri; and Prajápastya hóma or homage to Brahma, in prose.
 - 4.) 'Asâusa nirnayam, descriptive of pollution, from the Shodasi rritta, two chapters complete; a little more, not so; on ceremonial uncleannesses by birth, and death of relatives: how many days in continuance, occasioned in each case to the family. There is, in each case, a difference as to Brahmans, and Sudras: 61 leaves in all. The latter ones differ in length, from the former.

The book is of medium size, old, and damaged.

- 5. No. 2185. Five subjects.
- 1.) Vishnu stuti, description of Vishnu, with praise.

By Trivicrama Panditáchárya.

2.) Sadáchára smriti, 41 slócas, complete.

By 'Ananta tirrt'ha.

A regulation of times of devotion, or remembering the names of *Hari*, from the time of rising to going to bed, a continuous, and daily observance.

Ascribed to Vyasa, and abridged by the above named 'Ananta tirrt'ha.

3.) Brahma sūtra anubhásya sangraha, slócas.

By 'Ananta tirrt'ha. In 4 adhyáyas complete:

Extracts from the *Vedas*, with the meaning abridged, a sort of essence of the *Védas*, intended to prove that *Vishnu*, in the form of *Krishna*, is the only God, and he alone to be worshipped: polemical.

4.) Tantra sara sungruha.

By 'Ananta tirrt'ha, two copies, one in Devanagari, and one in Telugu letter.

The 1st adhyaya is alone complete, in both copies: containing the essential ritual of worship to Vishnu, without mantras or prayer; only the rubric, complete.

- 5.) Guru-namascára, homage to a spiritual teacher.
 - Hari dyánam, meditation on Vishnu, defective in the midst.

The book is of medium length, thin, and damaged by worms.

- 6. No. 2186. From the 3d to the 7th section.
- 3.) Sri sūctam, matter from the upanishadas of the Vedus, relative to Vishnu; other matter relates to Laeshmi, complete.
- 4.) Nava grahu zanti homam.

Fire-offering to propitiate the nine planets; usually some one of them is selected—according to the object or purpose in mind; with mantras complete.

5. □ Sutru-sagura.

By Vaidhya nat háchárya.

The object is to maintain the sole supremacy of Sira, by extracts from the Sruti (Vedus) the puránas, and a book by Suta. Sira is above Bruhma, and Vishnu. He indeed (or alone) should receive (púju) homage. He is the First cause, and—chief cause: incomplete.

6. Pártivalica-púja calpam.

Sira of old told this to Nareda.

On the mode of making an earthen *linga*, and mode of doing it homage; with the *mantras*, or formules used; and the *calpam*, fruit, or benefit of this service: complete.

7.) Various separate matters.

Jayati hóma mantra a charm, and figure in which the charm is Dēvadhatta yēntram written, for magical use.

Sabhápati racshanam) protection invoked from Sira and Parvati. Sabhanári racshanam) These two last have a Canarese tica, in the nagari letter. A few slócas are added from some book on law: and a few crotic slócas: in all 56 leaves.

The book is of medium length, and thickness; touched by worms, and a few leaves are broken.

- 7. No. 2190. Six sections, various matters.
- 1.) Brahmáchari-vrata loba payaschit an expiation if a celibate student has omitted any fast, or other duty.

Asvaláyana ába stambham, a sutra from the Rig véda, on ritual sacrifice.

St'hala bhága homa, on fire offering by man and wife from the yajur véda—complete.

- 2.) Gayatri nyasam, on the use of the gayatri-mantra, at morning, noon and evening.
- 3.) Asvatta stóttram, praise of the arasu tree (ficus rel.) incomplete.
- 4.) 'Ananta vrata calpam incomplete, a kind of vow to Vishnu, with its benefit.
- 5.) Rules for the intonation of the Yajūr-redum, as to acute, grave, and circumflex accents, &c., incomplete.
- 6.) Rishi panchami-vrata-calpam, a kind of fast and observance, by women, with the benefit, incomplete: 72 leaves in all.

The book is of medium size, old, and some parts of it very much damaged.

- 8. No. 2191. Miscellany of twenty-three subjects.
- 1.) Aslesha játashya zanti; slocas. If a child is born in the aslésha lunar mansion, it is a great evil, and threatens the lives of the parents: against it this is a precative office.
- 2.) 'Atura sanniyási vidhi, some who have lived a secular life desire to be made strict ascetics at the point of death. This is a ceremony, mantra and tantra, for the instant initiation of any one to the order of Sanniyási.
- 3.) Yeti samascara, the funeral mantras and tantras, at the burial of a strict ascetic; and for twelve days afterwards.
- 4.) Nrisinha carucha stottram. An invocation to Vishnu's man lion aratara.
- 5.) Sani trayódasi vrata; a fast when the 3d lunar day falls on a Saturday.
- 6.) Siva cavucha-stottram; from the Scanda puranam; a charm addressed to Siva.
- 7.) Pránágnih ótra ridihi, full rituals as to offering food to the five pranas, or qualities of the soul, before eating.

- 8.) Sómólpatti, the origin of the moon, as to its increase, decrease &c. Said to be communicated by Vyúsa to rishis.
- 9.) Gáta rédasi nyásam, a formule with signs.
- 10.) Vibhúti dharana mantra, a formule on putting sacred ashes on the body.
- 11.) Bhù suddhi mantra—a formule for cleansing the ground before ceremony.
- 12.) Azapa gayatri, a meditation on the gayatri.
- 13.) Srávana sani vára vrata calpum, a fast, with its benefit; when the Sravana lunar day falls on a Saturday.
- 14.) Gadditart'ha vicháram, astrological examination as to suitableness, or otherwise of intended bridegroom, and bride.
- 15.) Dampadi zánti, if a betrothed man is absent when his affianced wife arrives at puberty, then, for the interval, this averting of evil is provided.
- 16.) Sarva prayaschilam, a general expiation, for any kind of fault by surprise, or unintentional omission.
- 17.) Hôma kunda lacshanam, the properties of a pit, used for fire-offerings.
- 18.) Gáyatri yentram, a figure, so named to be used with the sárada tilucam, a mantra or charm.
- 19.) Kartaviryárjuna yentra, a magic square or figure, so named.
- 20.) Saha gamana vidhi, the mode of burning a widow with the dead body of her husband.
- 21.) Păitru médu cánda gruhiya, the sutrăs from the Vedas, used in funereal obsequies.
- 22.) Baihir mátruca sarasvati mantra, a formule or charm, so named.
- 23.) Brahma-médha—funeral rites, for a pregnant woman; for a celibate Brāhman; and for an unmarried girl. This last section only is incomplete; 95 leaves, in all.

The book is of medium size, old, touched by worms, and some leaves broken.

- 9. No. 2195. Miscellany, 17 sections, 31 leaves nagari letters, 8 leaves Canarese.
- 1.) Ráma viscarúpa, stottram, said to be from the Padma-puránam, 5 slócas at the beginning are wanting. Praise of the universal form

- of Rama: (visva rupa, in some degree, corresponds with the term omnipresent.)
- Ráma ashta-vimsati nama stóttra.
 Praise of Ráma, by 28 names.
- 3.) Hanumanta-stóttram, praise of Hanuman.
- 4.) Ráma cavucham, with stóttra, laudatory invocation for help.
- 5.) Hanumat-cavucham, from the Brahmánda puránam: Hánuman's aid invoked.
- 6.) Sála grama muhatmyam, said to be from the Scanda-puránam; the excellency of petrified shells, sacred to Vishnu.
- 7.) Vishnu dwádasi náma-stóttram, from the Aranya parvam of the Bháratam.

Praise of Vishnu, by twelve names.

- 8.) Krishnāshtaca stóttram, 8 slocas in praise of Krishna.
- 9.) Vishnu-stóttram, praise of Vishnu.
- 10.) Dati-Vámana-stóttra, praise of the 4th incarnation of Vishnu.
- 11.) Para-Brahmā stóttram, praise of Brahma, as Supreme. From Brahma to Náreda; Scanda puránam.
- 12.) Tulsi mahatmyam, excellence of the basil plant (ocymum sanctum) sacred to Krishna.
- 13.) Kartarwyárjuna cavucham, with stottram, mantra, and yentra, this is a magic spell, with figure, and mystic letters.
- 14.) Gó-savitra stóttram, praise of the cow, its different members are each one of them a god: the Trimurti being included.
- 15.) Chirapdi sayana varananam—Twenty-eight chapters from the Brahmanda puranam, description of Vishnu, lying asleep on the milk sea.
- 16.) Chatūr vimsati mūrti bheda lacshanam. Description of Vishnu's twenty-four forms, or names; as Kesava, Góvinda, &c.
- 17.) Krishnáshtóttra Ráma stóttra, Praise of Krishna, and Ráma, by 108 names of each.

All but the 1st section are complete.

The book is long, thin; injured by worms, and by gnawing of rats at the ends.

- 10. No. 2198. Nine subjects.
- 1.) Stuti gua, chants from the Tedas.

Sanscrit words quoted from another book, and to each word the Canarese meaning in $n\acute{a}gari$ letter.

- 2.) Gópadma rrata, from the Padma puránam, complete; a ceremony with 33 small figures of the lotos flower, drawn with colored powder, in consequence of a sort of vow: to be continued for 5 years, or less.
- 3.) Dasā-p'hala rratam, from the Bhavishottra puranam: women fast occasionally; and daily give 10 fruits to Brahmans, for 10 years, or for a series of years: supposed to be acceptable to Krushna.
- 4.) Bhishma panchaca vrata, a kind of homage to Vishnu, two modes of it stated, in two tracts, complete. Said to have been delivered by Brahma to Naréda.
- 5.) Gopala yeutram, with prayer and mystic letters, and various other yentras, or diagrams, without name. They relate to Vishuu, and appear complete.
- 6.) Vishuu panchacam, from the Bhavishottara puranam. Mode of a vow, or kind of homage to Vishuu, complete.
- 7.) Nushta tora prayaschit, if the armlet string indicating a vrata, a vow, or fast, be lost, a ceremony to expiate the evil.
- 8.) Sálagrama púja p'halam, benefit of homage to petrified shells, sacred to Vishun; other matters as to putting the Väishnara marks on the body, tridental letter on the forehead, shell and discus on the shoulders, breast, &c., complete.
- 9.) Various short mantras, &c.
 - Vasudera, 12 lettered charm, not complete.
 - —On sitting upon Cusa grass in commemoration of departed ancestors: complete.
 - Dhawantari muntra, medical charm, and some similar ones, with a few slóvas on meditation: 100 leaves in all remain.

The book is of medium size, old: narrow leaves, much damaged by worms.

- 11. No. 2203. Eight subjects.
- 1.) Matangi vanyaca stottra, praise of the virgin Mátangi, nine stanzas called retna mála, or jewel-wreath, complete.
- 2.1 Syamula dandacum, beginning wanting, Praise of Syamala-dévi, a name of Parvati. The above two sections are taken to belong to the Sacti (or female energy) system.

- 3.) Ráma dundacam, complete, lengthened kind of chant, praise of Ráma.
- 4.) Rudra japam, a Saiva formule, complete.
- 5.) Vishnu puránam, the first amsa, or division—slócas; 20th adhyáya complete. The excellent qualities of Prahlada, as Haribhakta, a votary of Vishnu.
- 6.) Brahma-stóttra, slócas—complete. Praise of Brahma.
- 7.) Dévi sahita Arunáchalesa-stottra.

Praise of Parrati, together with the lord of Trinomali, complete.

8.) Various matters.

Hasta amayacam.

Dasa Sloki
Shashta ,, the undeceptive hand of Vishnu, praised in ten,
six, three slócas, and in one slóca.

'Eca ,,

One *sloca* on medicine, a remedy for indigestion, flatulency, bile. The book is of medium size, and in good order.

- 12. No. 2213. Three subjects.
- 1.) Mághu cavyam, a heroic poem, on the killing of Sisupála by Krishna; mālam, or original slócas, a fragment, only. The 1st to 4th sarga complete, and again 2d 3d 4th Sargas complete; being parts of two copies. By Magha cavi.
- 2.) Naishadam, a classic poem on the story of Nalu-rája, fragment only.

The second sarga 1st to 34th sloca, and 52 to 61st sloca, the $m\bar{u}$ -lam or original: no tica, or glossary.

3.) Vayu stuti, and anu védantam—praise of the god of wind: and on the atomic philosophy; both incomplete: 65 leaves in all. By 'Ananta tirrt'ha.

The book is of medium size, leaves not of equal length, three of them broken.

 No. 2236. Subhāshita-retua rali, pearl necklace; slocas only without twa or glossary:

By Bartri hari yógi.

Three satueas, or centos, divided into many padadhis, or sections, each one of 10 slocas.

- 1. Niti satacam.....on ethics.
- 2. Sringara ,on ornate themes (belles lettres.)
- 3. Vairagya,on strict ascetism.

The book is one: but the contents so very different and even opposite, as to please all tastes. See No. 2238, and also β . b. XVIII.

The book is long, and thin, leaves numbered 77 to 106; two leaves broken, and others much cat into by termites.

14. No. 2238. Subhashita trisati, triple centum of elegant language.

By Bartri hari yogesvara, slocas with a full tica, or glossary in Canaresc.

Three centos—here transposed 1) ornate—2) ethical—3) ascetie; this last has only 51 slocas, and is incomplete.

- 1. Ornate. On the dispositions of women—on the enjoyments of youth—on aversion from all kinds of pleasure—description of the six seasons.
- 2. Ethical—on learning—on bravery—on liberality, on good and evil people—on courage &c.
- 3. Ascetic, on rejection of animal pleasure; condemnation of begging for a livelihood, discrimination as to finite, and eternal, in temporals and spirituals—on the life of an anchorite—on homage to Siva—on dwelling in a state of nudity in solitary places, as devotional. See other notices, for more detailed particulars: 100 leaves remain.

The book is rather long, of medium thickness, old, but in good order.

XIX. MUSIC AND DANCING.

1. No. 2249. Sangita derpana-mirror of harmony.

By Dhermotara—slócas in 6 adhyáyas or chapters.

Chapter 1. On notes svara 2 rága, tunes 3 prabandha, measure of feet 4 vádya, instruments, as pipes, drums, 5 tála, cymbals for beating time, 6 wřetya, motions, or gestures of females in dancing.

Each of the Chapters has subdivisions.

- Dvani-nátam-svaram-rága.
- How many rágas, with their names; and at what time of the day to be used—properties of the rágas,
- 3. tálam-gána kramam-padya-gadya-vrutta.
- 1. vina-kinnara-vámsica-murali-maddala-chankam-tálam.
- 5. kálam-tálam-laya-tála, samucurya, varna. &c.

Names, and descriptions of various attitudes, sounds—motions of hands and fingers.
 Seems to be complete on 40 leaves.

The book is of medium size, and somewhat damaged.

- 2. No. 2250. Sangita samáiya sára, Spirit of harmony. By Parsva déva, chiefly slócas: but with a little prose, from 1st to 10th adicáranam, or chapter, complete.
 - -svara, notes, &c., nadu, action, gesture, &c., aluncára, ornaments, rágas, names of the various modes, and melodies, their nature, &c.
 - -mrüttu-chúrana-patam-padya, that is different kinds of metrical feet. Rules when applied to the simple chant, and when applicable to the vîna, or lute.
- -on the exact agreement of syllables uttered with the beat and time of musical instruments; or "keeping time."
- -difference of measures, or times, including motions of fingers, and hands.
- —on cymbals, and mode of using them, as adapted to the sense, and to the metre by sometimes a metal instrument, sometimes by castanets. These, and a few other matters, relating to what is usually termed the *Bharata-sástram*. The three leading divisions are on singing, musical instruments, and daucing. On 53 leaves.

The book is of medium size, old, and a little worm eaten.

XX. PALMISTRY.

No. 2141. Samudrica sástra, said also to be called stri-lacshana, or properties of women; from the Kási khandam of the Scanda puránam.

The 37th chapter only; and this one complete. From the form, and features of individuals, aided by an inspection of the lines on the hands, the character, qualities, temper, and happiness, or misfortune of individuals, and of women in particular, are assumed to be determined: gypsy science. It may be stated to include, metoposcopy, somatoscopy, and cheiroscopy, or palmistry, in which we Europeans have made only limited, and empirical advances.

The book is short, thin, on 14 leaves of broad talipat, and in good order.

XXI. PAURANICAL.

1. No. 2127. Srimāt Bhagavatam.

By Sridharya, hence sometimes called Sridharyam; slocas.

The Scandas or books, from 1 to 9 complete, the 10th and 11th wanting, the 12th complete.

This is the 18th of the puránus. It is needless to abstract here, as a fuller notice will appear under the head of Mackenzie Manuscripts. A translation of the *Bhágavatam* also exists in the French language.

This copy has a prose explanation, or version, in Sanscrit. In all 370 leaves.

The book is very long, and very thick, on broad talipat leaves, in good order, written in a very small hand, and requiring incredible patience to copy out such a book.

2. No. 2128. Sri-Dhariyam, slocas with vyakyanam, or prose explanation, in Sanscrit.

This copy contains the 12th book of the Bhágavatam, in 13 chapters complete, save that two or three leaves are missing.

It belongs to the *uttura khauda*, or later portion: and relates to the actions of *Kryshna*; not requiring detail in this place.

The book is rather long, of medium thickness, and slightly damaged.

3. No. 2129. Bhagarutam, slocus only.

The 10th Scandam from the 1st to the 44th adhyáya, or chapter on 70 leaves; the rest being wanting. The book is long, of medium thickness, old, and several leaves, in the middle, are broken.

4. No. 2130. Bhágavatam.

The 10th Scandam, a tica or prose verbal comment only, from the 45th to the 98th adhyáyam, without the mālam or original. The beginning and the ending of the Scandam wanting; and there is imperfection in the middle of the above chapters; 50 leaves remain.

The book is long, of medium thickness, in good order; except that one leaf, at the end, is slightly broken.

5. No. 2131. Bhagarata-ticaya.

The 1st Scandam. The poetry of the Bhagavatam, reduced to a plain prose version. The 1st adhyáyam or chapter wanting; a little only of the 2d and 3d: the 4th, 5th, 6th complete: 7th 8th wanting; 9th 10th complete; a very little of the 16th: 51 leaves in all remain.

A fragment of seven leaves is appended, in the Telugu language; relating to the hill temple at Tripeti, and its god; but without beginning, or ending.

The book is of medium size, the leaves, at one end, are gnawed off

6. No. 2132. Pata-retna-vali, a tica, or verbal prose explanation of the 1th Scandam of the Bhágaratam; by Vijayu Dévaja tirrt ha Bhatta. From the 1st to the 30th adhyayu complete, as a version of the 1th book, on 903 leaves. For an outline of the contents see McKenzie Manuscripts,

The book is rather long, and thick, touched by insects throughout: and 5 leaves are much injured by worms and breaking.

7. No. 2136. Dévi Mahatmyam, from the Márcandeya puránam, known as the Sapta-sali, from containing 700 slócas, the 1st chapter wants the first 9 slócas. The 1st to the 6th adhyāya nearly complete, the 7th, 8th, 9th wanting from 10th to 16th the end, complete.

On the exploits of $D\acute{e}vi$ or Durga. She destroyed the asuras named Madhu-káitaba; $Mahish\bar{a}sura$; Dumbra-lochana; Nishumba; and Shumba. Details also given of the excellency of gifts bestowed by her. Also on her assuming various shapes, terrible or otherwise; chiefly in disguise. M'urti-r'upa is her proper shape, or appearance.

There is also some matter on the $sacti\ rahasya$, or female energy system. See XI. 1.

8. No. 2139. Mágha mahátmyam, from the ádi-Padma puránam, from the 1st to the 6th adhyaya regular: the 9th, 11th, 16th, 17th, 18th, 19th and 20th are also contained in this book; but the intermediate chapters are wanting.

The subjects relate to the merit of bathing in the month Mágha; to the benefit derived from observing the 11th lunar day, as a fast. The merit, and benefit arising from giving marriage-portions with young women. Also a portion of the Márcandeya-puránam—some virtuous acts prescribed, and some considered to be evil prohibited—leaf 1—14 Telugu letter 15—30 nagari.

The book is of medium size, very old; and very greatly damaged, at one end, by worms, and breaking.

- 9. No. 2142. Dévi Mahátmyam, from the Márcandeya puránam. It contains from the 1st to the 4th adhyáya complete, with a little of the 5th. The subject as above; but this portion relates only to the destruction of Mahishāsura: 19 leaves remain.
- 10. No. 2115. Gajendrópákhyánam, from the 8th scandam of the Bhágavatam. It contains the first 4 adhyáyas, the rest are wanting. Subject—the delivering an elephant from a crocodile, and giving to the former beatification; supposed to be hieroglyphical.

The book is of medium length, thin, not injured.

- -Puranas local.
- 1. No. 2140. Vencatáchala-mahatmyam.
 - -Said to be from the Bruhma puranam.

Three chapters complete. Delivered by Durvasa to Dilipa raja.

The choice of that place by the god.

The speciality of the hill—and various other matters—detailed in other notices.

The causes of the god coming to dwell there explained; his glory stated.

A fragment is appended without any title containing 30 slocas, from some poem on the adventures of Krishna: seven leaves for both: the books are of medium length, and a little injured.

- 2. No. 2202. Two subjects.
- 1.) Ganga muhátmyam, said to be from the Vámana puránam, on the manassu snánam, or mental bathing.

By thinking or meditating on *Havi (Vishmu)* there is effected, a mental baptism, or purification; which is the chief subject of this tract, 3 leaves complete.

2.) Dwáraca mahátmyam, put into the mouth of Prahlada, details as to the temple of the town of Krishna, now submerged, 5 leaves incomplete.

The book is of medium length, very thin, and in good order.

XXII. ROMANCE HISTORICAL.

1. No. 2114. Bháratam.

This book contains five parvas, at the close of the poem.

- The asvamédhica, on the horse-sacrifice—by Dherma—rája 1st and 2d adhyáyas wanting, from 3d to 115th chapter, correct.
- —The ázrama vásica or penitential residence of the Pándaras in the wilderness; 48 chapters complete
- —The maûsala, curse of a rishi on the race of Krishna, hieroghyphical: nine chapters, complete.
- —Maha prastanica, the melancholy journey, ending in the death of the Pándavas, three chapters complete.
- -Sverga róhini, the sights witnessed by them in Indra's world.
 - 4 chapters complete, the 5th a little deficient at the end. In all 78 leaves.

The book is very long, of medium thickness, *talipat* leaves; edges a little damaged on one side.

2. No. 2115. 'Ananta Bhátriyam.

A prose version (as a commentary,) of the *Bháratam*—the 4th to the 21st chapter, the 22d being incomplete. It follows the meaning of the original: 70 leaves, See XVIII. 2.

The book is long, of medium thickness; touched by insects, and several leaves broken.

3. No. 2116. Maha bhárata tótparya nirnayam. By Ananta tirrt-ha.

Explanation of the meaning of the *Bhacatam*, 18 chapters are complete, the 19th has 150 *slocas*, and wants a few more: the entire book is said to consist of 32 chapters.

This manuscript is short, and somewhat thick, in good order; only one leaf at the end injured.

4. No. 2117. Maha Bharata-tatparyam, slócas.

By "Ananta tirr'tha.

This copy contains 32 chapters, complete: the meaning, in brief, of some of the chief points, or most remarkable portions, not the whole seriatim; 135 leaves in all.

The book is rather long, of medium thickness, talipat leaves, very old, and much damaged by breaking of the leaves.

5. No. 2118. Bhárata tátparya nirnayam.

By 'Ananta tirrt'ha-slocas.

The 24th chapter from the 19th sloca to the end.

25th ., complete.

26th .. wants a little at the beginning.

27th .. . the same.

28th .. wanting in the middle.

Incomplete copy-without the beginning, and the ending, 27 leaves remain.

The book is long, thin, old, and broken at the ends.

6. No. 2133. Uttara Rámáyana.

110 adhyayas, or chapters; slócas.

A supplement to the Ramayanam, not universally acknowledged. It commences, with the account of a visit to Rama, at Ayodhya by Agastya, who recounts to Rama, and others, the posterity of Pulust hya down to Ravana, with a narrative of the principal war; and is continued down to the banishment of Sita by Rama, and the birth of Kusa and Lava, at the hermitage of Valmiki; the asvamedha sacrifice by Rama, and its becoming the means of his recognizing his two sons: 196 leaves; destroyed at one end, by worms.

The book is somewhat long, and thick, leaves narrow—very old.

7. No. 2156, Section 3. Fragment of the Bála cándam, or 1st book of the Rámáyanam by Válmiki, the 1st særgu, and wanting one leaf at the end; an abridgement of the original.

8. No. 2206. Raghu vamsam, the line of Raghu, heroic poem—slovas.

By Cali dasa.

The 4th and 5th sargas, wanting one leaf, these belong to the original.

Sanjirini-a commentary on it.

By Köla-chēla malli-nat'ha súri, prose.

The 2d and 3d sargas only, both incomplete, as the second wants 8 slocas, and the 3d wants 2 slocas at the beginning; also from the 22d to the 26th slocas wanting.

The two fragments differ in the length of leaves, book thin, and in good order.

9. No. 2207. Raghu vamsam, poem.

By Cali dasa—slocas only, incomplete.

The 2d and 3d surgas are right; the 4th has only 15 slocas.

The fragment describes the sitting on sacred grass, in commemoration of ancestors.

The book is somewhat long, thin, and touched by worms.

10. No. 2208. Section 1. Raghu vamsam.

By Cali dasa—original slocas.

Nine sargus only, the leaves much damaged, and glued together by insects.

11. No. 2209. Sanjivini—a commentary on the Mágham, a classic poem.

By Kola chéla malli naf ha suri, prose.

The 1st 2d 3d sargas, complete, 118 leaves.

This author wrote a comment on three poems, with the running title of Sanjivini.

The book is of medium length, rather thick, and slightly damaged.

12. No. 2210. Magha caryam—an epic poem, on the expedition of Krishna against Sisupala.

By Magha cari—slocas. The 1st to the 7th sarga of the original. The 8th has the first 15 slocas only; the 1st sarga wants 13 slocas: 9 leaves.

The book is of medium length, and in good order.

13. No. 2211. Mágha caryam, or Sisupála rati.

By Magha cavi-original slocas.

The three first surgas have many leaves wanting—from the 4th to the 11th regular, also 17th to 20th, 1 leaf of the 20th excepted.

-Two or three amatory slocas are added, at the end.

The book is short, somewhat thick, old.

14. No. 2212. Kirártárjuna, a poem.

By Bharavi—original slocas only, classical: on the penance of Arjuna in the Himalayas.

Sargas 1 to 4, and 8th, 9th, 11th, 13th, 15th, each one complete—the 7th has only 30 slócas, the 10th has 12 slócas, the 12th has 40 slócas, the 14th has 40 slócas, the 16th has 56 slócas—and 92 slócas belonging to what sarga unknown—on 38 leaves.

The book is rather long, of medium thickness, old, damaged by worms, and breakage.

15. No. 2214. *Magham*, a poem.

By Magha cari.—This book contains three fragments of the original; and one of a commentary, in various letters.

- 1.) The 1st sarga as far as the 65th sloca only, in-Grant'ha letter-16 leaves.
- 2.) The 1st sarya to the 49th sloca-Canarese letter, 9 leaves.
- 3.) The 5th 6th and 7th sargas, the 5th wants the first 27 slócas. The 6th is complete. The 7th has as far as the 61st slóca; these are in déva nágari letter, 24 leaves.
- 4.) Vyákyánam, or comment 1st sarga to the 42d slóca; Telngu letter, 32 leaves.

The book is of medium size, and slightly damaged, the nágari letter is older than the rest; all are different books put together, exciting suspicion of unfair handling.

16. No. 2215. Bhoja prabandham, account of king Bhoja—by Panditya Vallabha, in prose and verse, mixed together.

A narrative of the birth, rearing, and subsequent acts of *Bhója-rája*; who, after an interval, succeeded to *Vicramáditya*; including his partiality to *Cali dása*, the poet: 62 leaves—complete.

The book is of medium size, old, some leaves are half broken off; others damaged at the ends.

17. No. 2216. Section 1. Cumara-Sambhara the birth of Karticeya, a poem. By Cali dasa. The 1st surga only of the mālam, or original, and this complete. This is part of another classical poem; of which four are usually reckoned—this one, the Raghu ramsa, the Magham, and the Ktrartárjunya. See VI.

- 18. No. 2218. Two books.
- 1.) Kirartárjunyam—also termed Bharavyam, from its author Bharavi. A poem on the adventures of Arjuna in the Himályas; the original in slocas, from the 1st to the 18th sárga: the rest wanting.
- 2.) Kirartarjunya-vyákyánam, a comment on the foregoing poem; also called Sanjivini.

By Kola chela malli nat'ha súri.

The 1st to the 3d sarga only—left incomplete, leaves 1—21 contain the original; 22—60 the comment.

The book is long, of medium thickness, and in good order.

No. 2221. Cumara sambhara, on the birth of Cumara.
 By Cali dasa.

The 1st to the 6th sarga, complete, the 7th has as far as to the 80th sloca, the original only, 17 leaves.

The book is long, thin, and in good order.

20. No. 2245. Bháratam.

The azramu-vasu parvam; nagari letter; but in language prose Canarese, from 30th to 40th adhyayam, or 10 complete: leaves 44—146, in all 51 leaves.

Penance in the wilderness, *Dhritarashtra*, *Gandari*, and *Kont'hi* relatives of the *Pándaras* went to the Ganges, and left their bones there: *Dherma rája* learning this circumstance from *Náreda*, went to the banks of the *Ganges*, and performed their funeral rites.

The book is of medium size, and somewhat damaged.

21. No. 2258. Raghu vamsam.

By Cáli dása, two copies in part.

1st copy—original slócas only: from the 2d to the 5th adhyayam and of the 6th 14 slócas only: in all 28 leaves.

2d copy, the original with a comment, called Sanjivini, both only of the 2d sarga, 33 leaves.

The first copy long, and thin; the 2d medium length, thin, and both slightly damaged.

XXIII. Tales.

1. No. 2219. Púrva cádambari, prose, incomplete.

By Bhana cari.

Dhara pitha, a king had a son named Chandra pitha, the kings

Mantri was named Suchanása, whose son was Vaisambayana, a brahman. The birth of these two boys, and their childish sports together narrated so far only; being a fragment on 49 leaves.

Fuller copies of the tale will occur elsewhere.

This book is long, of medium thickness, recent in appearance.

2. No. 2220. Mégha sandésam, the cloud messenger, a classic poem.

By Cali dása, the original only; the 1st part has 67 slócas, and the 2d only 9, incomplete.

Vyākyánam, or comment on that poem.

By Kóla chéla malli nát ha súri, prose only 4 slócas 51, 52, 61, 62. The poem is translated into English by Prof. Wilson.

This book is long, thin, and touched by worms.

3. No. 2228. Bilhana cheritra.

By Bilhana cavi, it contains as far as 100 slocas; but in this copy is not finished.

Matanábiráma, a king, had a daughter, named Yāmuna pārna tilaca, very accomplished; whom he wished also to teach the art of poetry; and for this purpose he employed Bilhana cari placing a screen between them as a precaution; telling her that the poet was blind, and telling him that his pupil was leprous. As some doubt on these points arose, they evaded the screen, and become mutually enamoured. The poet then composed these verses in her praise.

—At the end 3 slocas are added, on sexualities 11 leaves in all.

The book is of medium length, thin, and touched by insects.

XXIV. TATVA METAPHYSICS.

1. No. 2135. Brahma gita, described as being an illustrative comment on Suta sanhita, a chant, by Suta, in the yagnya vâibhava Khandam, or chapter on the value of piacular sacrifice: the latter part of it.

By Madhracharya; but Brahma first delivered it to Surya (the sun)—from the 2d to the 6th adhyaya.

The subject is on the (éca paratram) sole divinity of Para Brahm. If any one wish to obtain full beatification he must seek it through the favor, and beneficence of Para Brahm. Other (tatra bhōda) mystic instructions are given, relative to body and soul; but left incomplete.

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Books that bring the relative systems of Mádhra, Sancara, and Rámanúja into comparison are of great value in Southern philosophy: this is one of them. It is long, of medium thickness, on narrow leaves, old, and exceedingly damaged by worms.

2. No. 2205. Section 3. On the tatva system, without title, a fragment of three leaves—slócas. On the creation of men, animals, and inanimate things: all being from the máyam of Vishnu—the word máyam has three special meanings—power—form, or appearance—illusion: all seemingly combined in this philosophy: creation is from the power of Vishnu; it is a manifestation, of his form; it is illusive, unreal.

This is the Védanta system.

3. No. 2208. Section 3. Tatva vivéca vyákyá.

A comment on a $S\bar{a}ira$ book entitled, $Tatra-viv\acute{e}ca$, spiritual skill.

By Ráma Krishna-sástri, prose, incomplete.

XXV. VEDANTIC.

1. No. 2252. Madhva vijayam, a mahā cávyam or poem of consequence, slócas only—1st to 16th sarga complete.

By Náráyana panditáchárya.

Anciently the Brahma-sutra (or gita?) a work by Vyasa, on the summary sense of the vedas, having been by some turned to a Smarta (or Advāita) meaning, this author controverts, and condemns such an interpretation, and establishes the Mādhva (or dwaita) system, that god and the human soul are two, not one. The story or biography of 'Avanta Tirttha cara, another name of Madhva, is included: on 69 leaves.

The book is long, somewhat thick, and considerably injured by insects. See XXIV. 1. and remark there.

2. No. 2253. Madhva vijaya.

By Náráyana Panditáchárya.

The 8th and 9th sargas only; these two are complete, there are also 36 slovas of the 10th sarga: 16 leaves in all remain.

The book is long, thin, touched by insects.

3. No. 2254. Madhva vijayam.

By Narayana Pandita, slócas.

The 1st to the 5th sarga correct; the remainder wanting; 47 leaves.

The book is of medium length, thin, much injured by worms, at the edges.

4. No. 2259. Madhva-vijayam.

By Náráyana Pandita, slocas.

Sargas 3, 4, 5 complete, 6th incomplete, 48 leaves.

The book is long, of medium thickness, old, broken, and gnawed in some places.

XXVI. VEDAS OR UPANISHADAS.

1. No. 2101. Rig véda; fragment of a brāhmana, as far as the 6th adhyáya, or chapter, incomplete.

A fragment is appended of a *chandasu*, or Sanscrit prosody: varna lacshana, properties of letters.

The book is of medium size, and injured.

2. No. 2102. Rig véda, a few ruchs, or portions from it; without any proper beginning or ending: some leaves in the midst being wanting; they are also of different lengths, 45 in all.

The book is of medium size, slightly touched by insects.

3. No. 2106. *Upanishadas*; the *taittirya-vēda* is on the label; but there are many of these *upanishadas*, without any distinct title prefixed.

Reference is made to a general notice on the subject of *Upanishadas*.

The book is long, and thin, old, with ends of leaves a little broken.

4. No. 2107. Táittirya-samhita; relates to the yajūr-védam.

The 1st to the 4th candam wanting, the 5th, 6th and 7th are complete; the remainder wanting.

The book is rather long, of medium thickness, old, and much injured by worms, near the beginning.

5. No. 2109. Upanishadas.

Kâivalya, Mandúca, and Jápála complete, Atharva-sira, and Atharva sicca both complete.

Rig-veda bhasma Japála—complete.

Kúlágnya rudra..... Ibid.

Agnist hōma..... ib.

Rudraesha mahima..... Ibid.

Panchácshari..... ib.

Rig sac'hya, purusha súcta.. ib.

Tâittiriya-upanishada—incomplete.

The book is long, thin (32 leaves) talipat, in good order.

- 6. No. 2110. Various matters, but chiefly pertaining to the Vedus.
- 1.) Täittirya-upanishada; fragment of seven leaves only, from the midst; Telugu letter.
- 2.) Mahalya Sráddha-vidhána.

Obsequies commemorative of ancestors, according to lunar days of their decease, during one entire dark half in Sept.—Oct.; fragment of three leaves, (nāgari letter.)

- 3.) Ruchs from the Véda, no name given; fragment of nine leaves.
- 4.) Siva sankalpam, fragment of three leaves, not coherent; commemorative; but the sense is not clear.
- 5.) Dahiya-mana-sucta, fragment of two leaves: referrible to an upanishada.
- 6.) Maha nyasa khanda, fragment of two leaves (Telngu letter)—position of bodily members when using a mantra, from the Vedas relative to Saiva homage.
- 7.) Rudram, a little of mantras from the Vedas, relative to Sira, when anointing or bathing the image: familiarly known as namacaeshamaca. from beginning and ending letters: five leaves, (Telugu letter.)

The book has leaves of various lengths, is thin, leaves are not equally old, and are damaged by insects.

7. No. 2111. Yajur réda, the 'Aba stàmbha-dhermam, on sacrifices, sutras, or close sentences. The 1st and 2d prasnas only are complete. Attached to the yajūr rēda notice of the four colours; that is orders of Brahmáchári, Grihast'ha, Vanaprast'ha, and Sanniyasi; with the daily duties, and (satgriya) good works, proper to each class.

A fragment of three lines only (Grant'ha letter) from the ^{+}Aba stambhan.

The Gayatri - savitri - Savasrati - carucha-stottras, or invocations complete. These, and the following are in the nágari letter.

Sravana dvadasi-vrata tithi, the proper day for the fast, on the birth of the Vamana-avatara.

Mahalaya sraddham-tit'hi-nirnayam. Adjustment of the lunar days in the Bhadra pada month, one fortnight in the year, dark lunar half; for general commemoration of ancestors: on four leaves.

The entire book is rather long, of medium thickness, slightly injured.

- 8. No. 2113. Bráhmanas of the Vedas.
- 1.) Shadrimsa Bráhmana—6 adhyáyas, complete.
- 2.) Sáma vidhána Bráhmana—3 adhyáyas complete.
- 3.) 'Arysha Bráhmana—6 adhyáyas, complete.
- 4.) Dévadádhyáya Bráhmana, complete.
- 5.) Samidópanishada Bráhmana, complete.
- 6.) Mantra parvam, complete.
- 7.) No name—relates to the Vēdas, incomplete.

The book is of medium length, on 172 narrow leaves, old, but in good order.

9. No. 2179. Section 1. Rig réda—the prathama ashtaca, or first octave; but has only two adhyayas, 1—37 ruchs of 1st adhyaya. On the putting cotton strings around the arms; on the performance of fire-offerings to Indra. Agni, &c. 2d adhyayas 1—38 ruchs, with extracts from upanishadas, on reading the Vedas.

Book medium size, no boards.

XXVII. VIRA SAIVA.

1. No. 2149. Mrigendra-uttaram, slocas from the 21st to the 27th padalam, or sections; the end. On the Saiva-nishti, or system. Description of the size and form of the Saiva symbol, and of the proper place for its location, in a pagoda, or temple. The said symbol may be as small as a finger, for a house: must be a cubit long, for a temple; and much larger if to be fixed in a wild, or forest.

Yogabhyasa vidhánam, on the mode of ascetic hodily exercise, as devotion, suspending the senses, &c., said to be adváita in tendency.

 $P\bar{u}ja$ -sátaca vidhánam, description of various kinds of homage, as in a house, a temple, a wilderness: or if mental only, without any visible symbol.

Stated to have been delivered by Indra to Bharadwaja-rishi.

The 1st 20 leaves are wanting. The book is of medium size, thin, broad talipat leaf old, and slightly injured,

2. No. 2151. Vira-Mahésvura-acharyu-sangrahu—an epitome of Sûiva doctrine, slócas. By Nîla kant ha-naga-nátha.

From the 1st to the 5th $adhy\acute{a}ya$ much injured; from the 6th to 78th the end, complete.

On renouncing all family attachments, mode of initiation to the Saiva way; on the attendance of a disciple upon a spiritual teacher, the excellency of the five lettered charm; on the formation of a symbol of Siva; regulation as to the size, and form of a stone pillar in a temple. The supremacy of Siva; for example, he cut off the head of Brahma; his amusements—in going about as a beggar; the destroyer of the sacrifice of Dacsha; his marriage with Girijà (hill-born nymph) that is Parvati; the birth of Cumara; his killing Taracasura; burning three towns (tripura dahanam) putting on a elephant's hide; bearing Ganga on his forehead; swallowing the poison of the serpent kálacáttan; by these and other examples the greatness of Siva is displayed.

On ceremonials, as bathing, putting on sacred ashes, bearing beads on the head, &c. The bathing is initiatory; on the excellency of the $p\bar{u}ja$, or homage to Siva. The tale of Márcandeya in illustration. When only sixteen years old he was rescued from Yama (death) by Siva, and is now a chiranjivi, or immortal; always sixteen years of age; 115 leaves, broad talipat.

The book is long, of medium thickness, old, very much damaged near the beginning, slightly so in other places.

- 3. No. 2152. Fragments apparently of three books. 1) Matanga–Paramésvara-tantra yógāpátam, slócas; on ascetic worship of a Sáica kind, many leaves lost; from the remainder thus much is gathered:
 - 2d. Padalam, yóga upanyasam, on the description, and sub-homage of an ascetic.
 - 3d. Padalam, yóga-sara: samuchayam, essence of asectism.
 - 4th Padalam, tatva satacam, investigation of truth.
 - 5th Siva-tatva-aikyam-on unity with the truth of Siva.
- 2.) Another book.
 - 31st. Padalam-On bathing, and putting on ashes of burnt Cow's dung.
 - 32d. ,, on wearing sacred beads.
 - 33d. , on properties of (japa) prayer or charms.

These may pertain to the first portion; but they seem to be different, by reason of varied arrangements, as to chapters; incomplete.

3.) No name.

The subject is a collection of extracts from (sruti) védas (upanishadas), supplements to Védas-(puránas) old legends, and (vācyas) prose authorities; intended to illustrate, or prove various Saiva matters; with their superior claims, when compared with other ways; incomplete.

The book is long, thin, on broad talipat leaves, old, newer in the second portion; slightly damaged.

4. No. 2153. Dasa Grant'hiya dipica, comment on a book entitled Dasa Grantha.

By Viranáchárya. Nágari letter (Canarese language).

In order to prove the absolute supremacy of Siva, quotations are made, as above from Védas and puránas, as authorities, or testimony.

The book commented on is Adváita in class; and it is herein translated into Canarese, not complete. The main points herein are Siva exists—he is sole lord of the human soul, or life; the rest wanting.

The 3 first chapters complete, with a little only of the 4th 60 leaves remain. There are two leaves Sanscrit slócas (Telugu letter) on the pranava or mystic O'm, giving it an adváita meaning.

The book is rather long, of medium thickness, and very much injured.

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——A.

b. Grant ha character.

I. ALPHABET.

- 1. No. 1827. Bāla páttam, merely the alphabet; throughout, in a large school-boy's hand-writing, medium size on talipat leaves, and in good order.
- 2. No. 2005. Alphabet.

The book is long, thin, new.

- II. Architectural and Statuary.
 - 1. No. 1987. Västu-grant'ham.

By Manasara.

Instructions as to placing foundations of houses, temples, towers, walls, images. The proper dimensions, and proportions of towers, and walls of temples, and of houses. Directions as to images of *Brahma*, *Vishnu*, *Siva*, in matters of sculpture; also as to images of kings; of the *ridyádharas*;

and of other demi gods. Of the ear, or vehicle of Vishau; and a few other similar matters.

The book is of medium size, incomplete, very old; and much injured by worms, so as in some places to destroy legibility.

2. No. 2077. Said to be a Saiva-ágama; as the first leaf is wanting the precise name is not known.

The following will indicate the contents.

The proportions of an upper room in a house, or of the second story. Fire sacrifice on finishing a new house, or before entering it. Proportions of windows-of a porch to a house, or temple-of arches, and of pillars. The construction of garlands of leaves across streets, or roads, for processions : Door of a porch, properties of pinnacles on a porch, or tower, outer hall of a house, or temple. The place of an image, on its shrine, in the inner recess, place of Naudi opposite, place of Ganésa, and of Karticeya. On the Rudra image; the one brought out in public procession on the 11th lunar day, a fast. On the sactis—Lacshmi, Sarasvati, proportions of their statues. great altar of sacrifice. The property, or form, or dimension of the Sivalinga, test of the quality of the stone forming it, rule as to the form of Chandra, on Sira's head, also of Gauga, near the other. Form of Tripurantaca, or of Siva, as the destroyer of the three towns; also of Kalyána Suntura, a mild form of Sira, the statue so representing him. These, and a variety of like matters.

There are three loose leaves, stating under what lunar asterisms the 'Alurar were born.

The book is thick, of medium length, very old, and much damaged; some leaves are only halves, and crumbling to decay.

III. ART of POETRY.

1. No. 1914. Kavi-alancara-sútra vrutta; an amplification of aphorisms, on ornamental poetry. By Vāmana cavi.

On prosody and rhetorical figures. Rules for the formation of poems, what are excellencies, and what defects. The properties of a stanza; mode of its construction. The poet should be quite alone. The morning the best time. Faults of a stanza. Difference between a long running chant, and prose. Faults as to meaning. Strictures on metaphors.

Memo, seven leaves besides—nagari letter; and a few loose leaves on rhetoric.

The book is long, thin, old, some leaves a little damaged.

2. No. 1945. Nanja yashò bushana.

By Narasimha cavi. On rhetoric, and poetry: in the name of Nanja rája.

Seven ulásus, on cávyas and nátacas.

On cávyas or heroical poems, 1) the hero. 2) how the poem must be written, faults to be avoided. 3) sounds—euphony—words having a double meaning, 4) rasas, or poetical sentiments, emotions or feelings. 5) gunas, dóshas, excellencies, faults.

Another portion is dramatical. See V. 1.

There is also matter on various rhetorical figures, with stanzas in exemplification.

The book is of medium length, and thickness, on *talipat* leaves, old, the 1st leaf is broken $\frac{1}{3}$ gone. The leaves number from 1 to 92 complete.

3. No. 1950. Another copy of the same work.

The leaves number 5—149: it ends, but wants 4 leaves at the beginning. The book is of medium size, on talipat leaves, in good order.

4. No. 1954. Kávya-alancáram. On rhetorical poetry: complete in three sections.

By 'Achárya Dandi.

Properties of a poem. The members, or parts described. The measures, or poetical feet.

Faults to be avoided. Other like matters.

There is part of a commentary on this work, but not complete: the No. of the leaves is 34-95.

The entire book is long, thin, old, but in good order.

- 5. No. 2032. Rasa-Gangádatariyam. On poetical taste, or sentiment. Supposed to be by Gangádatara.
 - -The best, medium, and inferior poems.
 - -What are elegant words, and the opposite.
 - -Meanings where double, or doubtful.
 - —Objections, and replies, or reconciliation in matters of discourse. The work is chiefly in prose, but has some slócus here and there.

The book is long, thin, recent (which is suspicious) wants from leaf 1—14 at the beginning, has from 15—38; but is left incomplete, it is in good order.

6. No. 1953. Sayuetya chintamani. On the rhetoric of poetry.

By Vira Narayana.

In six parich'hédas, or sections.

Rasa-nirúpanam—on the nine poetical rasas, or sentiments—their subdivisions—the faults of poems—nature of good poems, and the like matters—a sort of art of poetry.

The book is rather long, of medium thickness, and slightly injured at the end by insects.

IV. ASTROLOGICAL.

- 1. No. 1739. Góchara p'halam, 7 leaves in the midst of a large book; on the influence of the lunar asterism in which the moon was situated at the time of birth of any person; good, or evil according to the quality of that mansion. This appears to be a leading point in the native astrology.
- 2. No. 1760. Nava gruha jyótishyam, on the nine planets. The future life of a child is influenced, as to character and duration, by the twelve signs, and the planets which happen to be in them at the time of birth.

Memo. There are five leaves on other subjects, which belong to some other three books.

This book is of medium length, thin, old, and damaged.

3. No. 2025. Jyótisha-sastram—Astrology.

This book is chiefly occupied by the porutana, or proper time for marriages, and other ceremonies, astrologically determined. Favorable positions of the sun and other planets, in respect to marriage are stated. On the shad-varga, or six classes, a zodiacal sign is 21 lunar mansions. There are six modes of reckoning concerning these two; signs, and mansions, taken together, but in different ways. On the nishégam, the first coming together of bridegroom, and bride-what mansions are good, and bad stated. On the simantam a ceremony on the 6th or 8th month of pregnancy, the lunar mansion, age of the moon, zodiacal sign to be considered, as also the day of the week-not on Saturday, nor on Tuesday. Proper times for offerings at any shrine, and also for sowing seeds, and for going to live in a new house, after building one: or entering on a new village. Further, the results that will follow from journies, on different days of the week; as Monday agreeable to friends; Tuesday, thieves, or fire: Wednesday gain of property; Thursday, health; Friday, wealth; Saturday, loss of property; Sunday, sickness. Hence generally Tuesday, Saturday, and Sunday, are deemed bad days for journeying. On going to any town or place, the signs (auguries) by the way, good or bad. What signs of the zodiac are favorable for journeying; aries and taurus not so. The periods which the different planets take in passing through a zodiacal sign stated. There are other matters of like kind; but the book is left incomplete. It shows how entire must be the subjection of any mind, if submitted to the guidance of a jyótishya-Brahman.

(Memo. There are seven leaves, Canarese language Grant'hā letter.)

The book is of medium length, thin, recent, and in good order,

4. No. 2026. Hóra-sástram, Astrology.

By Varáha Mithrácharya. It is also more popularly known by the name of Bryha játacam.

1st Chapter the 12 zodiacal signs described, and explained.

- 2d ,, those signs ascribed to different faculties of the human being.
- 3d " On any birth being announced a mode is stated of determining, by planets and signs, if it is a man or beast &c.
- 4th , imperfect, on framing a horoscope, leaves 1 to 38 the rest wanting.

The work properly contains 26 chapters.

This book is long, thin, new in appearance, I leaf damaged.

5. No. 2024. Hóra-sástram. On Astrology.

By Varáha Mithrácharya.—Another and fuller copy.

1st Chapter.....complete.

2d ,.....only 16 slócas.

3d to 6th ,,....wanting.

7th to 26th ,.....which is the end.

General substance. A science which from the state and relative position of the planets, at the time of any individual's birth, pronounces on health, or sickness, and nature of events, till that individual's death.

The following are a few particulars from this book; on death in the womb; death within twelve years after birth, called bála harîshta; when father, mother, elder, and younger brothers will die; health—wealth—marriage—birth of children—livelihood—manner of life—various profits, or losses—rája yógam, or great acquirements; women's horoscope; to determine whether a horoscope presented is that of a man, or woman; a mode of judging from the sight of an individual, when he was born, under what sign &c. other like matters.

One leaf is added, as an appendix, on the number of Indian hours attributed to different signs. One portion of the book has an explanation in Tamil. The book is long, of medium thickness, old, and several leaves are damaged by decay.

6. No. 2031. *Jyótisha sástram*, Astrology, *slócas*, without *tica* or explanation.

The *nimitta candum* or chapter on indications, in four sections. Said to have been delivered by *Vrihaspati* to *Indra*.

In forming the chacra (wheel, or circle) for the horoscope, two single letter mantras must be written in distinct compartments, one is the Vishma-Bhija, the other is the Lacshmi Bhija—the chacra is then to be morshipped. The nine planets—signs, culminating places—their nadir-places, friendly, and inimical planets (e. g. Sol in aries has two enemies, Venus and Saturn.) The influence of the Sun in different signs, according to the enemies in those signs. The conjunctions (grüha yóga) of planets—their influence. The rising of the planets in the ascendant. The order of the signs; the word cshétram is used, as mésha cshétram. The place of aries &c. A triple division of the 12 signs as 4 garbha 4 dáwára 4 bháya, inner, medium, outer; The influence of the different signs &c. Only the first ten leaves, the remainder wanting.—The book is rather long, thin, in good order.

7. No. 2027. Jyótisha-sástram—Astrology.

A list of nacshétras—proper time to set out on a distant journey—the nacshétra of the town, and that of the person compared; and, as the number falls, so good or evil is divined. (Note—the lunar asterisms have certain syllables attached to them, so that, by the syllables in a word or name, it is apportioned to some asterism. Hence the name of a town, and the name of a man are determined to their respective asterisms. Next the asterisms are distributed to members of the human body, so many to the head, so many to the mouth, to the stomach &c., and as the reference or agreement happens, it is deemed good or bad; for example, if the agreement be on the mouth, or stomach, it is deemed propitious to to go to that town or place.)

- -A like divination as to the $r\acute{a}ja$ of a place to be visited, and the person going—results divined in a similar manner.
- —dasa-vidha poruttam, ten modes of divining times—of determining agreement or disagreement between the asterisms of intended bridegroom and bride: discordant asterisms are not deemed propitious.
 - -The proper day for shaving the head, and also for anointing it with oil.
 - —The mása p'halam, the influence, or results of different months.
 - —Proper time for the simantam, a ceremony after pregnancy, by examination of the asterisms,
 - -- Enquiry as to results of first menstruation, by the state of the asterisms at the time.
 - -How to judge of the time, or hour of the day or night.

- -nashta prasna, questions on things lost, and determined, whether by a biped, or quadruped.
- —To determine the amrita, and siddha yógas, as good days for journeying; the dadda yóga, and mriti yoga indicate evil, and death; to do anything on these forbidden.

Some other like matters, but incomplete,

(Memo. There is a very similar book No. 1208 in the Telugu character.)

This book is long, thin, and in good order.

8. No. 2028. Jyótisha sastram. Astrology.

Six leaves at the beginning are wanting on the *cshétram*, or place of a zodiacal sign—oppositions of planets—angular aspects; signs classed as human or feral, some are assigned to birds; male, female, neuter, signs—the *trigona*, or triangle (retained in European astrology.) Mars and the dragon's head agree with male signs, Venus and the Moon with female signs. Mercury, dragon's tail, and Saturn, with neuter signs.

Color of signs—Mesha (Aries) is blood colored, *Vrishabha* (Taurus) is white &c.

Horary questions as to thefts—replied to by determining the sign and lunar asterism, in which the moon then is: if the sign be male the thief is so, if female the thief is a woman. The enquiry how tall is the thief? is thus determined—Jupiter, Mercury, the Dragon's head, indicate, a tall person. The Sun, and Venus one of middle size: the Moon, Mars, Saturn, a short person.

There are other like matters from leaf 7 to 49—the rest wanting. The book is long, thin, and in good order.

- 9. No. 2029. Kála pracásică, illustration of times, 14th to 30th chapter.
 - 1.) Dasa-vidha-poruttam—ten kinds of astrological enquiry into the agreement, or otherwise of the lunar asterisms under which the man and woman were born, before forming any marriage contract—and on other matters.
 - 2.) Examination as to the proper time for a marriage ceremony.
 - 3.) The indication from the state of the planets and asterisms, on a first menstruation, as to good or ill results, in future life. The color of the cloth proper to be then given, and other matters.
 - 4.) The proper times for sowing corn, and other seeds.
 - 5. Dhánya-sangraha—on what day it is proper to begin to cut corn; so as to secure the greatest advantage by it.

- 6.) The proper time for taking an intended journey.
- 7.) The proper time for putting on any jewel newly made.
- 8.) The proper time for beginning to build a new house.
- 9.) For entering to dwell in a newly built house.
- 10.) The good time for pouring water over the head of a king, or newly formed idol; equivalent to anointing.
- 11.) From the state of the heavens at the time of a disease coming on, to determine how long it will last.
- 12.) The proper time for taking medicine to cure any disease.

The book is of medium size, recent and in good order, leaves 22 —65 not finishing.

10. No. 2033. Ganita-sástram; calculation.

The mode, or form pursued for calculating the customary Pán-chāngam, or Almanac.

The five members are 1) tit'hi 2) $v\acute{a}ram$ 3) nacshetra 4) $y\acute{o}ga$ 6) karanam; or moon's age, day of the week, moon's place, each $\frac{1}{2}$, or $\frac{1}{11}$ of the zodiae, astrological divisions.

The work is in Sanscrit prose; with a tica or explanation in Canarese.

It also shows how to fix the *Saca* year; and thereby immediately to determine the year of the *cali-yuga*; and how to calculate the exact place of the moon; whence the beginning of each *tithi* is determined.

It gives the mode of calculating solar, and lunar eclipses, and a few other like matters. Leaves 1—30 one or two deficient, in 4 Chapters. The 5th left incomplete.

11. No. 2034. Jyótisha-sastram; Astrology.

Eight chapters on horary questions.

- Will such a proceeding be followed by profit, or not?
- 2. Will an enemy come, or not come?
- 3. Can any one now go to a certain place, or not?
- 4. A woman is supposed to ask when her husband, who is absent on pilgrimage will return?
- 5. Passed by.
- 6. Will the result of war be victory, or defeat ?
- Omitted.
- 8. When will such a one, imprisoned be released?
- 9. Only 1 leaf-book incomplete. It is long, thin, and in good order

12. No. 2075. Shadpanchasati, on Astrology. (56 stanzas by the title.)

By Varáha Mithrachárya, supposed to be a part of the Hóra-sástram, No. 2024, 2026.

On the regent, or lord of each bhavam sign, or house.

Mesha	Aries its l	ord is	• • • • • • • •	Mars.
Vrjshábha	Taurus	,,	•••••	Venus.
Mit'huna	Gemini	,,	••••	Mercury.
Cartaca	Cancer	,,	•••	Moon.
Sinha	Leo	,,		Sun.
Canya	Virgo	,,		Mercury.
Tulam		,,		Venus.
Vrishica	Scorpio	,,		Mars.
Danusa	Sagittarius	,,		Jupiter.
Macara	Capricorn	,,		Saturn.
Cumbha	Aquarius	,,		Saturn.
Mina		,,		Jupiter.

Each planet, in its own house, is deemed favorable. The opposition, termed *looking at*, is good, or evil, as the planets are good or evil.

Good Planets.	Bad Planets.
Sucra—Venus.	Surya—The sun.
Trihaspati—Jupiter.	Ráhu—Dragon's head.
Indu—Moon.	Sani—Saturn.
Budha-Mercury.	Kétu—Dragon's tail.
·	Cuja—Mars.

The opposition of a planet to any house (i. e. sign) is good or evil, on the same principle.

On horary questions as to journeyings.

—On employment profitable, or not, result of wars, victory or defeat. On detecting a thief, shewing his race, age &c. The colours ascribed to the zodiacal signs; and other matters.

The book is long, thin, old, a little damaged, leaves 2—74 80—91. The chapters are confused, may be improved by collation.

13. No. 2096. Játacam, a horoscope.

On the birth of some person of distinction, named Tali-maldi-Rama-chandra-náyaca.

He was born in the *Nandana* year Sal. S. 1574 pratásā month 18th (or 28th) day (October 1652.) The various prosperous, and adverse events of his life are stated; as also that he would die in the 66th year of his age, at noon of a day; specified in technical and astrological terms. In prose complete; the leaves are numbered 1—19, and 1—25 = 44. The book is of medium length, thin, recent, and in good order.

14. No. 2097. Pánchángam, Kiláca samvatsara. An Almanac (65 years since) incomplete, calculated according to the Siddhántam, followed by Saivas and Smártas (lunar months:) another mode is termed vácya, followed by Vaishnavas, (solar.)

Containing the 5 members, to wit *tit'hi*, *váram*, *nacshetra*, *yóga*, *karanam*. Passage of the 9 planets through the 27 lunar asterisms, *nava graha chára*.

- -Good, and bad times for any work.
- -Solar, and lunar eclipses.
- —Indication of fasts, and festivals, and other matters. Leaves 1—16:3 irregular, and other leaves deficient. The book is small, and in pretty good order.

V. Dramatic.

1. No. 1791. 1.) Mahá Nátacam—slócas only.

A collection of verses by eminent authors, made by order of *Immadi Déva raya*. These were before loose, and scattered; but were gathered into one and called the great drama. The subject is that of the *Ramáyanam*, epitomised; and adapted to stage representation: complete in 479 slocas.

- 2.) Agnidhra Rámayanam. An epitome of part of the Rámayanam, from the Bála to the Suntara-cándam, so far complete the remainder wanting: 65 slócas.
- 3. Chambu-Rámáyanam, the last section or uttara Cándam. The events subsequent to Rama's return to Ayódhya, in a sort of drama, slòcas, with a Churnikái or lengthened prose explanation. There is said to be a supplement to the Chambu Ramáyanam, by Vencata Krishna dhara, but not here.

This book is long, of medium thickness, old, but in good order.

2. No. 1793. Chambu-Ramayanam, slocas, with a Churnikai; also a chorus in anapaest or rapid metre. This is from the Bāla to the Suntara Cándam. Adapted to public representation, in the manner of a drama; it is ascribed to Bhója-raja, after hearing the yuddha cándam by Lacshmana.

The book is long, thin, old, and very much damaged.

3. No. 1915. Sect. 2. On Nátacas or dramas. By Narasinha Cavi. The first section treats of the art of poetry in historical, or heroical pieces. This section relates to the drama. The author composed a dramatic piece entitled Chandra-Kála Kalyanam, in 5 ancas or acts, in order to exemplify his rules.

This work is a mixture of slócas and prose with pracrüti, or vulgarly spoken language by inferior characters. The author describes the various portions of a play, the kinds of actors, including the (vidúshaca) buffoon; the costumes, and the kind of language proper to each part, or role. He dwells on rhetorical figures, as parináma-upamánam-sandéha-brandinat-uláha-apanava-utpracsha-smarana-drishtanda-art'hánta-myásasu, and others; and gives slócas, or distichs, in exemplification. See II. 2.

- 4. No. 1957. Two nátacas, or dramas.
- 1.) Lacshmi-svayamvaram. The marriage of Lacshmi.

By Srinivása Cavi.

The guardians of the eight points went to the Sumudra-rúja (or seaking) after the churning the ocean, and asked him to whom he was going to give his daughter Lacshmi, born from the sea. He replied he would not interfere, but leave her to choose They asked her for Vishnu, and gave their benediction. The marriage with Vishnu ultimately took place. (The sea king herein is not Varuna, the god of the clouds, or of rain.)

Many instances occur of the patra-pravésham or change of dress, pracräti is also intermingled with the composition.

2.) Naráyani-rilása nátacam. A drama founded on another part of the Kūrma aratáram.

The asuras hal stolen two vessels of amrita; and Indra was intending to fight with them, but was directed rather to go to Brahma and complain. Brahma referred him to Náráyana; who promised to accomplish the desired result by stratagem. He assumed the form of Móhini a female; took the amrita from them; and upset the vessels. Vipra chitta is the name of the asura that stole the amrita or nectar—Prose and pracräti are used in the composition, and many changes of dress occur.

The book is short, of medium thickness, old, and damaged.

5. No. 1959. Subhadra-dhananjaya-nataca.

By Ráma cari. A drama founded on the elopement of Subhadra, and subsequent marriage with Arjuna. It is written in mixed language, slócas, prose: and pracruti, or vulgar dialect. It is complete on 70 leaves: the last one only injured: the book is long, but thin.

6. No. 1961. Ananta jiranam, a bhanam, or monologue drama.

By Atréya-Varata-cavi.

This is a loose drama, on the adventures of one styled Vasanta séc'hara at the Conjeveram May-festival. He heard of the fame of Vasantica, a danseuse, and went to see her performance; leading to an intimacy with her. Her person, and dancing described.

A description of dawn, and of sun-rise. The names of some men there, with particulars of their debauched characters. A specification of streets, wherein dasis live. The play of chandra-vati, with a ball, described. Coekfighting described, and praised. A description of many figurantes. Quite a profligate book, small, worm-eaten.

7. No. 1964. Nágananta-nátacam, a drama.

By Sri-Harisha-cavi.

The subject is a fictitious marriage between Jinuta váhana and Maláiya vati, worked up with persons, and incidents in the usual manner of dramas; but profligate in kind; the dialect is pracruti: it has five ancas, or acts, and is complete.

The book is long, thin, old, a little worm-eaten.

8. No. 1985. *Prasanna-Rághaviya*, a drama on the story of the *Rámáyanam*. The book is labelled *Bala Rámáyanam*, which is wrong.

It includes adventures from the bending the bow, at the court of Janaca; to the defeat of Ravana. In six ancas, or acts; with many changes of dress, and variations of character.

The book is long, thin, old, and much worm-eaten, at the end.

9. No. 2016. Soma vallica yāgananta Prahasana-nátacam, a comic interlude.

By Dindima cari. This is not a uniform dramatic piece; but a series of tales, or verses for public recitation; to excite mirth, and made up of slocas, and prose practuti. For example;

A Sanniyasi with his disciples are introduced. The disciples ask whether amatory matters are not most interesting, and whether a continual reciting the names of god does not make the head ache? But there are other matters, much more gross. A few medical slocas are written, on back leaves,

The book is long, thin, and gnawed at the ends

VI. ETHICAL.

- 1. No. 1817. Sabha-ranjana-nîti. Assembly rejoicing ethics. By Nila k'hanta dîcshata. It is presumed, from a cursory view, that the subjects are jejune ex. gr. Though a mantri (minister of state) be ever so skilful; yet without the name and authority of a king he cannot govern a country. The book is long, and contains 6½ leaves; is complete, and in good order.
- 2. No. 1942. Itihasa-samuc'hayam, a winding up of the Bharatam.

Váisambayanar narrates the consolation offered by Vyása to the Pándaras.

After the battles narrated in the Bharatam the sons of Pándu being distressed by the death of so many of their relatives, friends and children Vy-asa came and variously consoled them, relating many narratives, contained in 33 adhyayas or chapters. Complete on 114 leaves. Among other matters—Gaûtami-upakhyanam mutgala-déva-dúta-samvada, conversation between two divine messengers; Ganga mahatmya, legend of the Ganges; tale of a king who gave his own flesh to protect a bird that had flown to him from its devourer. A detail of sins leading to naraca; a detail of virtues tending to sverga. On gifts, as the gift of land, of cows &c., with much other matter.

The book is long, of medium thickness, and in good order.

3. No. 1762. Dhermákiya prasna pratiyucti. By Haridattáchárya. The duties of an unmarried Brahman, while a Brahmáchari; treated in the way of question, and answer.

A fragment of 15 leaves, of medium length, broken at one end.

4. No. 1785. Bhagarata gita: slocas, with tica, By Késara-sácshi. An abridged explanation of the chant, by Krishna, from the Bharatam.

Arjuna, while acting as the charioteer of Krishna, objected to slaying his own relatives. Krishna taught him to the contrary, explaining the nature of the jiratma and the paramátma, or human and divine soul: the foundation of the Vedanta system.

From the 1st to the 18th chapter complete; except the 48th—52d, and 103 leaves; which may perhaps be found. The book is long, of medium thickness, on talipat leaves, injured.

5. No. 1788. Bhagavat-gita, slocas, or original only. The 1st and 2d chapters (wanting only one leaf of the 2d) from the 3d to the 18th chapter, complete—54 leaves are wanting: the remaining leaves are numbered 55 to 94.

The book is of medium size, old, and much damaged.

6. No. 1789. Bhagavat-gita; mālam, or original only, in slócas. The Grant ha and Telugu characters are intermingled, in different leaves. From the 1st to the 6th chapters wanting; what remains is from the 7th to the 18th chapter.

It is prefaced by seven small leaves; containing directions as to the mode in which the *Bhagvatagita* should be read; that is, seated on the *padmanâsanam* (lotus-seat) upon the hams, the feet folded underneath.

The mental preparation, by mantras, and motions of the fingers stated.

The book is of medium size, thin, old: and a little injured.

- 7. No. 1790. Bhagavata-gita; mūlam only in slócas. From the 1st to the 18th chapter, complete on 76 leaves, regularly numbered. The book is short, thick, one or two leaves injured.
- 8. No. 1848. Brahmaradiyam—on homage.

This book contains some ethical matter: but is more suitably referred to the head of *ritual*. See XVI. 22.

9. No. 1967. Subashita-suctu-mukta málái; or pearl necklace of good words; slócas without any comment. Compiled from various other books; the compiler's name does not appear. The work relates in some degree to rhetoric, and the art of poetry; but its chief matter is ethical.

Praise of a poet—condemnation of the false critic—disposition of a good man; the nature of the medicant orders of kinds—disposition of the bad man. The miser, the caluminator; description of a king; of an elephant; of a river; of a woman of high birth; and various other matters; referring to the animate, or inanimate creation, as the source of poetic descriptions. From p. 1 to 38 not finished,

The book is long, thin, and in good order.

10. No. 1968. Kamandiki-on Ethics.

On the proper qualities of a king, and also of his minister; a

work on political ethics. In sixteen sargas, or sections; chiefly prose, but of a recondite kind.

The book is long, old, has narrow leaves, and is damaged at the end.

11. No. 1969. Niti-sáram; essence of morals. Stanzas on ethics, in 186 slócas, with a tica or explanation in Tamil, and with quotations from other books. Many orthographical errors by the copyist, who appears to have been a schoolmaster. The following is a sample of the contents.

Satyámo sárini Lacshmi hihi. Kirti st'hyáganu sárini. Sraddhana sárini vidya. Buddhihi karmánu sárini. He who is faithful, will possess wealth. He who gives largesses will have fame. He who uses application will acquire learning. Wisdom comes from merit of a former birth.

12. No. 2045. Bhagarata-gita, chant of Krishna; 18 chapters, complete, leaf 1-43. From the Bhishma parca of the Bháratam, before the contest with Bhishma.

The metaphysical counsels of *Krishna* to *Arjuna* to remove the latter's scruples against killing his own kindred, and various ethical matters from the *Vedas*; basis of the *Vedanta*.

The book is of medium length, thin, and in good order.

- 13. No. 2061. This manuscript has, at the beginning, 15 leaves, on the duties of women who profess the *Vaishnara* credence; the early morning, and other daily offices, and repetition of the names of the 108 *Vaishnara* shrines.
- 14. No 2071. Niti sáram, on ethics.

This is a work on moral subjects—as the vanity of life—the need of giving alms, and the like matters. Each sanserit word is accompanied with its meaning in Tamil.

It is complete—of medium size, old, and slightly damaged.

15. No. 2072. Niti-slocas, stanzas on ethics.

Only four *talipat* leaves, without boards, long, and slightly injurcd: at the end one leaf of an almanac, on *Mārgala* month, November December.

The two following lines may be be taken as a specimen of the ethics:

Sa srí yár namatam katódha.

That is real wealth which does not puff up with pride.

Sa snicto vyasanà nivirtti yeti yahà.

He is a true friend that removes sorrow,

VII. EROTIC.

01. No. 1116. Sravánandini, a commentary.

By Cási Pandita, on the Rasa Gangadhara of Nanja cheti pála; composed in slócas, stanzas, and prose mixed.

Some prefatory verses to Siva, on his adventures with the wives of rishis, in the Tarucà-vana.

On ornamental poetry, and poetical measures. Description of the $r\acute{a}gas$ or musical modes.

On tálas or musical tunes, as marked by beating cymbals. On amatory poetry. On the person of the nayaka, or hero, or gallant. On female beauty as to fine proportions. Various feminine actions; smiles described: Indications of auger in women. Description of a tune termed Bhâiravi. On the desire of women for dress, and ornaments; known by the term chapalyam. Modes of salutation. Description of the chaste woman.

The book is long, of medium thickness, nearly new—and put with the old books, in the Telugu letter; doubtful.

1. No. 1118. Vásava dhattái—a romance written in slócas a few of them explained in prose.

A King named Kandapa ketu had a beautiful daughter named Vásava dhattái. Another king named Chintámani had a dream, in which he saw this female; and became enamoured, and sick. A friend of his named Matana kétu suggested an embassy. He went, and succeeded in bringing about the marriage of Chintámani with Vasava dhattái.

The book is long, of medium thickness, and in good order.

2. No. 1806. Amarākam, an erotic work in 100 slócas complete; and a commentary on it, entitled Sringara - rasa - dipica. By Diva Bhúpalan, also complete. The original is sometimes ascribed to Sancaráchárya, but erroncously; the writer seems to have given it his own name, put into the neuter gender.

The kinds of women, under the titles of multa - syáma - praudha - próshida - bhartica - abisárica - sriya - parahiya - sámanya; or girl, young woman, matron, grasse veuve, adulteress, own wife, other's wife, common.

The kinds of men are specified, and language of conversation, with much other matter, altogether at variance with the western delicacy, or sense of propriety. This work is a corrupt fountain from which many streams have descended into southern lands. The book is long, thin, in small close writing not old, but injured by wear.

3. No. 1812. Gita Govinda—the chant of Krishna. By Jaya deca.

Twelve sargas, or sections complete, in slocas, and some other versification.

On the amours of the Krishna and Rádha.

Translated by Sir W. Jones, and published in the Asiatic Researches.

4. No. 1814. Rati-rahasyam, or Sringára bandhu dipica. On sexual intercourse. By Hari-haran. The first parich heda complete, the 2d do. only 56 slocas.

On the muhta girl; madhyama, young woman; prahalba, matron; the dispositions of these and other classes of women. The qualities of gallants, or lovers. On the four classes—hastini, chittréni, sakhini, padmini, their attributes or qualities, and various other matters; which, among Europeans, would be rated as obscene.

The book is long, thin, in good order, very slightly injured by insects.

Memo. I leaf of the Megha sandesam or cloud messenger and 1 leaf Jyotishaw, on horary questions should be collated to some other books.

5. No. 1815. Mégha-sandésam. The cloud messenger. By Cálidasa. The 1st asrásam complete; the 2d has only to the 25th slóca: It is the múla, or original only, without commentary.

A yacsha banished for a year by Cucéra, charged a cloud to carry a message to his wife at Alacapuri, he being unable to come.

Translated and published by Professor Wilson; but with greater delicacy, as to description of the female person than in the original.

This book is long, thin, and in good order.

6. No. 1839. Vasanta-tiluca. The pride of spring. By Varadá-cháryar of Conjeveram. This is a bhánam, or monologue, designed for public recitation; but not a regular drama. The author is popularly called Ammal, and the book Ammal bhánam; said to be written in the author's old age like Voltaire's Puccile d'Orleans.

The subject is as follows. The hero of the piece is fictitiously named Svisigara sechara, who formed intimacies with dasis, or pagoda figurantes, and their companions at Conjeveram, and with other strange women. He attended cock fighting, and fighting by rams; and is, in all things, with minute particulars, made out to be a model of depravity, in a tone of praise. The

work is in prose in the narrative portion; but mixed up with slocas in the descriptive, or ornate part. As the alleged author was considered to be of the strictest Vaidica class, or non-secular, a fiction has been raised to account for his writing such a book; but of doubtful authority. Possibly the real author may have added sarcasm to buffoonery, in fixing it on him.

The work is complete, on 42 leaves. The book is long, thin, gnawed by rats at the beginning.

No. 1943. Rasa-manjeri, or garland of sentiment.
 By Bhanucavi.

On the nayah and nayahi, or man and woman. Women are classed generally as sviya own, anya other, samanya common; and these are subdivided into other orders: their several properties stated. Some detail is given as to the qualities of men. The work is chiefly in slócas, with some little prose, on 34 leaves.

The book is long, thin, and touched by insects.

- 8. No. 1917. Section I, is *Sringara-dipica*, a lamp, or comment. It contains a poetical description of various kinds of females; but from being incomplete, and much decayed, it cannot well be determined whether it is original, or a commentary. See 2 and 11.
- 9. No. 1956. Gita Gorinda—chant of Krishna. By Jaya déva.

Complete in 28 leaves, in 12 sargas, or sections, and 24 patas or chants, in the ashta pati, or octave metre.

On the amours of Krishna, and Radha, the $g\acute{o}pi$ or female cow-herd; her pains, messengers, description of the seasons, &c.

Translated by Sir W. Jones.

 No. 1958. Matana Gópála vilása, a Bhanam or monologue, by Guru Rama cavi; on the sports of a mimic Krishna.

A vittan (vaux-rien) at the time of the Tripeti festival, in September, puts on the disguise of Krishna named Matana Gópala, from one sun-rise to another sun-rise. In that interval, of one complete day, he plays all sorts of tricks; talking with dasis, with female messengers, with bad associates: holds intercourse with many women, grossly described; and is made out a complete blackguard, in detail. The work may illustrate the influence of the Krishna avatara, and of pagoda festivals. It is complete, but as the leaves are numbered 116 to 131 it must be taken from some larger book.

The book is long, thin, and in good order.

6. No. 1874. Pracriya-Kaumudi, on Grammar.

Of the five kinds of sandhi, or coalition of vowels, and consonants. On the declension of nouns ending in vowels, this is complete; on nouns ending in consonants, incomplete.

At the end 5 leaves in *nagari* letter require to be transferred. This book is long, rather thin, old, and damaged at the ends of the leaves, so that the numbers are cut off.

- 7. No. 1875. Grammar.
- 1.) On the affixes to Sanserit roots, 5 leaves (15, 16, 17, 18, 18) from Bhi to Pach, fragment.
- 2. On the three genders, with examples of various nouns, and slocas exemplifying the vowels, 24 leaves.
- 3.) Samása-chacram, combination of words by Sandhi &c., two copies on the same subject, 10 leaves complete.

In the middle, a leaf from the Naishada requires transfer.

The book is of medium size, and in good order.

8. No. 1876. Prakriyā Kaûmudi.

By Rama chandra.

On various kinds of sandhi, or coalition of vowels: on the declension of words, ending both in vowels and consonants. Samása or modes of compound words, carrying the declension at the termination of the last word; so far termed subandham. Complete, except as to verbs, p. 1—88.

On verbs, root, and affixes, this part is incomplete, on 3 leaves, not in regular order.

The book is of medium length, old, thick, very much damaged by termites at the edges, and by breaking of leaves, leaving $\frac{1}{2}$ $\frac{a}{3}$ &c.

- 9. No. 1877. Bhásya pradipa-pracasa.
 - -An illustration or commentary on grammar.

By Pravart'haca, School-master.

On Sandhi or coalition of vowels and consonants. Five kinds of such coalition. This work is a commentary, or explanation of sutras on the subject: paged 1—156, and afterwards 38 leaves are irregularly strung, not coherent; incomplete.

The book is long, thick, old and in good order.

10. No. 1878. Patanjali-mahabhásyam-vyakaranam. On Grammar.

This is a fragment of the great work of *Patanjali*, the best work on Sanscrit Grammar; though ancient, and regarded as very difficult. The *sutras* of *Pánini* are brief in comparison.

This fragment has the 6th adhyaya or chapter complete, and part only of the 7th. The subject on *Dhátus*, or roots, and on *Sumása* compound words. The writing on the label is erroneous.

The leaves are paged 1—168; but with the following wanting in the midst 71—90, 121—125, 135, 144, 145, 154, 162—165.

The book is long, of medium thickness, old with only one board, and one leaf damaged.

11. No. 1879. Pracriya kâumudi. On Grammar. The foregoing seven are chiefly on Subanta. This portion is chiefly on Tighanta, relating to verbs. It treats of the letters, and meaning of various roots, and how verbs are formed from them. Words traced to their roots, with the affixes of moods, tenses, and persons.

Also on some indeclinable words, used as affixes; giving the force or meaning of such words; incomplete, p. 1—89, also 99, the 69th wanting.

The book is long, of medium thickness, old: and, except two broken leaves, in good order.

12. No. 1880. Patanjali Bhásyam. On Grammar, by Patanjali. The 5th and 6th chapters so far complete. On forms of words. On declension of nones, &c. This is part of a high, and difficult book, only studied by advanced scholars: its difficulty is said not to arise from any obsoleteness of language.

As the name of the author is an epithet of $\tilde{a}di$ séshan, a fiction has been founded thereon, ascribing the work to adi séshan.

Note.—The vācya-kára is by Vara ruchi; the bhásya-kára by Patanjali; and the sútra kára by Pānini.

This book is of medium thickness, long, old, damaged. p. 1—125, 4 loose leaves.

13. No. 1881. Fragment on Grammar, leaves 1—23, complete on the roots only. On ten kinds of roots, and their meaning.

The book is long, thin, a few leaves a little injured.

11. No. 1963. Amarúkam, original. Sringára-rasa-dipica—commentary by Déva Bhupála, a king; also termed sarvyákyánam. See 1806, supra: this book has only 65 slócas, on 45 leaves; other 35 slócas are wanting.

The work is before described with sufficient minuteness. This book is of medium size, one leaf is only $\frac{1}{2}$, the others a little injured.

12. No. 2048. Chambu Krishna-vilása. By Lacshmana Cavi, prose, and verse mingled.

1st and 2d st'hápacam-not complete.

3d wanting, 4th wants the beginning.

5th the latter part wanting.

Being so imperfect the contents cannot be fully defined. This fragment has a description of *Chenji*, or *Ginjee*: a description of *Canchi nagara*, or Conjeveram; with much of ornamented hyperbole, as to both places. On the birth of *Krishna*; on female flower gatherers; on sports in the water, or bathing; on the youthful sports of *Krishna*, and other matters, pertaining to him; erotic in kind.

This book is of medium length, thin, and slightly damaged.

VIII. FABLES.

I. No. 1965. Pancha-tantra, Five devices.

A fragment only of this popular work.

Part 1st. Mitra bhédam, complete.

.. 2d. Sucritu lábham, complete.

., 3d. Zánti vígraham, incomplete,

The book is of medium size, and very much injured.

2. No. 1966. Pancha-tantra, Five devices.

By Vishnu Surma, or so ascribed. The 5 parts are complete.

- 1. Mitra bhedam, division.
- Sucra lábham, benefit of allies.
- 3. Zánti vigraha, peace, or war.
- 4. Lubdu nása, loss of possessions.
- Asampréeshya | on acting with rashness, inconsiderately.

Page 106--111 again from 95---117.

The book is long, thin, and a little worm caten.

3. No. 1970. Pancha-tantram, Five devices.

A fragment—it contains,

- 2d. Sucra lábhum, a part only.
- 3d. Zanti vigraham, only 2!, leaves.

The book is long and thin, with only one board, and damaged leaves.

IX. GRAMMATICAL.

- 1. No. 1772. Section 1. Véda lacshanam. On the mode of chanting the Védas, slow, quicker, very quick. Prose, incomplete.
- 2. No. 1795. Section I. Háriya Rámayanam anwâiya rūpa vyakyánam.

By Pandita Surya. A commentary on an epitome of the Ráma-yanam, unfolding the meaning of compound, or difficult words, in plainer ones; from the $b\acute{a}la$, to the yuddha $c\~{a}ndam$, complete.

Section 2. Chatu slocas, fifty of them: enigmatical verses concerning any one; as Vishnu, Siva, on kings, on ethics, &c., with the explanation.

3. No. 1836. Raghava Pandavâiya Kavyam.

By Cavi-raya Pandit. An elementary book for advancing a scholar.

The verses are so contrived as to relate the story both of $R\'{a}ma$, and Krishna. This is effected by a play on words, in one sense expressing something proper to Krishna, and in another sense, what is proper to $R\~{a}ma$: hence a whetstone for the wits of young beginners, and requiring great command of language in the poet.

The book is long, thin, old, and much damaged, the leaves broken at the ends.

[It is not easy to find any better classification for 2 and 3.]

- 4. No. 1838. Subda vibhacti, on cases of nouns, slocas with prose; a work on parts of speech, and declension of words. It has the appearance of a school book. It is long, thin, and in tolerable order.
- 5. No. 1873. Kaimudi-vyakaranam, a grammar, fancifully termed 'moon-beams.'

On the *sandhi*, or coalition of words, ending in vowels, complete. The other part on words ending in consonants is incomplete, leaf 1-44 the 7th wanting.

Other 9 leaves, on collation, should be transferred to some other books. The entire work is long, thin, but in generally good order.

22. No. 2059. Vyákarana zástram. On Grammar.

On nouns—on *sandhi* or coalition of letters—words ending with vowels, and with consonants; the three genders. On affixes, on cases, on roots of verbs, and some other matters; but left incomplete. The leaves are numbered 1—26, and 20 other leaves are not numbered.

The book is very long, and thin, on broad talipat leaves. The writing very close, and extremely small.

23. No. 2073. Linga nirnayabhushanam.

On genders in grammar, chiefly in prose but examples in *slocas* are given of the *pulinga*, *strilinga*, and *napunchaca linga*, or masculine, feminine, and neuter genders. Some words are of two genders, and are exemplified.

The work is by Rama-surini (poet.) It is a fragment, and seems taken out of some book, and made up by itself. The leaves are 1 to 4—thence to 133 wanting, thence to 146 the end.

The book is of medium length, thin, touched by worms: it will need collating with other books; and it seems to have been subject to dishonest treatment.

24. No. 2085. Bála pódhaca káraca sangraha, child's instruction on grammatical forms of words, leaves 1—28; and 55—76.

Shadkara vivaranam; the six cases in grammar: Samasa chacra collocation of words, with mode of declension.

On affixes, kriyamála, list of verbs. On the three genders.

Another list of verbs—leaves 1—27, 9 leaves deva nagari writing. The book is long, of medium thickness, and in good order.

25. No. 2055. Chiefly on Grammar.

The Samása chacra, combination of words; mode of uniting nouns by omitting the sign of the genitive case, as Ráma bhána for Rámasya bhána; Pitambara - Vishnu, yellow garment Vishnu, and the like, 3 leaves only; then 7 leaves. Kriya malá on the conjugation of verbs, deficient at the beginning, 9 leaves on sarva nama sabda or nouns and pronouns, incomplete. Other two leaves contain a slóca in praise of Siva, and a tica or explanation of its meaning; these belong to some other book: 21 leaves in all.

 Λ book without boards, of medium length, thin, on talipat leaves in good order.

X. HISTORICAL, OR GENEALOGY.

1. No. 1157. Gótra pravara nicuayam.

An arrangement of the order and descent of *rishis*, or celebrated seers, by their tribes.

The descent of the existing gótras (tribes) of Brahmans, and the connected races traced up to the seven rishis of the present Manuwantera; divided into nine prakaranas or sections, and complete. I took out the name of Mandúri Raghnnátháchárya's son Náráyanárya because it implies that he lived in Mandúr, of which little is known, except its ruins in the North.

If this genealogical table could be at all depended on, it might be of use towards untying some difficult knots in past history.

The book was found amongst those in the Telugu character. It is of medium length, thin, and in good order.

2. No. 1983. Vasu déva sudódaya. Some matters on the yaduramsa. The son of Nahusha was Jéyádhi, and of his race Vasudéra the father of Krishnu was born, incomplete; other matter is Vedantic.

XI. HYMNOLOGY.

- 1. No. 1711. Stótras. These are short chants, each occupied with laudatory homage of some one deity. Of those in this book the first is praise of Sira, ascribed to Sancarácharya, complete, all slocus.
- 2.) Praise to Siva by Mallana—slocas, complete.
- 3.) Ammâiya-stóttram—praise to Siva by Dandi, complete.
- 4.) Haláyuta-stótra, on Sira. By Bala Ráma-slocas complete.
- 5.) Muliya rája stuti, on Siva; slócus, grant ha lipi, with an explanation in nágari letter, complete, book medium size, good order.
- 2. No. 1754. 1.) Siva sahasranamam, a series of 127 slocas complete, reciting the thousand names of Siva panegyrically.
- 2.) Siva náma státtra sataca—only one leaf out of a centum of verses in praise of Siva.
- 3.) Siva stottra by Marcandeya, an ashtacam of eight slocas, praise of Siva, another ashtaca, fewer feet to a line; same subject.

The book is long, thin, old, but in good order.

14. No. 1882. Siddhanta-kâumudi-vyákyanam.

By Prâudha manoramai. A commentary on another grammatical work.

From 1—25 complete on vowels, and on the coalition of vowels throughout. This is the first section. There are four other fragments.

15. No. 1883. *Uyakaranam*, grammar.

On the different sandhis or coalition of words ending in vowels, and in consonants, and on the three genders; also on indeclinable words. On Samasa or compound, words, and their declension. On roots, and how treated in the formation of words. The work is in prose 1—108, unfinished. The book is long, of medium thickness, and in good order.

16. No. 1884. 1.) Sabda pustacam, on words.

A grammatical work, having the several words that are declined in the seven different cases, and also on the three genders; but only of such words as end in vowels, three leaves only.

- 2.) Samása chacram—2 leaves only. The mode of compounding words. A list of several words shewing how they are united, when following each other, so as to form a complex term.
- 3.) Samása-chacram, $1\frac{1}{2}$ leaf, slócas, Telugu letter, $\frac{1}{2}$ leaf distinction of genders, a verse for school-use.
- 4.) Telugu letter—On roots, the crude form, and the grammatical forms, examples given in various words. On indeclinable words.
- 5.) Samása chacra, in Tamil words, and character; it exhibits various forms of compound words, some affirmative, some negative.

The entire book is long, thin, in good order, some portions new; not homogeneous in appearance.

17. No. 1885. *Lyakarana sara-sangraha*; epitome of grammar. It is also known as *Casika-vrutti*. In the 1st chapter the 1st and 2d *patam* each one complete, the 3d *patam* incomplete.

On the crude forms; the various terminations of the different cases; the changes of which they are susceptible, until they assume the full grammatical form.

- —The sandhi prakernam, or section on the coalition of letters.
- —The samasa ridhi—on the collocation of compound words.

On roots.—Also some matter on tones, or accents (*srara*) pertaining to right enunciation—leaves 1—57—at the end 3 broken, the rest in good order - the book is long, and thin.

18. No. 1886. Pracryti kaûmudi ryakyanam.

A commentary on the Pracryti-kaûmudi.

It treats of the *Tinganta* roots with their affixes, modes of attaching them.

The book is a fragment—the following leaves are wanting 20, 27, 28, 29, 30, 31, 36, 38, these are diverse, 39—48, seven leaves are without any number. Some other matters connected with substantives.

—Also a fragment of the *Tarkha-sastra*, or logic, from the anumána khandam.

The book is long, of medium thickness, in good order. It is nearly homogeneous in appearance, but needs collating with others.

19. No. 1887. Pracriya kaûmudi. On Grammar.

This is only a fragment of the work, and needs collating with other books in the collection: 193 leaves are wanting at the beginning, and it does not finish. Matter on the *subanta*—some on the *dvandara* dual form; 207—222 is on the *tadjitan*, another class, not complete.

The book is long, and thin, and in general good order.

20. No. 1991. Sect. 2. Maha Bhásyam.

By Patanjali cira sidhan.

Words are divided into pārrādham and uttarādham. The purvādham contains an enumeration of 6000 roots. This book relates to the uttarādham, the subjects being the formation of words from roots or primitives, or compound words from simple ones, including the declension of nouns, examples in a great number of words. Dhātu, the root: kriya various practical words thence formed: art ha, the meaning of each formation.

Thus much from the múlam, or original, is followed by a more lengthened commentary, or explanation. The work has some complete distinct portions; but, as a whole, it is incomplete. It is long, of medium thickness, old; and, in some places, damaged by wear. See preceding notices.

21. No. 2058. Vyakarana zástram—On Grammar.

By Pānini. This is a portion of the popular work in sútras. It relates to the formation of full meaning words from the roots; pages 1—22—beyond 11 leaves not numbered.

The leaves differ as to age, and they are gnawed off at one end, as if by rats.

The book is of medium length, thin, damaged.

3. No. 1755. Chants from the Vedus supposed.

These consist of Sanscrit, and Tamil intermingled, and belong to the work, usually styled Náláyira prabandam, or collection of four thousand stanzas by the 'Aluvár.

In the first thousand by Namáluvàr otherwise called Jada gópálvar 10 hymns including the Tirupálánda—"may'st thou flourish many years." Also 10 hymns of Kurukár nambi, who was otherwise styled Puttár - vîràn. Twenty hymns of Periyálvár, and thirty hymns of Kurúr nambi, 10 hymns by Tondaradipode "Aluvàr, who derived his titular name from the dust of the feet of the votaries of Vishnu.

30 Hymns by Chudi-kodutta Náchiyar, to awaken Vishnu in the morning.

120 Hymns by Sada gópálvár.

100 Stanzas with da-capo, by Ramanúja.

30 Hymns by Periyachan pillái.

- 4. No. 1756. Panegyric on the 1008 names of *Vishnu*, in verse, with a prose explanation; the latter in the Telugu character.
 - —Siva sahasranama—the 1000 names of Siva panegyrized. The handwriting of this book varies; some is old, and rude.

The book is of medium size, and in good order.

4½. No. 1759. Subrahmanya sahasranama.

The 1008 names of Karticeya; slocas, with meaning in prose, complete.

The book is of medium length, thin, old.

- 5. No. 1771. Various panegyrical chants.
 - -Njása dāsacam, a decade of slócas, the original only -to place the soul, or mind, at the feet of Vishnu.
 - -Sudarisanāshtacam an octave of distichs; praise of the chacra of Vishnu.
 - Yeti-rája-saptati-70 slocas, original only, incomplete.

This is in praise of Ramanāja, by his disciple Védanta désikar, the two first also. The Tamil name of Yeti-raja, or Ramanāja, is Yemperumanar.

-A few loose leaves, not connected, and requiring collation with other books.

- Ala-vantar-stóttram, praise of an Aluvār, whose Sancrit name is Vamunáchárya. This piece contains from the 18th to the 60th slóca: it is by the said 'Aluvar in praise of Vishnu.
- -Bhasya-cara-stottram, two copies of 10 slocas each, in praise of Ramanāja, the title meaning learned in languages; applied also to Sancaracharya, and to Madhvacharya.
- —Mangálam, 10 slocas, without comment, in praise of Rámanúja, writer unknown.
- —Mukunda malâi—praise of Vishnu by Kulasec'hara áluvar—complete, in all 28 leaves.

The book is long, thin, in some places broken, with $\frac{1}{2}$ leaves gone.

- 6. No. 1775. Various tracts.
- 1.) Rangha nat'ha stóttra satacam, slócas, 3 leaves, complete. A centum of stanzas in praise of Vishnu, at Srirangham, near Trichinopoly.
- 2.) Hanumat-carucham, slocas, incomplete.

Praise of *Hanumān*, and after it a *mantra*, or invocation for protection: this form is used as a defence against any evil, on a journey.

[The word carricham means a coat of mail, as a literary term; it differs from stôttra in having also a mantra, and from mantra by having also a stôttra. It is also used with some ceremonies and motions of fingers, not employed with the simple stôttra.]

- 3.) Vishnu-paujaram. The nest of Vishnu, slócas, incomplete—praise imploring to be under Vishnu's care.
- 4. Vishnu sahasranámam, slócas incomplete. The one thousand names of Vishnu. It is used daily after evening homage by Vaishnavas.
- 5.) Garuda carucham, slócas, complete.

Praise to the vehicle of Vishnu for protection, as to the body only.

- 6.) Vishnu-stóttram, slócas, incomplete.
 Praise of Vishnu.
- 7.) Vencatésvara-stottram, slocas, incomplete. Praise of the form of Vishnu at Tripety.

8.) Panjayuta - stóttra, five slócas, complete.

Praise of the five emblematical instruments of Vishnu-1 discus, 2 shell, 3 club, 4 sword, 5 bow.

Various detached *slócas* follow, 23 in number, on different matters, e. g. when the soul departs where does it go?

The book is of medium length, thin, and in good order.

7 No. 1973. Savuntaryalahari, slócas.

By Sancaráchárya. Praise of Parvati, and a prayer to Parvati. Also—Mritanjeya japa, prayer to Siva, complete. A few distinct various mantras. The leaves are numbered 99—123, hence it is taken out from some other book. This one, as a whole, is of medium length, thin, damaged by insects, and by breaking.

- 8. No. 1976. Various hymnology.
 - --Rudi staram-slócas—praise of all the attributes, or properties of Vishnu, two leaves complete.
 - -Ashta slóki eight stanzas, explaining the meaning of the Vishnu mantram, the 8 lettered one.
 - —Sambat-cumara prabhati, homage to the form of Vishnu at Tiru narayana puram, near Seringapatam, Mysore.

Girisha-svami-mangala sassanam. Praise to a form of Vishnu, lord of the hill.

-Sambat cumara mangalashtaca stuti.

Eight slócas in praise of the aforesaid Sambat cumáran, popularly known by the corresponding Tamil name Chelva pillay.

- -Gópala mangala sássanam, praise of Krishna.
- Vencutáchalésvara mangalá sássanam.

Praise of the form of Vishnu at Tripeti.

- —Hasti giri isha mangala sassanam.
 - Praise to the form of Vishnu, at little Conjeveram.
- -Prát hana panchacam, five stanzas of prayers.
- —Sri stavam, praise of Lacshmi—so far each one complete.
- -Sudarisana ashtaca, two stanzas only, praise of the chacra, or discus of Vishnu,

The entire book is of medium length, thin, and in good order.

9. No. 1989. Patuca-sahasramana, slocas only.

By Vedantachárya, head of the Vadagalas.

In 32 padáhis, or sections.

One thousand slócas, in difficult language, are occupied in common places on the slippers of the image of Vishnu at Srîrangham, near Trichinopoly; such as—the formation—the cleansing with water—the covering with flowers—the embroidered ornaments &c. It is difficult to think of puerility going so far in recent idolatry.

10. No. 1991. Srî-guna-retna kósham. The jewel casket of Lacshmi's disposition, slócas, and some comment in Canarese, but grant'ha letter.

Praise of the excellent temper of *Lacshmi* at *Sri-rangham*, near Trichinopoly, complete. The book is long, thin, recent, gnawed by rats at one end.

11. No. 1996. Sudarisana stottram, praise of the chacra—mark on the shoulders of Vaishnavas.

Praise on making the namam on the forehead.

The same on marking the middle line with a mantram.

- -The mode of offering sacrifices, p. p. 5-9 not complete.
- -Praise of Krishna-leaf 1-7.

These would seem to be fragments of two books.

This book is long, very thin, and in good order

- 12. No. 1998. Various hymnology. By Sri Vatsangam.
- 1.) Sri Vâicont'ha stavam, praise of the lord of Vâicont'ha, that is Vishnu.
- 2.) 'Adi manushya stavam, praise of the first man, which is, it seems, a title of Vishnu at Sri rangham, near Trichinopoly.
- 3.) Srerangha raja stavam, praise of Vishnu, at the same place, 1st and 2d satacas, complete.
- 4.) Vencatésrara mangalam, praise of Vishnu at Tripeti, complete.
- 5.) Sri guna-ratna-kosham, praise of the temper of Lacshmi 'the jewel casket of her excellence,' complete.

The entire book is long, thin, old, in good order, and in small neat writing.

13. No. 2003. Cshama-shódasi, 16 slocas, complete—on the elemency of Rangha nat ha at Trichinopoly. By Vedantachárya son of Veda Vyasa Bhatta: of the stottra class, praise

There is appended adhyátma chinta, slócas, wanting 5 leaves in the middle. It contains addresses to Vishnu on the soul, and its safety, with replies from Vishnu. It is of the mystic theological kind, and resembling the German manner on religious topics.

The entire book is of medium length, old, and damaged.

- 14. No. 2021. Two connected subjects.
- 1.) 'Alavantár-stóttram, praise of Vishnu, as Rangha nát'ha at Trichinopoly by an 'Aluvar otherwise named Yamunáchárya. The slócas have no tica or comment. The leaves are numbered 69—79.
- 2.) Sri guna retna-cosham, praise of the temper of Lacshmi as consort of Rangha nát'ha.

By Parāsara Bhatta, 61 slócas, complete.

The leaves are numbered 80—92 in continuation of the above, but shewing both to be part of some larger book. This portion, as a whole, is long, thin, and in good order.

15. No. 2042. Various hymnology.

Two leaves marked 46, 47 contain the last part of a sahasranama or praise of the thousand names of Vishnu, and a portion from the anusásuica-parvam of the Bhâratam, 227th adháyaya.

- -2 leaves praise of the 108 names of Ganésa, complete.
- -2 leaves praise of Sri Ráma, complete.
- $-1\frac{1}{2}$ leaf praise of name of Siva, complete.
- $-1\frac{1}{2}$ mental bathing, by thinking on sacred rivers, with praise of them.
- -2 leaves praise of the name of Lacshmi, complete.
- -1 leaf the great mantram, to the siddha Lacshmi, or success giving goddess.

12 leaves—âditya hrüdayam, heart of the sun; that is, agreeable to the sun, or to Vishnu, as residing therein; slócas only, and from the aranya parvam of the Bharatam, Krishna to Arjuna.

- $\frac{1}{2}$ leaf—praise of Siva, sl'oca.
- 1 leaf—aditya cavucham, praise with invocation to the sun—to defend.
- $1\frac{1}{2}$ leaf—praise to the name of Narasinha, sl'ocas. On the 108 names of Vishnu, complete.
 - 1 leaf-praise to the 108 names of Dévi or Parvati.
 - L_2^4 leaf—praise to the name of Sira, 108 names, complete.
- $1\frac{1}{2}$ leaf—praise to the 108 names of *Narasinha*; common stanzas. In all 31 leaves, numbered 46—76, as if part of some other book.

This, as a whole, is of medium length, thin and in good order.

- 16. No. 2017. Various panegyrics, chiefly of the sacti of Siva, under different names.
- 1.) Gâuri dasacam, 10 slocas (wanting the 1st) in praise of Parvati, the white goddess.
- 2.) Anna púrni dasacam, part of 10 slócas (wanting at the beginning) in praise of Bhavani, with promise of plenty of all things to him who uses it.
- 3.) Vidya-dasacam, 10 slócas, nearly complete; addressed to Parvati, to give the knowledge; which is lauded.
- 4.) Sarasvati mantra japam, charms, with prayers of low muttered atterance, invoking Sarasvati, the sacti of Brahma, and patroness of learning.
- 5.) Anna pārna stóttram—praise to Parvati the giver of plenty, complete.
- 6.) Tripura suntari stottram, praise to the sacti of Siva, as the destroyer of three towns.
- 7.) Savuntariyalahari—100 slócas in praise of Parvati, complete: ascribed to Sancarácharya.
- 8.) Chamala dandacam, lengthened lines in anapaest measure, praise of Parrati.

The book is small and old, but in good order, small hand writing.

- 17. No. 2061. See. VI. 7. The rest panegyrics.
- 2.) Praise to Vishnu in dandacam lines ut supra.

 The general subject is homage to Vishnu.
- 3.) Sri rangha-gadyam, panegyric in prose, on the form of Vishnu at Trichinopoly, complete.
- 4.) Vâicont'ha gadyam, panegyric, in prose, on the paradise of Vishnu. complete.
- 5.; Sri guna ratua kosham, slocas in praise of Lacshmi, jewel casket of her qualities.
- 6.) Sri-rangha nát ha suprabádam, very early homage, at dawn, to Vishnu at Trichinopoly, complete.
- 7.) Srí rangha rája stóttram, slócas, in praise of the same.
- 8.) Sri Vencatésa suprabádam—early dawn homage to Vishnu at Tripeti, in slócas complete.
- 9.) Sri Vencatésa mangala sássanam. praise to the same of the epithalamium kind.

- 10.) Varada-rája suprabadam, early dawn homage to the form of Vishnu at Cānchi (or Conjeveram) in slócas, complete.
- 11.) Varada rája stóttram, praise to the same, in slócas, complete.
- 12.) Paráncusa-pancha-vimsati, 25 slócas in praise of Nam-alvar, as a polemic.
- 13.) Paráncusa ashtacam, an octave of 8 slócas, complete, in praise of the same.
- 14.) Sri-stavam, praise to Lacshmi, in slocas, complete.

The book is of medium size, and in good order.

The leaves numbered from 7 to 30, the last 15 containing the above panegyrics.

- 18. No. 2062. Sri rangha nat'ha stóttram.
 - --Slócas in praise of Vishnu at Trichinopoly, including also an incomplete copy of the Cāreri mahatmyam, or legend of the river Cavery; in other books termed Sri-rangha mahatmyam.

This book is of medium length, but thin, in good order, the leaves numbered 35—50 less 43d. It hence appears to have been taken out of some other book, and made up distinct; though incomplete.

- 19. No. 2063. Praise of Vishnu, and Sira.
- 1.) Vishnu-bhujangam—praise of Vishnu, in a kind of stanza; so written as to give the form of a serpent: complete in 16 slócas, on 7 leaves.
- 2.) Siva-bhujangam, praise to Siva, like stanza; 24 slocas, complete, on 9 leaves.

The book is of medium length, thin, and slightly injured.

- 20. No. 2064. Raghu-vîru-gádyam, praise of Ráma, in prose, by Vedantácharya, head of the Vadagala sect; complete, the leaves numbered 58—68.
- 21. No. 2065. Various panegyrics.
- 1.) Varada-rája-Panchasat, praise of the form of Vishnu, at Conjeveram, in 50 stanzas, complete, 4 leaves. By Védantácharya, head of the Vadagalas.
- 2.) Sampat cumára-stóttra, 10 stanzas on one leaf, in praise of a deity in Mysore; termed Chelva pillay in Tamil.
- 3.) Yeti rája saptati, 70 stanzas, complete, in praise of Ramanūja the 'Aluvár.

- 4.) Cshama shódasi, 2½ leaves, 16 stanzas complete; on the compassion of Ranghanát'ha, a form of Vishnu at Trichinopoly.
 By Vedántáchárya, son of Véda Vyasa Bhatta.
- 5.) Rangha nát'ha mahishi, 1 leaf, praise of the sacti of Rangha nat'ha, or Lacshmi: 10 stanzas, not complete.
- 6.) Bhágavat-dhyána-sóbana, steps towards a meditation on deity: otherwise termed antar-jyóti-stuti, or praise of the inward light 22 stanzas, complete, by Vedantáchárya. In all 17 leaves, but of different length, and sizes.

The book is long, thin, damaged by worms.

- 22. No. 2066. Vishnu-sahasra náma stóttra—mantras, praise of the thousand names of Vishnu, with invocation; slócas, without comment, incomplete. Ascribed to Vyása; and said to be from the anusásnica parvam of the Bhágavatam; leaves 43—50, as if part of some larger book. This one is of medium length, thin, and in good order.
- 23. No. 2068. Various panegyrics.
- 1.) Dasavatára vishayaca suprabádam.

One sloca to each of the avatáras of Vishnu, in praise for reciting in the very early morning, 4 leaves complete.

- 2.) Vara mangaláshtacam, 8 slócas, complete, used as salutations, on approaching any very great man; wishing that Brahma, Vishnu, Siva, the celestials, seers, hills &c., may convey benefits, and benedictions.
- 3.) Four slócas, from the vairága satacam of the Bhartri-hariyam, 2 leaves.
- 4.) Five leaves, praise concerning Siva, 9 slocas, complete.
- 5.) Krishna gadyam, prose, panegyric on Krishna, 5 leaves, incomplete.
- XII. Incantations; that is, muntras, sometimes with yentras, or diagrams.

[These according to the object to whom addressed; the subject matter; and effect sought to be obtained; may be either benevolent or malevolent: simply precatory, or maledictory.]

001. No. 1206. Section 2, leaves 2-13.

Sudarisana homa vishayam, on sacrifice offered to the chacra (or missile discus, of Vishau; the mantra, or symbols, tantra, or diagram

and formule; srüti or authority from the védas; and prose accompaniment.

This is the larger part of a book long, thin, touched by worms. See A. c. XII.

- 01. No. 1359. Various miscellany, on 26 leaves, from different books, differently paged—containing chiefly panegyrics, and charms.
- 2-5. Nava grüha stóttra, slócas, by Vyása. Praise, with a sort of adoration of the planets (Sabaism.) It includes praise of Vishnu, dwelling in the sun.
- 4 leaves, 'Adityn- $hr\ddot{u}dayam$, "heart of the sun," Agastya told this to Sri~Rama; it includes a mantra, an address to the sun, by the use of which he would overcome $R\acute{a}vana$; said to be taken from the $R\acute{a}m\acute{a}yanam$.
- 1 leaf, some sl'ocas, a devotee praises the sun, as N'ar'ayana, and Dherma putra.
- 2 leaves, Garuda Cavucham, complete: a charm to secure protection from snakes, with long life, health, &c.—slócas, and prose; addressed to the vehicle of Vishnu.
- 1 leaf, Súrya Cavucham, slócas, with prose—praise to the sun, with a charm: the benefit being to remove disease.
- 2 leaves, $Sudarisana\ Cavucham$, praise and charm. addressed to the discus of Vishnu, slocas and prose. The object to attain things desired.
- 7 leaves, Vishuu Carucham, and Ráma Carucham, by Visvamitra, complete. The object of both is to secure possession of things desired; very extensive, semetimes meaning the death of enemies.
- Also Krishna-ashstóttra sata-náma stóttra, slócas. Praise of Krishna by 108 names, said to be from the Brahmánda-puránam, the aparákhandu; a discourse between the earth-goddess, and the serpent Sésha; the object, to remove all sin.
- 5 leaves, núgari letter, containing octaves in praise of Lacshmi, of Ráma, of Parvati, and of Vencatésa, the god at Tripety.

The leaves are of various lengths, a bundle of different tracts; but with unity of matter.

1. No. 1723. Contains, in the middle—Ráma cavucham, two leaves, praise, with a charm to secure the protection of Ráma. Also the Gayatri cavucham, a charm to secure protection by means of the Gayatri, or primary mantra.

2. No. 1750. Yentras. This is a small book on talipat leaves, it consists entirely of diagrams; squares subdivided into smaller squares, and with numbers on some of the squares; in one on all of them. Such are the squares used in spells only; but spells have letters, not numbers. Hence the squares in this book have been conjectured to be plans of the pit ha, or seat of the images of various gods within the garb'ha-mantapa, or last recess in temples. There is however no writing to guide to a decision. The leaves are in confused order.

The book is in good preservation.

- 3. No. 1740. Three books, or sections of books, on various magical matters.
- 1.) Prapanja sáram, sútras with explanation.

In the beginning it is stated that the different letters of the alphabet are the bodies of the gods. Fifty letters are classed into fourteen sraras sounds, or modes, to be written on sixteen squares, or other forms with the name of a god, and a japa dhyánam, or muttered meditation, as a mode of homage.

—Whichever god's name is used—as *Ráma Krishna* &c. the assistance of that god will be procured.

Various mantras, or spells, and mode of writing—in the letters used as such. The forming squares (magical); certain modes of calculation, if the amount, or difference, or quotient, as the case may be, comes out right, the god invoked will appear, if not right will not appear.

- Snána pújādhiti, bathing in water, with appropriate mantras, or muttered formules.
- —Jnana sacti prat'hána mantram, a special charm, to procure the power of knowledge.
- —Ráma prathána mantram, a special mantra, to procure what is desired sexualiter.—Mócsha prathana mantram, a special prayer to procure beatification.
- Varahi-mantram, charm addressed to a sacti, and Narasinha mantram, one addressed to the fifth avatára of Vishnu, for special objects.
- —Pancha vactra Siva mantram, a charm, addressed to the five faced Siva; and various other charms.

This section, or book is from 1st to 36th padalam, or chapter, leaf 1 to 101; but remains incomplete.

The preceding are wholly in prose.

2.) Mantra sáram—essence of charms by Damótara, 13 padalams, slócas, with some prose. It contains mantras named after different deities as Vac-Dévi, or Sarasvati, for riches; Indrāni; Vîra-Bhadra; Hanumān; Sarab'hesvara, a beast; Varáhi, the sacti of the 3d avatára, given also to Parvati. The fruits of the different mantras, that is, intended effects, are specified.

This section, or book is complete.

3.) Yêntra-sáram, spirit of diagrams.

Various squares, and other more complex figures of magical purport, and known by different names; as purusha zūcta; strî - sútra; racshógini (to kill savages) Gópála-yentra: Sūrya yentra; Santána gópála yentra; Dhara-yentra; Hanumat yentra; Varáhi-yentrā; Ráma yentra; and many others. These are in the form of slócas, and the section remains incomplete.

The entire book is long, thick, rather old, but in good order.

4. No. 1764. Mantra and cavucham.

The Sudarisana jvála mantram, the fiery discus charm, used against evil spirits, against goblins, devils, wild-beasts; so that no evil may befal from any of them. The Ráma cavucham, Ráma's coat of mail. In this, with the charms, signs are made on the different members of the body, to be protected in those members.

- 41. No. 1766. Mantras &c.
- 1.) Kartavireyarjuna mantram, 7 leaves.
- 2.) ,, yentram, $2\frac{1}{2}$,,
- 3.) ,, mala mantra, incomplete.
- 5. No. 1775. The second section is Hanumat-cavucham. Hanuman's coat of mail, slocas, incomplete.
 - —Praise of *Hanuman*, and then a *mantra*, or spell, directed to him; the whole used as a defence against any evil, as when on a journey, or the like.
- 6. No. 1860. Rudra yámalam, dana prakarnam. By Yámala. This book is ceremonial, with gifts; but it is difficult to find for it a better location.

Reference to the sacrifice of *Dacsha*, and origin of *Vira Bhadra*. If stars are seen during the day, or if a tree be cut, and blood flows from it, some evil is prognosticated, for which ceremonies with *mantras* to be used, are prescribed. Gifts specified, in order to remove any severe disease. Ceremonies, with spells, to destroy the troops of an enemy; others to avert untimely deaths.

A variety of cases considered to be indicative of ill: some of which appear in other books, some not—for every such evil, either a suitable gift to a Brahman is prescribed, or else a zànti, or expiatory ceremony to avert, or prevent the evil. In these respects the book partakes of the prayaschit part of succerdotal law. [These aforesaid cases are so numerous that a livelihood to Brahmans would not be wanting from this source alone, were it fully obeyed. It is artful cunning, operating on superstition; ruling, and living upon people by means of superstitious fear.]

7. No. 1869. Nâityica mantra vyákyánam, explanation of mantras used at special seasons. The Sandhya vandana mantra is used every morning, in household worship. The book contains the meaning of various forms of muttered prayer, at meals, on sacrifices, and many other occasions. It contains verses from the Védas, slócas and prose intermingled. By Varada raja, 16 leaves, incomplete.

Another 12 leaves contain the Savitri vidya. Agastya in discourse with Náreda, a special mantra, accompanied by certain motions of the fingers, feet &c. This is of the precatory, or devotional class; not incantation of evil.

The book is long, thin, and in good order.

No. 1921. Ashta sloki, complete.

Chattu sloki, incomplete.

The book contains some mantras of the Vaishnava class, with an explanation in the Canarese language. It is long, of medium thickness, and in good order.

- 9. No. 1979. Commentary on mantras.
- 1.) Mantrart'ha priti bataka tatva dipica.

An explanation of the Vaishnava múla mántra of eight letters, or syllables; that is O'm Náráyana námaha.

- 2.) Drayart'ha priti bataka tatva dipica, an explanation of another mantra, termed dvayam containing twenty-five syllabic letters.
- 3.) Charama slóca priti pátaca tatva dipica, explanation of the charama mantra, of thirty-two syllabic letters, and others, put into distichs, and here explained in prose.

[These mantras are of frequent use, precatory, and the explanation is serviceable. It is impossible to overlook the coincidence with the Hebrew Cabbala.]

The book is long, of medium thickness, and in good order, recent in appearance, and complete.

- 10. No. 1999. Mantras, three books.
- 1.) Sudarisana Mantram, slocas, seven leaves, complete. Praise of the missile weapon of Vishnu, as burnt in on the shoulders of votaries; and by them used as a charm: evil spirits and devils, it is stated, will depart.
- 2.) Aúpavasam krama, slócas.

Telugu character, complete, the ritual of fire-offerings, or homam, with the customary mantras. These are daily observances.

- 3.) Aghóra níla kantha mantram, prose, Canarese character, incomplete. Charms, including praise, addressed to Siva, in his terrible, or destructive form.
- 1) is long, thin, in good order. 2) is short, thin, touched by insects. 3) two leaves, good order.

It might be well to separate them, as being written in three distinct characters.

11. No. 2095. Mantra sástram, Incantations, fifteen leaves, incomplete. Various charms or formules, for health, or for protection, or for wealth, or destruction of enemies. These are mostly addressed to Parvati, under various names. One is addressed to Bhairava, a form of Siva, and is intended to procure wealth.

The book is short, thin, in good order.

It appears to be part of some larger book, the leaves being numbered 37-51, without beginning or end.

XIII. LEXICOGRAPHICAL.

1. No. 1905. Amaram. Two fragments of a Lexicon.

The Amara cosha, or Amara sinha, from the name of the author: who was a Jaina. First fragment, contains parts of the 1st and 2d cándams, or books; the 1st cándam from sverga to dic, 10 leaves, incomplete; the 2d cándam from bhú-varga, five other vargas, or sections, but not in regular order, intermediate vargas are wanting.

Second fragment, 2d cándam wants the vanâushadi-varga, the rest are complete, being nine in number: 3d cándam, only 2 vargas; the viséshanigraha, and sangtrna, 3 are wanting, as this cándam, when complete, has 5 vargas.

The book is long, of medium thickness, and touched by insects throughout.

2. No. 1906. Amaram, a Lexicon.

The 1st candam, from svarga to vari complete.

The 2d candam, from Bhū to sudra varga, complete.

The 3d candam, 5 vargus complete. The work is in 3 books, and this copy would be complete, only that leaves 14, 18, 51, 76 are wanting. There remains 93 leaves. The book is of medium length, and thickness; small hand writing; old, and injured.

3. No. 1907. Amaram, a Lexicon.

The 1st book complete in 12 sections, from sverga to vári-varga.

The 2d book, from $Bh\bar{u}$, the 6th or manushya varya, is wanting, thence to the 9th $V\hat{a}isya$ -varya, which is defective; and the following $Sudra\ varya$ wanting. The book is of medium length, and thickness, and much damaged.

The latter half differs in size, and appearance, from the first one.

4. No. 1908. Amaram, a Lexicon.

This copy has three books complete.

1st. Sverga to vári.

2d. Bhú to sudra, 10 sections.

3d. visésha nigraha to Lingádi 5 sections.

The book is of medium length, and thickness, on broad talipat leaves, and in good order.

5. No. 1909. Amaram, a Lexicon.

A nearly complete copy, but not homogeneous.

Ist book sverga to vári, Telugu letter.

2d book bhū to cshétriya, the 8th, two more wanting.

3d book visēsha nigraha to lingādi sangraha. The 2 last books in grant'ha letter.

The book is long, of medium thickness, old, and a little damaged; the leaves are of different lengths.

6. No. 1910. Part of a Dictionary, on the label erroneously Retna cosham. It is a fragment, containing some words, with criticisms on the Amrita cósha: where that affirms a word to be used only in the plural, this asserts a singular also; and where the Amaram says singular only, this asserts a plural also. Some words in the Amaram are without genders defined; this book gives the gender. It wants the proper beginning; has two books; but does not finish; and is without the author's name. Authorities are quoted; among them are Cáli-dasa's poems.

The book is long, thin, and touched by worms.

7. No. 2074. Núma lingána sassanam, a Dictionary.

By Amrita sinha—slocas without any tica or comment.

The 1st candam from sverga-varga down to vári-varga, complete so far, on 25 leaves, not numbered. The book is of medium length, thin, without boards, and in good order.

XIV. LOGICAL.

1. No. 1901. Nyáyasástra dipica, lamp of logic.

By Sassa Dhara; leaves 1 to 70 of the mūlam, or original. Of this múlam the book contains the following divisions.

Mangala vátam, on prefatory praise of any work by others.

Andhahára vatam, asserts nine padart'has, or general classes, and that andhaháram, darkness, is not included in téjas light.

Káranatá vátam, on causation, primary and secondary.

Sacti-vátam, on the negative principle, or female energy in creation.

Manónútva vátam, on the power of mind; mind is its own rule, glances to great disstances at pleasure.

Mócsha-vátam, absence of pain, or sorrow is bliss, there is none other,

With portions of other divisions incomplete.

 $Prabh\bar{a}$, light, a commentary on the foregoing on the mangala $v\acute{a}$ -tam; that on the andhakára $v\acute{a}tam$ very deficient; only 11 leaves in all.

The entire book is long, of medium thickness, slightly touched by worms.

2. No. 1903. Turkha bhásha, on Logic.

By Késara Misra, the original only.

This fragment contains 1. pratyacsha, or self evident proof 2. anumánam, doubtful, or inferential proof—this very incomplete; 12 leaves only in all.

Another book.

Sassa Dharyam—part of a work by Sassa Dhara of which the proper title is perhaps Nyáya sastra dipica, as in the foregoing. This fragment contains the mangala vátam, the andhākára vátam, the káranata vátam, and the sacti vátam, the rest wanting.

The sassa dháryam is a sort of scholastic disputation. 1. Whether any laudatory poem should be prefixed to any work; denied; affirmed as needful, 2. Whether darkness is to be added to other general categories; affirmed, but by some denied, as necessarily included under tijas, being simply the absence of light. 3. Whether there is, or is not a First cause; denied by some; but here affirmed. 4. Whether there is a female energy (negative principle) in creation, denied by some, but here affirmed: much beyond is wanting. This 2d fragment contains 16 leaves, shorter than those of the first portion. The two books, taken together, are rather long, thin, and in good order.

3. No. 1904. Turkha básha tica, commentary on a logical work.

By Goverdhana. Four khandas, or divisions, are complete, 1 pratyacsha. 2 anumánam, 3 upamánam, comparison or analogy, 4 sabdam, testimony.

Besides there is the átma vátádi, polemical, to prove that there is a difference between the paramátma or heavenly soul; i. e. God, and the jivatma, or human soul: consequently the discussion is opposed to the Védanta, or adváita system.

The book is rather long, thin, and in good order.

4. No. 1911. 'Ananta dipica vyákya, a commentary on another book, entitled Vishnoya drįshti.

By Srimat Rámanát'ha vidvān, two adhyāyas, two more wanting. Discussions, in a logical form, on subtle positions; confuted with equal subtilty.

Sva pracúsata-vútam, asserted that Isvara (the moon?) does not shine with his own splendor; this book maintains that he does.

Pramána vátam, the Védas by some are denied to be a rule, this book asserts that they are a rule.

Véda abâurushéyatva-vátam, asserted that the védas are the work of men; this book denies, and maintains that the védas proceed from God.

Brahma is asserted to be the first cause of the world, this book denies and affirms that Isvara (applicable to both Vishnu and Siva) is the First cause.

Sanniyási kramam, the rules or observances of the class of strict asceties. These are confirmed by authorities from the Védas, the Smritis or law books, the Bhagarat-gîta; and there is some similar matter.

The leaves number from 1 to 211, but 174, 175, 198, are wanting. The book is long, of medium thickness, touched by insects, towards the end.

5. No. 1917. Tatra chintámani pracásam.

A commentary on a work called *Tatva chintámani*. By *Ruji datta*. On Logic, in prose.

It relates only to the division termed pratyacsham, which is complete.

It contains the following v'atas or discussions manyala-pram'anya-sama-v'aya-ab-h'avam vaya-pratyaesha-man'ovata.

The book is long, of medium thickness, (148 leaves) and in good order.

6. No. 1886. At the end of this book is a fragment on the *Turkha sastra*, or Logic; from the division termed *anumánam*: some unconnected leaves. They look nearly homogeneous, with the other leaves; but may perhaps belong to some other book.

7. No. 1888. Mani sáram, jewel essence.

By Gópi nāthan. The following matters are contained.

1-6 mángala vátam, about prefaces,

7-23 pramánya vátam, on the standard of duty.

24-89 pratyacsha parich'hédam, on discriminating substantive things.

90—181 anumánu khandam, on arguing from doubtful things, or circumstantial proof. 182—186, on inference from comparison; proof from analogy.

The work remains incomplete. The book is long, thick, and new.

8. No. 1889. Shadkarica vivechanam.

By Bhavananda Vāgisa Bhatta.

Leaf 1-21 complete; vibhacti, effect of the union of words in regimen or concord. 22-67 anumati vicháram, on the consent, or freedom of the will.

The leaves 34, 57, 58, 60, are wanting: leaf 68—83, various matters on logic; beyond 10 leaves parámarisa vátam—on the will. One leaf on sungati vátam, or agreement. Three leaves vishayata vátam, on sensation and perception. Two leaves on the anumána khanda, anumati vicháram, and parámarisa vicháram. Leaves numbered 2, 6, 8, 10, on logic without coherence. Beyond 1—13 vitpatti vátam, and sánta bhóda. Three leaves on Bhagavata árádhna, worship of deity, this complete.

Three loose leaves beyond on the anumuna khanda, unfinished.

The latter, and more miscellaneous portion of this book has leaves agreeing in size with No. 1900; collation is needed.

9. No. 1891. Tarkha bhásha múlam.

By Késava misra. An original work on logic, with an explanatory commentary following: leaf 1—6 pratyacsham. 7—12 anumána cándam, 12, 3 lines only upamána cándam, 13—31 sabda-candam so far the original.

The commentary or explanation.

Leaf 1—18 on practyacsham, 19—34 anumánam, 35 upamánam, 36 sabda; the rest wanting.

This book, in the commentary, maintains that there are only seven padarthas, or general categories. Other miscellaneous matter follows, apparently an intentional appendix. A sloca on Rama, sleeping on the hand that protects the world. Another sloca praise of Rama. In another a désika (spiritual teacher) reproves a waiting on princes; when a handful of rice can be begged; water can be sipped from a brook; and a rag for the loins procured; therefore why wait on princes, to get hundreds of rupees, fine food, and fine clothes. Book long, medium thickness, and in good order.

10. No. 1892. Tatva prabodhini, a commentary on tarkha-sástra, or logic.

By Ganesvara-dicshada. The work has three chapters, but is left unfinished.

- 1. Pramána parich'héda, discrimination as to the rule of duty, page 1-20.
- 2. Prameya parich'héda, difference as to sensible objects, not finished, p. 21-41.
- 3. Samsaya parich'héda, discrimination as to doubtful things, p. 42-46.

The book is long, thin, and in good order.

11. No. 1893. Nyáya pracásam, splendor of wisdom, a book on logic, prose.

By Narahari misra. It contains part of two cándas.

- 1. Pratyacsha, visible, or certain things.
- 2. Anumána, doubtful, or uncertain things.

(upamána and sabda not here.)

The first is complete, the second not so; several leaves are imperfect, damaged, or wanting; some blank leaves.

The book is long, thin, worm eaten, and some leaves broken.

12. No. 1894. Tark'ha-sangraham, a compendium of logic; the múlam, or original, in prose, the explanation attached. By Anam Bhatta.

The work treats briefly of the four leading divisions, 1. pratyacsham, 2. anumánam, 3. upamánam, 4 sabdum.

Some writers speak of sixteen general categories, this writer considers several of those to be included in others, and maintains the modern division into seven, as comprising all substantive things.

- 13. No. 1896. Nyaya sástra, that is Tarkha sastra, on logic. Apparently three fragments, from different books.
- 1. By Gópi nat'ha-some things on the sabda candam, p. 1-10, rest wanting.
- 2. By Sri Sâilam, the sabda cándam, complete; other parts wanting p. 1-30.
- 3. A few matters from all four of the leading divisions; but not coherent, and two leaves on the pramina vátam.

The book is long, of medium thickness, and in good order. It needs collating with others.

14. No. 1897. Nyaya siddhanta dipam.

Illustration of true logic. By *Dherma raja*, a *Smárta Brahman*. This is not a work on the science, with its four divisions and various subdivisions; but a series of eleven discussions, on disputed points, with reference to the system, each one termed *vátam*.

Támo vatam, p. 1—17, 2. pata sacti v. p. 18—29, 3. Sacti v. p. 30—37, 4. Mano-nuttama v. p. 38—45, 5. Sabda sváta tríya v. p. 46—49, 6. Nyána carma samuchaya v. p. 50—52, 7. Mócsha v. p. 53—60, 8. Sáddhart'ha v. p. 61—62.

There are not 16, but only 7 general categories.

Vayu pratyacsha v. p. 63-67, 10. Nirvica packa v. p. 68-74, 11. yóga rudi v. p. 75-78-the work remains incomplete. I think it safest to leave these technical terms untranslated.

The book is long, thin, in good order; only leaves 77, 78 are broken.

15. No. 1898. Nyāya siddhanta tatvam. The quality of right knowledge. By Srinivásáchārya, complete, in prose.

The four chief divisions, or sources of proof in logic.

These are 1. pratyacsham, existing visible things, direct evidence, 2. anumánam doubt, inferential proof, 3. upamánam comparison, analogy, 4. sabdam the word, the authority of védas, smritis, or others commonly admitted as testimony.

There are seven padart has categories, or common places, 1, dravyam which has nine subdivisions.

- 1. prithivi 2, appu 3, tejas 4, vayu 5, akaza 6, kála 7, tech 8, átma 9, manam.
- 2. qung, with twenty-four subdivisions.
- 3. carma, with five subdivisions.
- 4. samanya, with two subdivisions.
- 5. visésha, 6, sama-vata 7 abháva with four subdivisions.

The book is of medium size, and in good order. It may be regarded as a good compendium of the established system.

16. No. 1899. Nyāya kusu mānjeri—"The kusu-flower garland of knowledge": on the tarkha sastra, or logic; from leaf 1 to 14, regular; and relating to the anumana khandam.

Four loose leaves 36,—39, on the same general subject: in all 18 leaves.

The book is long, thin, rather old, but in good order.

17. No. 1900. Nyāya dipa prabha, torch of knowledge; being a commentary on a work entitled Sasha dhara, or the "hare-bearing moon"—on logic.

This commentary is by *Déca raja*. It is not complete, but the following are the numbers of the leaves, with the contents, 1—10 mangala valum, whether invocation of a god, addresses to the author, and other matter should, or should not, be prefixed to any book.

10-20-tamo - v'atam, argued that darkness is not a distinct thing from light, as tejas is bhava positive, and tamas is abhava negative; threfore the one is included in the other.

21-26-On causation, from the First cause downwards.

27-41-Pata - sacti - v'atam, on any substantive word, when giving a general definite sense.

42-48-Sacti vatam on specific names not applicable to any other thing; negative causation.

49-57-mano-nutva vatam, on mental discrimination of things,

58-63-sabda vatam on proof from authority.

64-70-mocsha-vatam-on beatification; the work remains unfinished. See remark XIV. 8.

This book is long, of medium thickness, nearly new.

- 18. No. 1928. Nyáya kusu mānjeri vyákyánam. A commentary on the kusu flower garland of knowledge, by Varada rája; in five parich'hédas, or sections.
 - Purva pacsham, denial of an argument, and objurgating, or confuting it.
 Siddhantam, correcting the objurgation as improper.

These two are illustrated by various rules.

Among the padarthas or general divisions of existing things, the jivatma or human soul, and paramatma divine soul are proved to be distinct, in opposition to the advaitas.

Other matters pertaining to this science, leaf 1—160 but wanting 122, 123, otherwise complete.

The book is long, thick, old, the ends of some leaves broken.

- No. 1933. Chitra Mimamsā. This book has some relation to logic; but is best referred to XXII. 1. q. v.
- 19. No. 2057. Anambhattriyam, Logic.

By Anam Bhatta. Fragment of a commentary.

The pratyaesha khandam, as far as to tejas light; only 5 leaves, recent, yet hitten by rats.

20. No. 2086. Tarkha bhasyā, Vyakyanam.

A commentary on the tarkha bhasya.

On the four leading divisions.

1 Pratuacsha 2 Anumana 3 Upamanam 4 Sabda v. Supra.

There are subdivisions to each. It is marked finis at the close; but appears to want something at the end.

The book is long, of medium thickness, touched by worms.

21. No. 2099. Tarkhabhasya. On Logic.

This is an ancient work on logic; of which the foregoing is a commentary. The author's name is not given; but he states, at the opening, that he writes for the easier instruction of young persons. This work enumerates sixteen *padarthas*; while later works admit only seven

There are four general divisions.

1 Pratyacsha 2 Anumana 3 Upamana 4 Sabda.

The seven, or sixteen padarthas, are distributed among these four. The seven padarthas are 1 dravya 2 guna 3 carmá 4 sámànya 5 visesha 7 autabhava.

The sixteen padarthas, are.

1 pramana 2 prama yeyya 3 samshaya 4 prayojana 5 drishtanda 6 sid'dhanta 7 avaiyava 8 tarkha 9 nirnaya 10 vata 11 jalpa 12 vitanda 13 hetva bhasha 14 chala 15 jati 16 nigra hastana.

There are nine supplementary leaves, with various slocas and stanzas on logic.

The book is of medium size, rather old, but in good order.

XV. MEDICAL.

1. No. 2035. Vāidhyam, on medicine: fever pills.

A kind of balsam, very composite, for arthritic pains; an electuary, also composite—on fits or epilepsy, a remedy for it called manduram. On vishajvaram or dangerous fever—On diarrhœa—on the bite of rats, and of snakes. Various other diseases—the diagnosis, and remedies.

The Sanscrit slocas have their meaning given in Tamil; but the book is incomplete.

It is long, thin, rather old, some leaves are damaged.

2. No. 2037. Vāidhyam, on Medicine.

Slócas, with tica, or explanation, in Tamil.

The work contains a description of diseases, with the remedies, and treatment, proper to be used: among the diseases are sarcocele, strangury, colic, flatulency, bile, phlegm with treatment; fevers, epilepsy, heat, of skin, and other medical matters—60 leaves incomplete.

The book is long, thin, without boards, and damaged by breaking of the leaves.

3. No. 2039. Várdhyam, on medicine.

Slocas, with tica or explanation in Telugu, from leaf 58 to 80. Description of diseases, with remedies: as epilepsy &c. indication of disease, by the sound or tone of voice—by an inspection of the tongue—fever caused by indigestion—fever of skin—fever in the bones; fever from leprosy—flatulency—bile—phlegm—signs of disease by inspecting urine. Various remedies for diseases indicated. The book is long, thin, and in good order.

4. No. 2038. Väidhya-sästram.

Homage to Senésan, the general of Vishnu, as Ganésa with the Saivas. Also to Lacshmi, and Narasinha, one sloca.

-- The Ramu chacram astrological, with slócas; these have a tica, in Canarese.

Vaidhyum proper.

- —Properties of the pulses—indication of feebleness, or bad health—symptoms of epilepsy, and of fevers—and of dysentery, with fever—a disease called chardi—fever with phlegm—(sléshma jvara) desire of water in fevers—on consumption; and on other diseases, with the suitable remedies to each. The foregoing has a Canarese explanation. There follows in the Sanscrit, but Canarese character, recipes for making medicines from a large gourd cúshmándam (kalyana pūshni-kayi in Tamil.)
- -Praise to Indrácshi, a goddess-complete.
- —The kadi-kāyi-chūrnam—the effect of the astringent myrobolam, if the powder is swallowed, whether beneficial, or not as the case may be.
- —Kant'ha màli, a kind of disease, of the ring worm description—also on consumption; remedies for these two, and various other medicinal preparations described.

There are also $95 \ sl\'ocas$, with an explanation in Canarese, on ethics : not properly one with the medical work.

The book is of medium size, old, a little injured in some places; and the leaves, towards the end, are not all alike.

5. No. 2040. Dhanuvantari Nigandu.

A medical vocabulary.

—Different names of medicines, as sold in bazars—a Materia Medica— (the indications by the pulse—3 leaves, this has a Tica in Telugu). The whole leaf 1—57, but unfinished. [Dhanurantari the physician of the Gods—was one of the products of churning the sea, in the Curmavatàra; but ancient names are given to modern books without much scruple.]

The whole book is long, thin, and in good order.

XVI. MIMANSA, with the PANCHA RATRAM.

Ancient ceremonies, united with later Eikonical observances.

- 1. No. 1147. Bartha Rahasyam.
- -Dherma sabdart'ha Vichara, enquiry concerning active virtue, and equity.
 - —Dana priti griha, on gifts and mode of receiving them, with other matters.

- Jateshti adhicarana, a chapter on the sacrifice termed Jateshti: there are one thousand adhicaranas, connected with the Carma Mimansa or ritual.
- Vrihaspati sarvátikaranam, a chapter on the sacrifice (Savam) termed Vrihaspati.

Utpatti Kála tikaranam, on the beginning of any sacrifice. Agniyanayam, relating to the fire of sacrifice, Sanniyasi atikaranam, a chapter on the ascetic life. Parama hamsati sanniyasi chatur-dasi kramam. The order of fourteen classes of strict ascetics, beginning with the parama hamsati.

These, and the like matters are discussed, and proved, by extracts from *smritis* law-books; *sruti* the *veda*; with *slocas* from *smritis*, but generally prose. Incomplete, leaf 1—166, does not finish.

The book is of medium size, old, and touched by worms.

2. No. 1729. Raudram, on rituals.

This is a prose work, on certain motions of the hands, and fingers, used by *Brahmans*, in early morning, and other devotions.

Anga nyasa. The members, or fingers, touching, and variously combined.

Kara nyasa, the hands touching. In both cases certain mantras, as the gayatri and others, are used, at the same time.

Púrvaca, ancient, and different modes of ritual homage, addressed specially to Siva. There are some extracts it seems from the yajar vedam, though the yajar veda is said to condemn the use of mantras.

The book is long, thin, and complete.

3. No. 1733. Stâuta bhāgam, a chapter on sacrifice. By Sóma prayóga. In prose language, or similar to that of the Vedas; which have no slócas, the measure of heroic poetry.

The general subject is the agai stomam or sacrifice by fire, whether of ghee poured on flame of a sheep, or otherwise; but the language is such as to be unintelligible; except to those who are, by office, sacrificers.

The book is long, of medium thickness, not old, yet a little touched by insects, leaves 1—108 complete; except that 102--105 are not written on, and the subject there is left imperfect.

4. No. 1734. Aba-stambha sutra prayógam.

On sacrifices at the full and new moons; and on other sacrifices. Their order, or mode of performance. Some extracts, or portions of the Véda are added; incomplete.

—Some matters in praise of any one who is declared, by competent persons, to be fit to bear the expenses of a sacrifice. Also praise of *rishis* who attend it.

Extracts from the Asvamédha-parva of the Bháratam, on the subject of sacrifices, in the Vaishnava mode. Condemnation of any one who slights or despises the appointments of the Védas.

The book is long, of medium thickness, recent, and in good order.

5. No. 1735. Staûta prasna, on sacrifices, in prose: Prasna here means ordinance, or appointment. There are fourteen prasnas, or regulations, with a little of the 15th which is not finished. The general subject of sacrifices occupies the book, which contains 159 leaves: why of the ritual, or Purva mimamsa class.

The book is very long, thick, old, at the beginning several leaves gnawed by rats.

6. No. 1737. Asvalayana—sūtra-prayoga.

By Trāi-vidya vriddha, in 8 adhayas, or chapters. On the new moon, and full moon, sacrifices. Various others; as ágrayanam—putrakámeshti-pasu-bandham-vatipēyam-ādi-ráttram-uptoriyamam-visvajit; these, and other modes of sacrifices; the order of proceeding explained; selections from the Védas, and from some other works, in prose are added.

The maha vrittam-paundaricam, these, and some other ritual observances, explained. The whole chiefly in prose.

The book is long, thick, old, and at the end very greatly damaged, only small parts of the leaves remaining; it is incomplete.

7. No. 1742. Brahmana carmam, Brahmanical ceremonies, (Sec. 11 No. 1749) a glossary, or definition of terms is prefixed.

On fate, or *vidhi*, also termed *carmam*, as the result or fruit of virtue, or vice, in a former state of being; *Nava-griha-sandhya*, homage to the nine planets. *Vastu sandhya* an image of a man is made, and then carried around a house, and set up outside, intended as preventative of ill from the effect of evil eyes.

Nacshétra sandhya, homage to the $27\frac{1}{2}$ lunar mansions.

Yoga sandhya, homage to the astrological yogas, caruna-sandhya. There are eleven carunas (favors) represented by different animals, relative to divinities. Also the upanâina-mantra, or prayer when putting on the brahmanical thread.

The book is said to be a vade-mecum for Brahmans, in the foregoing matters.

It is complete, of medium size, and in good order, save the odges

- 8. No. 1743. Brāhmana carmam. This book contains two portions, the first on the sacred thread in the Telugu letter. See β. A. c. XVII.) the other, in the grant'ha letter, is on vivāha, or the ceremonies connected with marriage. The book is of medium size, old, yet in pretty good order.
- 9. No. 1744. 1.) Krishna jayanti mahatmyam.: Said to be narrated by Vyāsa. It contains a detail of the various rites, fastings, and other ceremonies, practised by Brahmans and others, on the anniversary of the birth of Krishna: which falls on the Rohini nacshetra of the month Srāvana (lunar). Up to a certain point fasting is observed: when the god, being supposed to be born, roicing, dresses, feasting, processions occur. It is a leading festival warm modern Vaishnavas at Madras.
- 2.) Srāddha vishayam, matters connected with the twelve days of mourning observed by Brahmans, (16 by Sudras); the ceremony, or ritual observance of each day described.

The book is long, thin, nearly new, yet slightly touched by insects.

10. No. 1745. Mantra ruch. Ritual forms, said to be taken from the Yajur rēda. The book contains chants, or forms of homage to Brahma, Vishnu, Siva; to Indra, Agni, and to all deities: also praise of, or by rishis. The Brahma yagnya, homage by Brahmans on taking up water in the hand; sipping it with both hands; pouring it out &c. when bathing.

The book is long, of medium thickness, and in good order.

11. No. 1748. Pānchanga pāja—homage with five members to Siva corresponding with the five heads of Siva one member to each; this is complete.

There is appended a sahasranama of Vishnu, or his 1008 names, and a portion of the yajur redam, 5th prasna, of the 4th cāndam.

The book is of medium size, some leaves broken.

12. No. 1749. Brāhmana Carmam: Brahmanical ceremonies. This work contains the Saudhya-randanam, or customary homage, at the morning, and evening twilight with, madhyanicma or that observed at noon. The Brahma yagnyam, a mantra or prayer, from the Veda, O'm, the gayatri &c. See 10.

The book is thin, and new.

- 13. No. 1752, Sdiva kriyai, ritual observances by Sdivas, in two divisions; the first funereal, and the second partly on that subject, partly on purifications, and expiations.
- 1.) Funereal observances. It contains detail, as to the burning of the body of a deceased Brahman, and the rites for twelve days afterwards.

Dahanam—the burning, and on coming back to the house making a hole, placing an image in it, and dropping water thereon, from a saturated cloth while repeating mantras. Then the pinda bali, or offering of a ball of food; a man is placed to represent the deceased one. This first day's ceremony is called uchina-sraddham. Next is the hasti sanjayanam or going to the ground gathering the bones, putting them together, with various attendant ceremonies. From this time to the 10th day giving food to one person, in all nine different persons; and every day repeating the pinda bali.

On the 10th day a larger eating party The image is taken out of the hole, and carried away. Bathing—shaving—again bathing—making a homa or fire-offering in the house; and then going about the usual business.

On the 11th making the image of a bull; giving largely food to 16 persons. The sóta cumbha sraddha, a ceremony with a pot of water: given to a Brahman, with a cloth for his waist, sweetmeats, rice and betel nut.

On the 12th day the sapinda, a great ball of food, offered to ancestors; afterwards food given to seven persons; another ceremony with the pinda. $G\hat{o}$ -dánam gift of a cow. Sverga patayam, final gift of a cloth to a Brahman

2.) Other observances.

Vidraragni santánam, if the widow of a Brahman die, being six months pregnant, or more, a special observance, and that which would be done on the birth of a child is done then. Sutica rajasvalyo-marana-samascáram, a ceremony if a woman die during the time of menstruation, and when put outside the house. A mantra samascara vidhi, if a brahman die, while ceremonially unclean, by reason of the place; the usual ceremonies are performed by substitution at the place, where he died, not in his house. If a great way off, an image of darbha grass is made to represent him, and the usual ceremonies are gone through, this is called punah-samascáram.

Saha gamana-samascáram vidhi. The sacrifice of going along with, or of a widow consenting to be burnt with the dead body of her husband.

Durmarana-samascaram, if by accident, or evil-cause, any one die, the suitable observances. Also ceremonies attendant on dying on any unpropitious lunar day or tithi; much the same as in the books which treat of zantis, or expiations.

End of the káttiyāyanar, the book is commonly so called from the name of the writer. Some Telugu letter is mingled with the Grant'ha. Three leaves, containing praise to Gunēsa are prefixed. The book is long, and of medium thickness.

14. No. 1753. Brāhma-carmam. It contains seven vidhis, or ceremonial modes: being the simantam, six months after conception, jata-carmam, at birth &c. See XVIII No. 1746. It wants the srād-dham: for which see above No. 1752.

The book is small, complete as far as it goes, rather old, and a little damaged.

15. No. 1758. Mudrā lacshanam, signet-signs.

It contains the 8th 18th and 21st adhyáyas, said to be from the Mahōpanishada, revealed by Vishnu to Brahma, by the latter to Náreda; and by Náreda to mortals. The subject relates to the various motions on, or with the fingers, in the performance of various Brahmanical rites; especially those practised in the early morning. (In the Library of the Madras Literary Society there is a folio book, by a Bengal Officer, containing drawings of those signs.)

The book is small, and nearly new.

16. No. 1761. Saiva-rituals. The anga and kara nyasanam, or motions of the fingers and hands, touching the body &c. when repeating mantras, or doing homage. Also the tithi-prayógam, or certain monthly funereal observances, during the first year after any one's death; and the varusha srāddha or annual commemoration of the death of an ancestor. Both of these last contain mantras, or formulas from the Vedus.

The book is very small, and greatly injured, at one end.

17. No. 1763. Various ritual homage and ceremonies.

Vignésvara-pūja, homage to Ganésa.

Shódasa upasara púja, sixteen kinds of respectful offerings.

- -Gaûri-puja---offerings to Parvati, 108 expressions of homage.
- —Strasvati puja, homage to the sacti of Brahma, Krishna, and his son Pradhyumna, homage to them, Rama-jayanta púja, homage on the birth day of Ráma.—Sravana dva-dasipuja, a special fast on the 12th lunar day, in the lunar month Srávana.
- —Carticeya-sóma-vara púja, homage on the Mondays of the month Carticeya (November 11 December 12) Sira-rattri-púja—commemorating Sira suffering at night, through swallowing the venom of the ser-

pent Vasuki in the curma avatara; a strict fast, the day before the new moon, in the lunar month Mási; certain cakes &c. are then offered, but not eaten till the next day.

- —The écadasi calpum fast and its benefit, on the 11th lunar day, in each \(\frac{1}{2} \) month, it should be a strict observance.
- -Nara sinha jayanti, on the birth-bay of the Narasinha avatara of Vishnu.

The book is long, thin, and in good order.

18. No. 1765. Bráhmana carmam, Ritual.

The pâitru-mética, or duty of a son towards a deceased father. The prēta-krutyam or funereal rites, from the dahana, or burning, and to the end of 12 days after the karmántaram; as already indicated supra No. 1752.

This book is small, old, and damaged.

- 19. No. 1767. Brahmana-carmam, Rituals.
- 1.) The Srávana dvadasi, fasting and other ceremonies on the 12th lunar day of the month Srávana; they are herein stated.
- 2.) Srávana dvadasi utdyápanam, the closing portion of those observances.
- 3.) Dhána p'hala vratam, various modes of giving alms, or presents to Brahmans, with the beneficial results stated.
- 4.) Kat'ha Srávana p'halam, the benefit of attending pagodas on the 12th lunar day of the month Srávana, and hearing the legends connected therewith read.
- 5.) Svarna Gâuri vratam, fast and devotion to Parvati.
- 6.) Svárna-Gáuri kaťha, tales connected therewith.
- 7.) Vara Lacshmi vrata calpam, devotion to the gift bestowing Lacshmi, with benefits thence flowing, and illustrative legends.
- 8.) Yamuna nadi pūja, the ceremony of bathing in the Jumna river.
- 9.) Sarvatóbaddam, the safety thence arising.
- 10.) Ananta vratu calpam, legends as to the worship of Ananta, or Vishnu.
- 11.) Dora nashta puja, the ceremony to be used in the event of losing the cord bound round the arm, or body, in the time of homage.
- 12. Mahá navami puja, the ceremony in honor of Sarasavati and Durga at the Dasca.

- 13.) Krishna jayanti, the birth day of Krishna (see 9 No. 1744.)
- 14.) Rishi panchami calpam, tale of the 5th lunar day (once a year) some name is attached to every tithi.

This relates to a dead Brahman being raised to life by a rishi; the circumstance has a yearly commemoration, under the name of the rishi panchami.

- 15.) Lacsha vatti udyapanam, the effect of lighting a lakh of lamps.
- 16.) Siddhi Vináyaca pūja, the prosperous result of worship to Ganésa.

The book containing this multifarious collection, on rituals, is small, ; and, the edges excepted, in good order.

- 20. No. 1768. Various ritual observances.
- 1.) Sri mahā Ganapati calpam, the benefit of homage to Ganésa.

The book assumes a discourse between *Uma* and *Mahésvara*. In 35 kinds of discourse *Siva* tells *Parvati* the 35 kinds of *Brahmanical* observances of which those in this book are a part.

- 2.) Sravana-dvadasi vidha, fast on the 12th lunar day of the month Srávana.
 - 3.) Ananta vratam, fast to Vishnu.
- 4.) Siva rátri-mahima, fast to commemorate the suffering of Siva, by swallowing venom in the cármárátára.
- 5.) Ishti kálam, during any great sacrifice, on the new moon, and day after it, and on the full moon and after, the Brahmans perform some peculiar ceremonies termed ishti; this tract contains the mantras or forms then used.
- 6.) Eca-dasi nirnayam. There is a difference between the Saivas and Vâishnavas as to the exact beginning of the 11th tithi or lunar day; the Saivas begin a little earlier, after that both go on together.

The Sairas leave off a little earlier, the cause of this difference is contained in this tract.

7.) 'Eca dasi-srāddhá. The 11th tit'hi is a strict fast by Brahmans; but if the annual commemoration of funeral rites to ancestors fall on that day, they are allowed, by rule, to eat of the funereal offerings.

This book is long, of medium thickness, one half old, and one half new, and in good order.

21. No. 1773. Vaidica carma, rituals founded on the vedas. On offerings by fire. Also various Brahmanical ceremonies at birth, naming, first feeding, shaving &c.

A fragment of another book, attached to this, contains twelve rigs, or sections from the $Rig\ v\'eda$. The book is composed of fragments of various sizes, and as like subjects are found in other incomplete books, the need of being collated with them is indicated. It is of medium size, and in good order.

22. No. 1848. Brahmanaradiyam.

For the ethical portion at the beginning See. VI. 8. Stated to have been first delivered by *Bhrigu* to *Nareda*, and afterwards narvated by *Sáta* to ascetics in the *Náimisha vanam*. It contains *Vaishnava* matters from the 1st adhyaya to the 38th nearly complete in 38 sections, and includes details of proper ceremonies, adapted to certain days; as the new, and full moon; also the *Sràddha* or funeral ceremonies; and states that beatification will be attained by duly performing thembook is old, and somewhat damaged, one leaf is gone.

23. No. 1890. Sastra dipica. The Scripture lamp, being a commentary on the karpura vartiká or camphor-torch. By Srv-raja chúdámani dicshata. The subject of this book is wholly on the ritual of sacrifices. Said to be a rare, and very valuable work, not usually to be met with, except at Benarcs. But it is not complete. The 1st and 2d adhyáyas (or chapters) are wanting. From the 3d chapter and 6th patam or paragraph down to the 8th chapter and 4th para is found, the remainder of the 8th chapter is deficient. The 9th, 10th and 11th chapters are wanting. The 12th chapter, the proper close of the book, has a different appearance from the rest. The leaves are numbered up to 320: though of course not in regular order.

The following is an outline of the contents as they herein appear:—the nature of sacrifice—the sacrifice—the proper position for placing the three rédus herein named advarya, utgáta and hóta or the yajur, sàma and rig. The proper places for the attendant Brahmans that officiate; the order and manner of the sóma yajéni or drinking the acid juice of the aselepius plant—the persons who partake of it equally. The yûpa stambha or sacrificial post—the washing that post—the raised earthen terrace around the place of sacrifice, how formed—the jyotisht homa, a kind of astrological sacrifice—the vati péya another kind—aptoriyámam another—adi rattram another—visva jitu yagam another—Davisi párna másam another—raja süjyam another—these and some other modes of sacrifice. The specific purpose stated, for which each sacrifice is

performed. The drishta phalam visible or worldly result—the adrishta p'halam, the unseen, or result in another world. The sheep used for offering—women must not repeat the mantras at a sacrifice:—proper wealth must be expended on a sacrifice, not ill-gotten wealth. The proper times for the different sacrifices. The general bathing of all, without exception, of those who were present at a sacrifice—washing of all utensils employed; and various other matters, connected with piacular sacrifices.

The book is long, very thick, and in good order.

24. No. 1895. A. Fragment, leaves 45—70.

It contains *ridhi-vatam*, on imperatives, or orders to do &c. and a *purva vātam* on claims established to futurities, as by sacrifices; thence after death beatitude.

There are matters on sacrifices mixed with others in this book. It is not so much a logical treatise as philosophical, allied to doctrines and rites. It is of little use, but for collation, and filling in deficiencies in other copies.

The book is long, thin, and recent.

25. No. 1927. Agah nirnayam, on pollution.

It contains one hundred *slócas*, without quotation from authorities. The uncleanness of children by death of parents, and of parents by death of children, stated, complete on 17 leaves; others left blank. See 28 No.1934.

Vâishva déva hôma kramam, the name of a fire-offering, and the mode of performing it, four leaves complete. The book is of medium size, and recent.

26. No. 1931. Mimāmsa nāiyā vivēcam.

By Bhava nát'ha misra.

It contains the 2d, 7th, 8th adhyáyas, or chapters, the three have deficient leaves in the midst.

Matters pertaining to sacrifices—nitya or daily ceremonies, household or otherwise, nâinitya special ceremonies, the agni-hotra, or homa, is a daily household fire offering.

Special are játashti, and others, cámya carmam voluntary duty that may, or may not be performed, at liking.

Agni-stoma-neshyam- shodusi-atti-ráttram aptomiya - yamam-these and other ceremonies.

The book is long, and of medium thickness in good order, only incomplete; many leaves in different places, in the midst, being wanting.

27. No. 1932. Mimámsa - sastram.

By Appâiya dicshata—(does not appear in the book.)

The label bears an erroneous title.

There are a thousand chapters in the Mimámsa.

This book contains one chapter—the upa krama parácrama—on exceptions to general rules concerning sacrifices; upa-krama being an inferior point, or exception. Also part of another chapter upa-samháram, on some particulars, in a general list, that are of more than common consequence.

The book is long, thin, nearly new, and must be part of some larger book. The leaves number 1—17, left incomplete.

28. No. 1931. Agah nirnayam, discrimination of ceremonial pollution.

By Haritah Vencatáchárya.

By many quotations from *Smritis* and *puránas* it is shewn that if father, or mother die the children are unclean. There is a ten day's pollution, and one of three days. The former on account of near relatives, and the latter for those who are related by marriage or by distant remove. If the two happen to concur the lighter one of three days is first removed.

The book is long, thin and in good order.

An addendum of eight leaves, in Tamil contains a story of a king eating with an invisible pariah; and burning himself in cow-dung when it was discovered—which might be disengaged, and transferred.

- 29. No. 1935. Achárya vishayam on doubtful points in ritual observances.
- 1.) On the birth-day of Krishna termed jayanti.

There are doubts as to which of two days is proper; and this book discusses the subject by extracts of *slocas*, and comments on them.

- 2-) Sri-Rāma-navami. The birth day of Ráma is commemorated on the 9th of Chitra (23d or 24th April.) This is also subject to a doubt between two days, owing to astrological niceties; the doubt is herein discussed, as above.
- 3.) Srāvana-dra dasi, so called if the 12th tithi; or lunar day, fall in the lunar mansion Srāvana. This is held to be special, as a fast. Two days here also are in dispute; this tract discusses the proper time of the fast, and other observances.

In the above three cases the subject is argued from the smrtiss

puranus, and pancha-rattram: leaves 1—49 incomplete. This book is long, thin, recent, yet damaged, one end gnawed by rats.

30. No. 1940. Apara vishayam, on obsequies, and other matters.

Leaf 1—41. On this subject, according to the *Vadagalas*; or a strictly *Vaishnava* book. In the event of a father, or mother dying the eldest son must perform the required duties; especially in the cremation of the body. In defect of an elder son, then other sons; if none, then by relatives: so far *slócas* comprising various details.

Leaf 42-130. The same with other rites in prose.

Brahma mêdha samascàram, a mantra, or prayer, to be used only by one acquainted with the Vedas: ahîtagni samascáram, on the keeping the sacred fire burning from the time of marriage till death. Yeti samascaram, rule for burying a sannîyasi, who wholly relinquished family cares, and duties.

Garbhini samascaram, rules for burning a pregnant deceased woman. Repetition of obsequies from the 1st day to the twelfth; when any death occurs in a household, rules given, prose with a few slócas. The book is complete, long, thin, and in good order.

- 31. No. 1977. Fragments, chiefly on the Pancha rattram, or ritual of processions---4 leaves---mantras on the Vishnu abishégam, or pouring water on the image of Vishnu.
- -Vishnu utsava-aróhanam, daily observances with homas or offerings by fire during the festival processions (Vaishnava) for ten days after hoisting the umbrella, or flag. Aróhana lifting up, avaróhana taking down.
- -Vishnu, cumbha-avahanam, the mantra and ceremony used on transferring an image of Vishnu from a statue into a pot of water. On some special occasions; after which ceremony the statue is no longer a god but common material.
 - -Vishnu puja-daily homage to Vishnu.
 - -Vishnu sahasranáma, the one thousand names of Vishnu, as daily repeated by votaries.

All the foregoing are fragments.

- -Kara nyásam, motions of the hands, or fingers on reciting mantras, complete.
- —Vishnu-púja by Ramanújáchárya, daily homage, which is more lengthened on ordinary days, and a little abridged on procession-days; but the same púja uniform—not various kinds.
- —Pratyahan Brahmana charitram.

The proper conduct of a Brahman every day, and every hour of the day, as to rituals; incomplete.

Two grammatical fragments are inserted.

- -Kriya-mala, list of roots, for the formation of verbs, 2 leaves incomplete.
- Sarva-Ráma-sabdam, on cases of nouns, incomplete.

The book is long, thin, old in part, and slightly damaged; one part recent, touched by worms; the leaves are of different length, age, and writing; and, as a whole, require comparing with other defective books, so as to make it, as much as possible, complete.

32. No. 1980. Pancha-ráttram:

Details, according to the pancha rattra system, of modes of $p\bar{n}j\alpha$, or ritual homage. In prose, with some slócas; and complete on 9 leaves; long, and in good order.

33. No. 1985. Sa-Brimha gosham—relating to the Pancha rattram, prose of a difficult kind.

The subject relates to the close of festival processions; when, on the avarôhana, or taking down the umbrella on the last day, the people who came to the festival to do honor to Vishnu are to be allowed to depart to their various countries, or places of abode. Said to be prescribed by Vishnu; so at least the presiding hierophant declares to the people.—Two copies, one complete: another in a rude boy's hand, incomplete.

The whole book is long, thin, and in good order.

31. No. 1992. Pancha rattram—on ritual Vishnava matters:—divided into padalas, except the last which is called adhyāyam. The 1st has a prefatory discourse relating, as stated, to Sri sadam, a discourse between an ascetic and a Siddha. The latter relates his coming from Vishna's world to see a rishi who died before he could fully instruct him. A voice revealed to him the O'm mantra. He repeated the Brahma mantra; Brahma appeared, the Siva mantra and Siva appeared. The Vishna mantra and Vishna appeared. Each one stated the particulars of his own worship.

The 2d padalam introduces the Vaishnava system in particular.

3d. The greatness of Vishnu stated,

4th and 5th not particularly examined.

6th. The mode of ritual worship (puja vidhi.)

7th. mudra lacshnanam. The mode in which officiating Brahmans use their hands and fingers, changing the signs in the ritual of Vaishnava homage.

11th. abisheya kramam pouring water &c. on an image.

15th - pradishta k agai mode of consecrating an image.

20th. The mode of conducting processions, or utsava vidhi.

24th. jirna udana vidhi mode of repairing broken images.

The above is a specimen; every section was not examined; and there are others, down to the 30th adhyáyam. Many leaves are wanting in the midst; perhaps they might be made up from other miscellaneous fragments.

This book is of medium length, thick; and, in places, a little damaged.

35. No. 1993. Pancha ratram, slócas.

Related by Capila to Cásyapa.

 Λ few miscellaneous matters are prefixed.

- 1 Leaf-kattri mantram, against venomous reptiles, or insects, or evil spirits.
- 1 Leaf—critica tit'hi nirnayam, enquiry if one half of this lunar day tall on one solar, and another half on another so'ar day, on which of the solar days the observance is to be made.
- 2 Leaves, shodasa upacharam, on sixteen ceremonies, in homage to Vishnu.
- 2 Leaves, Narayana bali, ceremonies on the 10th day after the decease of a sanniyási.
 - -Gangésa Tatv. Chintámani-a little on the mangalu vátam, connected with logic, and in the Telugu character

Then follows the pancha ratram-leaf 1-32 unfinished.

1st. Adhyáya, introductory, as to the subject.

2d. .. The same continued

3d. , The proper conduct of a Vaishnava.
Other Sections not par icularly examined.

10th. .. On the construction of walls around a pagoda (or temple.)

11th. , Rules as to the size, and relative proportions of idols, or images; such as to the different members of the body. &c.

12th. ,, On the consecration of images.

Other connected matter.

Sanateumaras instructions as to the proper preparation before a procession; such as fillets bound round the wrist &c.

Vastu zanti, a form is drawn on the ground of some being intended: the zanti or averting prayer is used, and the being is told to depart, as a pagida, or house, is going to be built.

-Some matters, by Visca sena, on consecrating an image of Krishna.

Paramesura samidayam, on cars &c. ascribed directly to God.

Other maters on Vishnava consecrations, and processions in the Critica tit'hi, and lights, in the Kartikeya month.

Garada pratishtha consecration of an image of Garada; and a few like matters which all pertain to the $Pancha\ ratrum$; a supplementary "theory of development" as to idolate.

Be it'es Sudarisana stattra, slocas, praise of the chacca, or discus of Vishna.

Lacshmi Cavacham, charm for preservation by Lacshmi, \(\) leaf astrological,

36. No. 1997. Pancha rátra grant'ham, a work chiefly relating to the said system: 5 leaves incomplete.

By Jayanti.

It contains quotations taken from the Padma, Agni, and Náreda, purdnas in support of the Pancha rátri system; a variation or developement of the Vaishnava mode of worship. This book is on talipat leaves, very old, and damaged.

By the same author—Extracts from the writings of Rámanújácháry, in favor of the same system; 8 palm leaves.

- —One leaf settling the true date or tithi of Rámás birth day.
- —Also the exact date, or *tit'hi* of the birth of *Narasinha*, or *Vishnu*, as man-lion.

The above quite distinct, on palm leaves, very old, and damaged.

The fruit or benefit of marking the shoulders with the *chank* and *chacra* of *Vishnu*, The same as to the putting on the *úrdhra* or trident on the forehead, with a few unconnected *mantras*.

This latter portion, on talipat leaves, very old, and damaged.

There is a unity of intention throughout. The book is long and thin.

37. No. 1994. Visvācsena samidha, slocas.

This is the 1st section in this book; for the other one see IX. One leaf is prefixed, on modes at processions; the remainder is proceshana vidhi, the mode of sprinkling water, with other rituals, as to an image; Samprocshana is said to be the first purification, when the image is new: this article relates to the customary purifications afterwards. The tract is incomplete.

38. No. 2000. Pancha rattram.

By Padmaha, prose, and slócas mingled,

The order of ritual worship—ritual homage by many persons—and by one person—homage to the *vahana* or car and attendants around the image—p. 1—127; some leaves defective in the middle.

39. No. 1988. Páncha rattrágama prámánya kuntu kódára sangraham.

By Vadugala Varadáchárya being an epitome to draw out the thorn of those who deny the authority of books on the pancha rattram. I thought to class this book as polemical; but perhaps it may come in here.

The pancha rattram is not acknowledged by by all Vaishnavas; those who maintain it are ritualists. As there are those that deny the authority of the system, as a rule, the author opposes them by a variety of arguments, and labors to establish the authority of that system.

The book is of medium size, recent, and in good order.

40. No. 2001. Ritual observances.

 $Urdhva\ punra\ vidhi$ —mode of fixing the nama, or mark on the forehead, and other ritual modes.

- -- Sandya randana ridhi, morning, noon, and evening prayers or mantras, with cermonials.
- Yagnya upavita vidhi mantra, prayer on putting the thread into order for wearing it.
- --Pápa vimochuna urt'ham sacala hóma vidhi, all kinds of offerings by fire, for the remission of sins.
- Vaishva déva homa ridhi, a particular kind of offering by fire.

Mantra snana vidhi, if any sudden pollution have occurred, then to go to a tank and sprinkle a little water over the head, with this prayer as an expiation,

- -Pancha maha yagnya vidhi, mode of five great purifications by water.
- 'Adhara sacti terpana ridhi, On taking up water in the hands, and offering it to Vishna &c. &c. The above are mostly daily Brahmanical observances.
 - Wishnu dvadasavshara japa vidhi, prayer (muttered) by means of the twelve lettered charm,
 - -Pradosha nirnanam, explanation of the bad time for prayer, which occurs on some lunar days about sunset. The book is of medium size, and in good order.
 - 41 No. 2015. This book consists of various tracts put together; and is somewhat miscellaneous; but chiefly relating to ceremonials.
 - 1.) Pancha rattram. Ceremony of purifying a place before making processions, by putting rice under a pot of water, performing mantras and sprinkling the consecrated water. Also preparing a large urn filled with water, for transferring the deity to it, by mantras, on special occasions. The consecration of a small image of Vishnu, to be put into the pot of water, during the ten days of a festival, at the end of which the deity is again transferred by the power of mantras to the mula bimbam, or great image in the temple.
 - 2.) The order for performing the ceremony of marriage with the mantras then used. It contains slocas; and also sutras from the Vedas. 19 leaves incomplete.
 - 3.) Pancha ratram—the ceremony of hoisting the umbrella, or flag (dwaja) on festival occassions: with that the festival begins.
 - 4-) Vishnu pradisht'ha; another copy of the mode of consecrating a small image of Vishnu, to be put into a pot of water. Also Vishnu puja, ritual Lomage to Vishnu.

- 5.) Pancha ratram,—the mode of beating the great drum at festivals; the man employed to do so must be at band during the ten days; if he hear the sound of that drum he must come into the temple, and must be especially present on the closing day.
- 6.) Mode of putting a cotton bracelet on the arm, during the festival. This is complete.
- 7) Sálagramu mahatmyam, the fruit, or benefit of using the petrified chank, in any act of worship to Vishnu.
- 8.) The tulsi mahatmyam, said to be from the Scanda purunam, value of the tulsi plant, sweet basil, (or Ocymum sanctum) and benefit of using it.

The book is long, of medium thickness, and in good order. It consists of different kinds of leaves, seeming to belong to various books; but perhaps was a *vade mecum* of some Brahman for constant practical use.

- 42. No. 2016. Two subjects relating to the pancha rátram.
- 1.) Snabana tidhi p. 1—13 complete. Certain materials are connected with water, and poured over the head of the idol in case of defective service. If any defect exist as to prayer (mantra loba) or as to work needful to be done (kriya loba) or as to money that ought to be expended (dravya loba) then for such defect as a prayaschit, or expiation, the said bathing is to be used. Also if any one walking in the temple defile it by spittle, or any like oversight the above ceremony is to used. The mode of doing so is explained at length, by slocas, and prose.
- 2.) Rat'ha pratisht'ha, consecration of the ear, an adjunct of the pancha rattram: leaf 14—29 one adhyaya complete. Before any newly made car is used in the Vâishnava processions some ceremonies occur of preparing water as above, and sprinkling it over the car, a hóma or fire offering is then made for the removal of evil. Some other connected matters. This tract is complete: in all 29 leaves. The book is short, of medium thickness. The 1st tract a little bitten by rats at one end—the 2d in good order.
- 43. No. 2019. Akar vivechanam, on the periods of ceremonial uncleanness.

By Rama chandrádvati.

On the death of a son the father and mother, the brothers &c. are ceremonially unclean; in what relative degrees, and in how many days removed, stated.

On the birth, or death of a child ten days uncleanness are reckoned to the father &c. also to partners in business. In the case of a daughter the pollution does not attach to partners, but to the father only. Some rules are given, 9 leaves prose, and incomplete.—The book is of medium length, thin, and worm eaten.

44. No. 2044. Sandhya randanam, morning and evening homage, by Varadáchárya, prose.

The customary morning and evening devotion, with mantras &c. of the Vaishnava kind.

Aŭbasam - vidhanam, putting rice twice a day on sacred fire, with appropriate mantras recited.

Vaisra-devam, ceremony at noon, mautras then recited, with attendant ceremonies described. The book is of medium length, thin, incomplete, and worm eaten.

- 45. No. 2067. Páncha ráttram. Fragment on temple rites, slócas with some prose. Two leaves at the beginning deficient. The putting on bracelets before great ceremonies; attending to arrangements, as to Garuda the vehicle of Vishuu: on hoisting the flag at festivals; this portion complete at the end. Another fragment (Canarese language, Grant ha letter) on some of the Alurár of Vishuu said to be Ayôniján, appearing of themselves, not born of women. Description of their persons; incomplete, leaves 2, 4, 5, 6, 7, 8, no others. The book is long, thin, and in good order.
- 46. No. 2069. Sravana dwádasi mahatmyam, slócas, incomplete.

The Sravana nacshetra is known in Tamil by the name of Tiruvana nacshetra, and when the 12th lunar day from the new, or full moon falls in this lunar mansion, that is the Sravana dwádasi, of special observance as the date of the birth of the Vāmana avatáram. On that day fasting is prescribed, with special homage to the Vāmanavatáram; the result is punyam, moral merit—will tend to obtain either Sverga or mocsham, the world of Indra or of Brahma. To this is added the Vāmana púja, or form of homage to Vishnu, on that special day. One leaf, a fragment, seems to be part of an account of Ugra-sena a king of Madura who, from his great cruelty, had become a demon, and was restored to his senses by observing this day. The book is of medium length, thin, and a little injured.

XVII. MINERAL CONCHOLOGY, or fossils.

[It is known that ammonites are found at a great elevation in the *Himalyas*, and other fossil shells in various parts of this country. In

this article however there is only respect to salagrámas, or petrified shells dug out of the bed of rivers near the foot of the Himálayas, and used emblematically in the worship of Vishnu.]

1. No. 2023. Salagrama lacshanam, properties of petrified shells.

At the beginning two leaves are wanting. The fossils are disscribed as having the mārti, or form of various deities, or of their incarnations, as Matsya--Cārma--Varáha--Narasinha—Trivierama-Janarjana Sudarisana—Rama---Párasu Rama---Krishna-Purushóttāma; these, and their properties; and also the various colours of the shells, which may mean castes; and their appropriate use, in pújas, or worship. Incomplete at the end. Half a leaf on japa, or muttered prayer. Other matter on the Salagrama-properties—kinds, or colours—used in pûja. This seems to be part of a different book, from the 1st fragment; though the same in subject. The whole book is long, thin, and in good order.

2. No. 2052. Sálagráma lacshmam, on fossils as above.

Bráhma delivered this to Nareda, as having been narrated by Vishnu to Garuda.

Partly to the South and partly to the North of Himálaya there is an especial tract of land of twelve yójanas (circiter 120 miles) in extent, this excels all other places whatsoever. The Sálagráma was first found there. The chacra-nadi is a river formed by Brahma; on the north of it, in the ascent of Himálaya, there are petrified shells (sálagramas.) They are of two kinds, one called Sthalaján or formed in the earth, the other jalaján or formed in the water. They have differences of márti (forms) as the Matsya-murti: Cúrma-m, Varaha-m, Nara-sinha-m, Jamadagni-m, Rama-m, Krishna-m, Santána-Gopala-m, Bud-dha-m, Lacshmi Náráyna-m, Madhava Govinda-m, Aniruddha-m: these and various others. The properties of each described. (Possibly various species of Buccina) complete.

If any one read the Salagráma stottra he will attain to Vishnu's world.

The paging is from 48 to 68. The book is of medium length, thin, and in good order.

XVIII. MISCELLANEOUS.

01. No. 1093. Various matters.

1 leaf-slócas on astrology, Canarese letter.

1-21 Tarkha bhasha on logic:

The original system which maintains 16 padart has from 1 pramána on the authoritative rule, down to the 16 jata nigraha, and distributed into four khandas.

That is 1 pratyacsha, 2 anumána, 3 upamána, 4 sabda incomplete.

--- 7 leaves, slócas on Vaishnava subjects; so far in Grant'ha letter.

---Astrological matters on the lunar mansions, good and bad; but $3\frac{3}{4}$ Indian hours, or one muhurtam is reckoned to be bad in every lunar asterism. In general Asvini is good, Bharini bad, Critica bad, Rohini good, Mrigisiras good &c. Telugu letter, two or three lines nágari writing, and I leaf a sancalpam with praise to Párvati.

The book is of medium length, thin, and in good order.

- 1. No. 1730. Miscellaneous-chiefly fragments.
- 1.) One leaf at the beginning---the mantra used in taking an oath accompanied with only a small portion of water in the palm of the hand (no tulsi) in morning devotion of Brahmans.
- 2.) Vedanta subjects in Tamil, mingled with véda-srutis in Grant'ha letter, and extracts from the divrya-prabandhas, or sacred books by the 'Alwar of Vishnu, incomplete.
- 3.) Purusha súcta bhásyam, an explanation of a section in the yajur veda entitled purusha sucta by Sri Rangha nát han.

Concerning Vishnu, as Supreme, and as the Creator of the world, also residing in man; incomplete.

4.) Sri Rangha nāt'ha stóttra, praise of Vishnu at Trichinopoly, or Seringapatam.

By Bhásya cára a title of Ramanuja the Aluvár of Sri Permattur. It contains gadya treya, or three paragraphs of continuous writing.

- 5.) Some loose irregular fragments, on *Védanta* subjects; *slócas*, with prose intermingled.
- 6.) Védánta tátparyam, meaning of the Vedantam by Bātula Varādá-chárya. Special sentences, and a few slócas are extracted from other books, and used to extol the Védántam. It contains the Brahma-surāpa-tatgunas or true nature, and properties of Brahma, or Pará Bráhmam, applied to Vishnu. Incomplete.
- 7.) Three leaves, in the Tamil language and letter, from the divrya prabandham, or writings of the 'Aluvár, special disciples of Vishnu.

- 2. No. 1738. Miscellaneous, mostly ceremonial.
- 1.) Griha prayógam, household observances, a few slócas, but chiefly sutrās.

1st. padalam; váidica observances—the preparing a pot of water with mantras to be used in sprinklings for purifying—consecration of fire offering—pouring ghee thereon—the modes used.

2d and 3d padalas—marriage ceremonies (ungu and ungi) these are ungi special—many things relating thereto.

6th. pudalam—household matters—rudi zinti, an expiatory ceremony on a man, and his wife first living together---pumsu vana a ceremony after the third month of pregnancy, simuntam another in the 6th or 8th month; jútu carma---ceremony on the birth of a child; náma carma, the same as to naming it; annu prásana on giving the first food---shaving. in the fifth year.---these and other like matters.

7th and 8th. padalas. Griha sumárjana carmam ceremony of sweeping, or otherwise cleaning a house on entering it for the first time, that is on bringing a bride home: māsi stát'ham monthly observances, of constant use, and other matters.

2.) Matters more varied.

Jean vidhi—this is a mantra which if repeated, it is said, will expel or cure fever vapanu vidhi---marking the proper time when to shave, and when not as applicable to all ages; tulsi-utturanu nishadinam---the proper days for gathering tulsi not on Friday, nor on the first day of a month, nor on a new moon day. If gathered on improper days evil results will occur—poruttam examining the horoscope of parties purposing to be married to see if they accord, or are propitions to each other.

Nacshetra nigandu—the various names which are used for the twenty eight lunar mansions.

Rási-niyandu the various names used for the signs of the zodiae. danta kurstáranam—how to observe the ceremony of cleaning the teeth. Other ceremonials herein contained are—mode of sipping water—stopping the nostrils when repeating mantras—anointing with oil—offerings to ancestors, made daily—bathing at the time of an eclipse, its reward is beatification, not so if neglected---selecting a good day, in order to put on a new garment; the mahályam a ceremony between the full and new moon in the month piratási (12th September 12th October) homage to ancestors, according to the lunar day on which they died, and other like matters. Also a little on astrology, as to proper times for making a journey. The book remains unfinished.

The first half might be separated, and made a distinct book. As the whole is homogeneous, and has all the appearance of having always been one book, the most probable mode of accounting for its varied contents is to suppose that it formed a vade mecum of some vaidua Brahman; in the habit of conducting the various ceremonies indicated. The book is of medium size, rather old, and in good order.

- 3. No. 1746. Three quite different books.
- 1.) Matana sastra ascribed to Sancaracharya, but most probably spurious. It is crotic in kind: not needing detail; it might be separated and put with that class, it wants seven leaves at the end.

- 2.) Bhagarat-gita the 10th and 11th adhyayas, or chapters; which perhaps might fill up some other imperfect copy.
- 3.) Brahmana carmam household ceremonies. This might be separated and made a distinct book.

It contains the ceremonies used from the birth of a child, down to the funeral obsequies.

Jāta carmam, on birth; námaharmam naming; annaprásanam---first food; chavulam, shaving the head; upanáinam, putting on the thread; viváham, marriage, simantam on the sixth month after pregnancy; muranam on the death, and for 12 days after the Sráddha and karmántaram. The rites in every case stated.

The whole book is small, old, and damaged.

4. No. 1770. Chiefly Stóttras, and cavuchams.

Homage to Ganésa by manual, and other signs, and púja. Ganapati stóttra, praise to Ganésa, by means of his twelve names.

Said to be from the Brahmánda puránam, a discourse between Brahma and Nandikésvara.

The Yuddha cándam of the Rámáyanam, the 9th sarga only, containing homage to $S\bar{u}rya$, the Sun.

The following are also stated to be from the Brahmanda purānam.

Múkambica stóttram praise to Parvati as being dumb; or while not speaking, for some cause or purpose; Brahma to Náreda.

 $\emph{H\'{a}num\'{c}t-Cavucham}; \ \emph{R\'{a}ma}$ speaks, and explains the finger-signs and words of homage to $\emph{Hanum\'{a}n}.$

Daddhi Vámana stóttra—The Vámana-avatara holding sour curds in his hands, and uttering praise to Dattátréya Mahà-muni.

Narasinha cavacham, homage to the man-lion avatára, by finger-signs; also státtra or praise to the same, Dattátréya cavacham--homage by Narcda.

Attached is a mantram, or charm, and a stottra, or chant of praise---the whole forming the carncham, or call for protection.

 $Tulasi\ cavucham$. The sweet-basil plant is placed in front; and homage, by means of the fingers applied to various parts of the body, is used.

Garuda cacucham, homage &e. to Garuda for protection, against snakes.

Sri Ráma cavucham, invocation for aid to Rúmá.

The following one is taken from the 'Aranya parvam of the Bhàratam---3d chapter related by Vyasa.

Sárya-stóttram, praise to the Sun.

Vencatésa stóttram, 2 leaves, praise to Vishnu at Tripeti.

The following are stated to be from the Brahmando puranam, Brahma and Nareda discourse.

Asrata-nàràyana státtra; Nàreda praises the Arusu tree (fic : rel :), in using this form a bunch of Veppa (Mimosa) leaves is added; but is not essential.

Art'ha narisvara-státtram---praise to the form of Sira and Parvati; this is defective. Sri-Rama-státtram----praise to Rama, defective.

The book is small, old, in good order.

- 5. No. 1774. Seven tracts.
- 1.) Gangāshtaca, eight slócas in praise of Ganga, as a goddess, I leaf.
- 2.) Chātu slòcas, various distichs, some amorous, others miscellaneous: 12 leaves.
- 3.) Ashtapati-kirtna, an octave verse on 1 leaf. By Jaya Déva. Praise of Krishna—an extract.
- 4.) Kirtanas---two chants, on two leaves.

The language Canarese, and Telugu; the letter Grant'ha form.

- 5.) Jyòtisha—astrological slócas 1 leaf—on the origin of the muhūrtam, a division of time; but here meaning the suitable time: for any affair, astrologically determined.
- 6.) Krishna---stóttra, praise of Krishna, 6 leaves Grant ha letter Canarese language.
- 7.) Subháshita sudadala hari—a peculiar kind of metre 22 leaves. On suitable speech according to times, and circumstances.

The book is long, thin, and in tolerably good order.

- 6. No. 1786. Various matter.
- 1.) Sri dhariyam---comment on part of the Bhagavatam, text, and paraphrase.

The 11th Scandam, from the 1st to the 29th adhyayam or chapter; but with only 44 unconnected leaves, others deficient. It has matter about the deluge; no rain for 100 years previously, and then it rained for 100 years overflowing the world. (11th Scandam doubtful.)

- 2.) Other intermediate matters. úrdhava bhadricásrama.
- 3.) Amara cosha, incomplete portions.

1st Candam 1 leaf, 2d Cándam, 28 leaves.

3d Candam 26 leaves: in all 55 leaves.

4.) On the soul—1 leaf Tamil language, Grant ha letter.

The book is of medium size, talipat leaf, old.

- . No. 1882. Varieties.
- 1.) Siddhánta cañmudi vyákyánam.

Commentary on a Sanscrit grammar.

By Praudha manorammai.

From 1st to 25th leaf. On vowels, and the *sandhi* or coalition of vowels: so much complete.

- 2.) Yága prakriya prakaranam, chapter on the mode of conducting a sacrificial offering---simply stated, incomplete, 7 leaves.
- 3.) The chandra-vamsa, from Brahma. 'Atri-Chandra-Budha &c. 4 leaves.
- 4.) Natacam, a drama, no beginning nor end: so that the name cannot be determined, two leaves.
- 5.) Slócas on the chank, and chacra of Vishnu, one old leaf.
 This book is long, thin, and in good order.
 It needs to be collated with other books.
- 8. No. 1894. Three subjects.
- 1.) Tark'ha sangraha—See XIV.
- 2.) Sandhya vandana bhasyam, on the morning and evening homage. The ruch or verse of the Veda, with the bhasyam or meaning of the mantra, used before sprinkling water on the head: praise of water. A little water first sipped by Brahmans; then sprinkled on the head.
- 3.) Rámayana vyakhyánam, comment on the Ramáyāna.

By Nrisinha Brahma vidhya vattyar, incomplete, 6 leaves.

This is not a running comment, but only on some verses that are subject to doubt, or difficulty.

The latter section is dissimilar in appearance from the for mer.

- 9. No. 947. Various subjects.
- 1.) Sringára dipica—see VII.
- 2.) Purusha varna, chandra varna, poetical description of the male of the human species, and of the moon, incomplete.
- 3.) Sóma vára púja, homage on Monday to Sira 1 leaf.
- 4.) Subháshitu grant ha, slócas on ethical subjects, incomplete.
- No. 1971. Bartru hariyam. On various subjects. By Bartru—Hari.

This is a popular work; one as to author, and design: but so miscellaneous in contents, as not to come under any other separate head. It is divided into three *satacams* or parts: and these are divided into *padhatis*, or small sections: each on a distinct, but included topic.

- 1.) Niti satacam, the ethical part.
- (1.) Agnua padhati, on the ignorant.
- (2.) Vidya ,, on the learned.
- (3.) manu suurya padhati, on the sense of shame.
- (4.) páróbasara ,, on doing good to others.
- (5.) däirya silan ,, on fortitude.
- (6,) dâira paradhiti ,, on fortuitous events.
- (7.) harma .. on the fruit of good deeds, received in another life.
- (8.) deficit.
- 2.) Sringura satucam, crotic, and ornamental
- (1.) Strî parasamsa, praise of the female sex.
- (2.) Sambhógadhi prasangam, discourse on the sexes.
- (3.) yurana prasangam, on youth.
- (4) Pacshi dwâiya nirupanam, on two kinds of affection, for women, and for gathering flowers to offer to the gods.
- (5.) Kāmini nirharanam, rejection of lust.
- (6.) Suriracta pudhaditi, on the aspirant for beatitude.
- (7.) Vasanta samahayaha, vernal dispositions, gathering flowers &c.
- (3.) Grishma samahayalu, summer affections.
- (9.) Varusha samahayata, The temper in cold, and rainy times.
- (10.) Sharat samahayalu, Winter dispositions.
- (11.) Himanta samahayalu, feelings in very cold weather.
- (12.) Sisira samahayalu, on the departing of winter, 95 stanzas; should be 100. The seasons are termed rata and form a common topic in Hindu poetry.
- 3.) Vairāgya satucam, on ascetism.
- (1.) Drishna dushanam, abuse of desire.
- (2.) yāchamu dâinya, " of begging alms.
- (3.) Bhoyati stâiryam, sensuality opposed, as brief, finite.
- (4.) Kala mahima, the shortness, and value of time.
- (5.) yeti nripata samvatam, discourse between an ascetic and a king.
- (6.) nityanitya vicharam, discrimination as to temporal, and eternal things.
- (7.) Sirárchana mahimá, the excellence of homage to Sira.

This last wants some stanzas.

There are 86 in this saturam,—should be 100.

The book is long, rather old, and touched by insects.

- 11. No. 1974. Various matters.
- 1.) The authors of dherma sàstra or law books enumerated—as Menu—

Atri-Vishnu-Haridása-Yàgnyaralea-Suna-Angirasa, these and some others—1 leaf incomplete.

2.) Gita kramam, mode of singing.

raga kramam, modes of music.

svara kramam, notes, or inflexions of voice, as practised in temples-

- 3.) Ashtādasa gana, eighteen orders, or bands of celestials.
- 4.) Trái sanchya, three redas.

Yóga sanchya, ascetic modes.

Sastra sanchya, six arts.

Nareda asks, and Sivu states the foregoing.

5.) Måtrn ganam. The divine mothers.

A list of the 14 Manus. These, and a few other matters; said to pertain to the Pancha rátra system; as a sort of development to the Vaishnava creed.

- 6.) Hôma-hrama, mode of fire offering by pouring on glee, or oil of butter.
- 7.) Bali práthara hrama, placing a large handful of boiled rice on the altar, after sacrifice done.
- 8.) Váisàcha paùrnami, the p'hala utsavam at the full moon in May, the procession termed p'hala its fruit, or benefit stated.

A few other matters on male and female (or major and minor) modes in music, and on beating time by cymbals.

Some leaves are wanting in the middle; and the book does not finish. It is long, thin, old, and damaged by wear.

- 12. No. 1972. Five subjects.
- 1.) Veda lacshanam, prose, incomplete.

On the mode of chanting the *Vedus*—slow, quicker—very slow; and with differing intonations.

- 2.) Agni-karya-ridhi, prose, preparation of the sacred fire, with all attendant circumstances.
 - 3.) Sråddha vishayam, prose mingled with slòcas, incomplete. On funereal ceremonies.
 - 1.) Subrahmunya stóttram, slocas, incomplete.

Various stanzas in praise of Karticeya.

5.) Châtu slôcus, incomplete, châtu means various.

These are of a serious kind.

- e. g. Adváita: "as in the obscurity of night a rope on the ground is mistaken for a serpent, and fear is induced, but when the doubt is removed, and it is found to be only a rope, fear departs; even so, in the obscurity of this world, the *fivátma* (human soul) mistakes the *paramátma*, thinks it distinct, and is afraid; but on obtaining greater light, it sees the human soul and the divine soul to be one and the same; then fear departs, and it says about Siva—I am Siva.
 - 13. No. 1975. Various subjects.
 - 1.) Sacuna sástra, déva nágavi letter.

On signs, or omens—on breathing through nostrils, right or left, different import :—on succeing &c.

- 2.) Praise of Sita and Ràma, two leaves incomplete.
- 3.) Védânta vizârâm, on the Védanta system 1 leaf.
- 4.) Vishnu púja, slóvas, complete.

By Ramanújacharya, leaf 58-74-leaf 75-99.

5.) Vátsya—slócus, complete.

By Varadáchárya, homage to Vishnu leaf 100—103.

6) Prapatya rishayam, slócas, appeal for protection addressed to Peru, mál, or Vishnu.

Leaf 104-105. Prapatti nishta—complete, homage to Vishnu.

The entire book is long, and of medium thickness 2) 3) seem a different book, old, and broken.

14. No. 1982. Various tracts.

Ascribed to Rámánūja.

1.) Asani páta prócshanam, ceremony.

If a thunderbolt fall near any one.

- 2.) Margasivasótavam, ablution and homage to Vishuu, in the Margali month, at the procession.
- 3.) 'Ecadasi nivnayam, rule of fasting on the eleventh tit'hi, or lunar day.
- 4.) Prána prátish ta, transfusing life (i. c. Deity) into any image, by consecration.
- 5.) Vára sangya, account of time, from a moment to an Indian hour of 20'.
- 6.) Agni nava gigha, fire personified, its members stated; nine tongues to fire.
- 7.) Muli-masam, when two amavasis or new-moons occur in one month, the ceremonies then to be observed.
- 8.) Lacshmi puja, homage to Lacshmi.
- 9.) Suveránti nirnayam, the commencement of each month stated.
- 10.) Krishna jayanti, the numerous ceremonies on the birth-day of Krishna.
- 11.) Deva pūjā—homage to Vishnu.

These so far complete, the book is not so.

The entire book is long, and of medium thickness.

The 1st part is old, and injured by worms the other, half recent; but the whole is only one work, the latter part having been copied after the first one.

15. No. 1990. *Sri bhásya*, a collection of Tracts; part of them being prefatory praise of *Vedántácharya*, the author of the remainder.

The first five by Srinvasáchárya.

- 1.) Ráma chandra-àdiya mangalam praise of Rama chandra complete, 1st preface.
- 2.) Vedanátchárya-prab'hùtanam, homage and praise, referring to a celebrated man, named Vedantáchárya complete,
- 3.) Vedantáchárya saptati, seventy stanzas in praise of Vedantácharya, complete.
- 4.) Vedantachárya dináchári, the daily habits of Vedantáchárya, complete.
- Vedantáchárya vigraha dyána padhati.
 His gestures, or bodily position in meditation.
- 6.) Vedantáchárya tára hávali, the order of the lunar mansions; so ordered as to pane-gyrise Vedantáchárya complete.

By Jaganát'háchárya,

- 7.) Vedantáchárya mangala dvádasi.
 - By Srînivása—Twelve stanzas, in praise of Vedantacharya's works. These works, or tracts follow.
- 8. Yeti-raja saptati—seven stanzas in praise of the chief of ascetics, i. e. Ramanúja—the álvár of Vishnu, complete.
- 9) Sri stuti, praise of Lacshmi 1 leaf only, incomplete.
- 10.) Njäsa tilacam, praise of the god, incomplete.
- 11.) Abidi stap'ham, praise of peaceable times. The contrary exhibited the case of Combhaconum (near Tanjore) when through fear of the Mahrattas, or Mahomedans, the Brahmans fled away, leaving the temple gods behind: complete.
- Bhagarata dyana sóbanam.
 Steps in meditating on deity, complete,
- 13.) Daya satacam, one hundred stanzas in praise of the elemency of the god at Tripeti. complete.
- 14.) Varada rāja stap'ham, praise of the form of Vishnu at Conjeveram minor, complete.
- 15.) Végà sétu stuti, a marvellous story about a river (Palar?) praise of the bank across the river, named Végà, complete.
- 16.) Ashta Bhuja astacam, eight stanzas on the eight arms of an image of Vishnu, in a temple at Conjeveram.
- Cămaeshica nrisinha stuti, complete; praise of the man-lion-form of Vishnu at Conjeveram.
- 18.) Saranàgati dipica, complete, a lamp of devotion to Vishnu.
- 19.) Paramárt'ha stuti, complete.

Praise of Perumal, a name of Vishnu.

20.) Hayagriva stuti, complete.

Praise of Vishnu, with a horse's head,

- 21.) Gópála vimsati. Twenty stanzas in praise of Krishna; complete.
- 22.) Déca nàyaku stuti, complete.

Praise of a god at Tiruvati purum, recte, Tiruvahintara puram, named from a serpent.

- 23.) Achynta satacam, one hundred stanzas on Achynta, the name of a god, not finished.
- 24.) Bhú—stuti, praise of one of the wives of Vishnu: he has three—Srí dévi, Bhú: dévi and Nila-dévi apparently designating sky, earth, water.
- 25.) Góda stuti, praise of Góda, the concubine of Vishnu complete.
- 26.) Garuda panchásuti.

Praise of Garuda. Fifty slócas, complete.

27.) Garuda dandacam, verses of many feet.

Praise of Vishnu's vehicle continued. There is a legend that seven snakes were sent against Vedantāchārya to kill him; six of them he destroyed; the seventh tacshasa, when approaching called on Garuda; when the eagle came and took it away—hence the praise ascribed to Garuda, complete. The circumstance is otherwise narrated.

- 28.) Shódásáyuta-stuti. Praise of the sixteen weapons of Vishnu.
- 29.) Sudarisana ashtucam, complete.

Eight stanzas on the chaera, or discus.

So far by Vedantáchárna.

30.) Bhagavut-dyana-mucti vali.

The pearl string of meditating on Deity. By the son of $Vedant \dot{a} ch \dot{a} rya$, named $Varad \dot{a} ch arya$, complete.

31) Dátti-panchacam, five stanzas impromptu, uttered on demand, incomplete.

By Varadachárya.

32.) Srî st'hana manyalu săssanam.

Praise of the pedestal on which the image of Lacshmi is placed, 1 a leaf,

The entire book is of medium size, rather old; but in good order.

No. 1995. A collection of varieties.

Two or three small leaves, containing the sandhya randanam, or morning and evening homage; and some slócas on the eight kinds of riches, and eight kinds of enjoyments.

The greater following portion is of larger size, or another book—slocas throughout.

-Pancha ratri-the samvarti sanhiti.

A part of the mode of ritual homage, in some Vaishnava pagodas—said to have been delivered by Vishna in five nights. See XVI passim.

-Margasira zocshava ridham, from the 16th to 20th leaf.

The mode of a ceremony in the morning, and during the month Márgali for 30 days until the Pongal, or great household festival.

- -Ecadasi nirnayam, mode of observing the eleventh lunar day, in each month leaf 21, 22-7 leaves are here wanting.
- -Garuda's instructions as to homage, connected with the Pancha rátri—leaf 30—37.
- -Sarsavati puja, homage to Brahma's sacti, leaf 38 to 40.
- Sri Ráma navami, the 9th day's homage to Ráma in the month Chitra, April 41-42.
- -Kapinjalar samhiti. The 17th adhyáya, or chapter in it entitled, agni surùpam, 43-44.
- -Máli másam, a month in which two amarásis, or new moons occur, leaf 45.
- —Lacshmi samárádhana, on the worship of Lacshmi, Vishnu's sacti, leaf 46.

Rama Krishnavatára-utsavam, the processions in honor of Ráma and of Krishna, leaf 47 to 50.

- -On ceremonial uncleanness, 51-67.
- —Expiation if rain fall on an image of *Vishnu* in public processions, or by leaking of roof in a temple. If the car be upset, an expiation. Also *marana procshana* if any one die in the fane, a cleansing service needful.
- —Books require an expiation, if any one die in a street; but this is disused. Rucsha bandanam the tying a cotton string around the wrist at the time of processions. Asini procshanam, if a "thunder-bolt," or lightning, strike any place, a cleansing ceremony.
- -Kritica dipam, lights in the festival of kárticeyá. Grahana nirnayam, on eclipses, leaves 68 to 81.
- -Eca-berapuja, one image only worshipped.
- Jirnódháranam, mending an image, if an arm, or any other limb happen to be I roken. Dasavatara pratish'ta, a repeating the names of the ten avatáras in the temple. Tast'hápanam, fixing the images representing the ten avatárás, leaves 82 to 102.

This book is of medium size, and in good order; save that a few leaves are injured, at the edges, by insects. The first leaves differ from the others; the rest appears homogeneous, as a miscellaneous collection.

17. No. 2001. Six subjects.

- 1.) Saāmya jámáti yógindra dinachári, Manavála maha muni. A statement of the daily habits of the head of the Tengalas, from the time of rising till noon; such as bathing, praying, going to the temple, and the like devotional acts; the 1st part complete, the 2d part a continuation from noon till evening. The whole is in slócas, without any comment.
- 2.) Práthana pauchacam, five prayers to yeti rája (or Ramanúja) he is praised, by the foregoing Manávála, as if a deity, and asked to give such and such things.
- 3.) Srí-guna retna coshum, praise of the female deity at Sri rangham. By Parasara Bhutta, 41 slócas incomplete.
- 4.) Also 3 slócas used by Brahmans at first rising, addressed to Vishnu: his names repeated.
- 5.) Ráma cavucham, praise to Ráma; he who recites this will obtain beatitude: 27 slócas complete.
- 6.) Sri stavam, names of Lucshmi, incomplete.

The book is of medium length, thin, rather old; but in good order. It appears to be one, that is, homogeneous.

- 18. No. 2008. Various matters.
- 1.) Saranágada gadhyam, 6½ leaves prose, praise of the mild, or excellent dispositions of Vishnu. These kalyana ganas, are kripa favor, kritagnyita gratitude, zanti meckness, cshama patience, rasitram control of passions, vetányatam liberality. A few slócas are mingled with the prose. The tract is complete.
- 2.) Sri rangha gadhyam, prose, complete $\mathcal{Q}_{\frac{1}{2}}$ leaves, on the god at Trichinopoly: i. e. Sri rangham.
- 3.) Vāicont'ha-gadhyam, prose, complete, 3 leaves; description of Vishnu's paradise.

The foregoing three prose tracts are, by report, ascribed to $Rama-n\acute{u}ja$; but not by the book itself.

- 4.) Sri guna retna cosha, slócas, complete.
- By Parasara Bhatta, on the excellent dispositions of Rangha nayaki, at Sri rangham 13 leaves, complete.
 - 5.) Ashta slóki. The meaning of some Vaishnava mantrus in the form of slócas, 2 leaves complete.
 - 6.) Sri stuti, praise of the goddess at Sri rangham.

By Sri Vatsa chama* misra: 11 slocas.

- Práť hana panchacam, five slócas, complete, prayer and praise to Ramanúja ½ leaf. See 17-2.
- 8.) Varada rája ashtacam, an octave of slócas, in praise of Vishnu at Conjeveram, complete. Author not named: popularly ascribed to Sri canchipura muni, i. e. Manavála.
- 9.) Cshama shódasi, on the same subject, by Vedantacharya, son of Veda Vyása Bhatta: 16 slócas complete.

The leaves, as a whole, are from 1 to 35, complete as a collection. The book is of medium length, thin, and in good order.

- 19. No. 2009. Various matters.
- 1.) On the mode in which Vaishnavas do homage to Vishnu in their own houses, slócas complete.
- 2.) Stottra, an act of praise, beginning with "be victorious;" there should be 5 parts. The 1st and 2d are complete.

The 3d 4th 5th wanting. Related by Vishvatsena, in the Pancha ratram.

- 3.) blank leaves, 35 in number.
- 4.) Lacshmi cavucham, a stottra and mantra to Lacshmi for protection, complete.

Given by Vrihaspat to Indra.

A few other slocas, containing praise to Vishnu.

The book is short, of medium thickness, and in good order.

- 20. No. 2010. Various matters.
- 1.) Saumya jamatra yagundra stuti, prefatory praise of Manavula maha muni stating his daily devotions, and habits, by some disciple of the Tengala class: leaves 1 to 5.
- 2.) Yeti rája vímsati, Twenty slocas by the above yógi, in praise of Bháshacára or Rámanúja, complete, leaves 6-9.
- 3.) Prayer to Rámanúja, by the same, $\frac{1}{2}$ leaf.
- 4.) Rangha nayaki stóttra, praise of the goddess at Sri rangham, 11 slocas $1\frac{1}{2}$ leaf.
- 5.) Sri Rama cavucham, prayer to Ráma for protection to all the members of the supplicant's body, at all times, and from every quarter, 27 slócas complete $2\frac{1}{2}$ leaves.

^{*} Chama is the name of a black spot, or mark on the breast of Vishnu, the print of Bhrigu's foot.

6.) Varada rája mahishi stóttra, praise of the goddess at little Conjeveram; known to Tamil people as Perun-dévi, the great goddess, 1½ leaves.

The foregoing by Manavála.

- 7.) Sri guna rétna cosha, jewel casket of Lucshmi's dispositions praise of the goddess Rangha nayaki, 60 slocas, complete $9\frac{1}{2}$ leaves, by Parasara Bhatta.
- 8.) Rangha nat'ha cshama shódasi, 16 slocas, praise of the elemency of Vishnu, at Sri rangham, 4 leaves.

By Vedantácharya, son of Véda Vyása Bhúttu.

The book is of medium length, thin, in good order, recent, leaves 1—29. It seems complete, as a collection. See above 17 No. 2004.

21. No. 2012. Divya sūri-charttru.

Miscellaneous biography of the Aluvar or special disciples of Vishnu in the South; called a maha cávyam, or heroic poem in slócus. By Srinivása cavi, who adds the little of Sri-rangha Garuda váhana.

Divya sūri, divine writers, is a title of the Alvār.

This book is an account of some of them; but very incomplete.

It contains five names—Póyya muni, Péyálvār, Bhaktisára, Namálvar, Sadákopa.

—On the Viraja river, on the way to Vaicont'ha, the paradise of Vishnu.

Description of that paradise, with its various inhabitants, *Vishnu* promised *Lucshmi* to come, and reside at *Sri rangham*, and other places. Further account of the aforesaid five '*Alurar*.

Description of Conjeveram. The penance of *Bhakti sára* the *áluvār* of *Tirumarishi*. His visits to Conjeveram, to Combaconum, to Tripeti, and other details.

The brith of Num-alvār; account of his proceedings at Madura, many stories relating to him, his Sanscrit name is Vishnu jit.

So far is the 1st to the 4th sargam, from 5 to 9 wanting, 10th to 12th resumed.

At the end are 3 leaves, *cshama shodasa*, 16 *slocas* on the elemency of *Rangha nat'ha*, by *Vedantúcharya* son of *Vyasa Bhatta*. Also *panchayuta stóttra*, praise of the five weapons attributed to *Vishnu*.

The book is rather long, of medium thickness, old, and a few leaves broken. It needs comparing with other books, as the leaves are thus numbered 1—20, 34, 40,—42, 53—69, other leaves wanting.

- 22. No. 2020. Chiefly stóttras.
- 1.) Sri rangha nat'ha stóttram, praise of the form of Vishnu at Sri rangham.

By Rangha nat'ha Parasara Bhatta, son of Sri vatsa chenna misra, complete leaf 1 to 12.

- 2.) Raghu vamsam, 1 leaf only, containing 5 slócas, from a heroic poem, on the ancestors of Ráma; the 5th sarga, or section.
- 3.) A receipt for money, Canarese language, and *Grant'ha* letter, 1 leaf.
- 4.) Sri rangha nat'ha stóttram, 68 slócas, with a prose explanation, incomplete leaf 1—30 (differs from 1) description of the town; the gōparas, or towers of the fane; the shrine; characteristics of individuals.
- 5.) Cshama shódasi, 16 slocas, on the elemency of Rangha nathan 1 sloca wanting.

By Vedantachárya son of Vyása Bhatta.

In all 46 leaves, one only not homogeneous.

The book is long, thin, and in good order.

- 23. No. 2022. Various subjects.
- 1.) Sudarisana maha mantra, various matters are connected with the charm named after the chacra of Vishnu; also a string of mantras, on $2\frac{1}{2}$ leaves.
- 2) Aradhana pracaram, on the order of Vishnu worship, connected with the Pancha rattram; some matter from the védas, with other slocas, and prose extracts complete, on eight leaves.
- 3.) Náráyanópanishada, on Náráyana; he is the first cause of the world; all existent beings and things, inclusive of Brahmà and Siva, are his form, or a manifestation of it. Monotheistic, complete on 2 leaves. The remaining leaves are numbered 24—35, wanting the beginning.

The book is small, thin, and in good order.

- 24. No. 2030. Various matter.
- 1.) Astrological 1 leaf—places of signs, slocas.
- 2.) The question whether the *Vrdas* or *sastras* be greatest, answered in favor of the *Vrdas*, as the source of all *Dhermam*.
- 3.) On the 3 dispositions, satvica &c.
- 4.) On the law of the cali yugam.

Brahmans should study the smrytis or law books, as they study the sruti or rédas.

Various duties of Brahmans defined.

5.) On the pradóshu-kálum, a certain time, when muntrus must not be repeated.

This is said to be $3\frac{3}{4}$ Indian hours before sun set on the 13th tit'hi or lunar day, and $3\frac{3}{4}$ hours after sun set, on the 14th and 7th tit'his or lunar days. In English time $1\frac{1}{2}$ hour before sun set, in one case, and $1\frac{1}{2}$ hour after sun set in the other. As the name implies, it is considered an evil time; leaves from 2 to 42, incomplete.

The book is of medium length, thin, and a little damaged.

- 25. No. 2036. Fragments.
- 1.) Pancha rátra mahópanishuda from Sanateumára to Náreda.
 - Acsha rōga calpa zántam, on removing disease of the eyes by puja to Vishnu: exemplified in a king named Palibhadra, whose son was so cured.

The rishis asked Brahma, concerning the excellence and benefit of the Vishna mantra; Brahma replied, as is written on two leaves, slocus.

- 2.) One leaf on yeti-rája, by Vedantáchárya.
- 3.) One leaf, from 3d sarga of the Mágham, a heroic poem on the feats of Krishna.
- Nava niti sangraha, on the duties of Brahmans.
 By Svinivásachárya.
- 5.) Some matter on the birth of a son, or of a daughter; observances thereon. This last only in prose.
- 6.) Fragment of 3 leaves, Canarese language, Grantha letter; medicines for different diseases.
- 26. No. 2013. Ecclesiastical, and other fragments.
- 1.) Kātyāyana sūtram, the 1st cándam, Dherma-sústra, āchara, or sacerdotal law: hômas or worship by fire, on special occasions as—the marriage contract; the pumsa vanam ceremony after 4th month of pregnancy; simanta after 6 months—játacarmam at birth of a child; náma carmam—naming it—giving the first food—shaving; putting on the Brāhmanical thread; these and some other Brahmanical rites detailed, and when they are to be performed. In sutras or short difficult sentences, with extracts from the vedas: the ritual. The mantras, or forms of prayer used, do not appear to be in this book. They usually follow the ritual, distinct. This tract is incomplete, leaf 1 to 38.

- 2.) One leaf various slócas, one leaf blank.
- 3.) Ráma dandacam, lengthened anapaest stanzas concerning Ráma, 7 leaves complete.
- 4.) Hasti giri nat'ha mahatmya, the glory of the form of Vishnu, at little Conjeveram. In Tamil the hill is termed anai malāi; and the god's name is Varada rāja—incomplete.
- 5.) On astrology, 9 leaves much damaged; also on the puránas, and the bháratum; various slócas on these.
- 6.) On ablutions after evacuations, and the ceremony of taking up water, and sipping it: styled zamana and ázamana, 3 leaves complete.

The entire book is rather long, of medium thickness, old, some leaves much damaged. The first 2-3rd form one book, the remainder is of different sized leaves, it needs collation.

XIX. Music and Dancing.

No. 2041. Bharata sástra, Fragment.

This work is on the native art, in public exhibitions at festivals or private houses.

This book contains only the tála lacshanam, or modes of time, and of beating it by cymbals. The different times, or measures are marked, by a great variety of technical terms; unimportant to be detailed. The rules for females dancing to these measures of time are included, 13 leaves. See No. 2219. Déva nágari, p. 56.

This book is of medium length, thin, and some of the ends are gnawed off by rats.

XX. PAURANICAL.

- 1. No. 1754. Portions of various puranas.
- 1.) Linga-puránu, incomplete, leaves defective.

The 1st and 2d adhydyas wanting—3d in part—the 4th complete—5th in part only. This portion of the said purcham relates to chronological matters; as measures of time, days of men, and of gods, ynyas or periods, maha ynyas great periods, sum of 4 ynyas &c. The matter cannot be more closely defined, as the book is so incomplete, only 5 leaves.

2.) Padma puránam—six leaves.

The uttara khanda or second part.

The subjects are—Vishnu mantras, chacra marks on the shoulders, and putting on the namam or forehead-mark.

- 3.) Varáha puránam.
 - a. The cshéira k'handam

Legend of chitra-kuta temple, from the 1st adhyúya to the 15th so far complete. Delivered by Vishnu in the 3d aratúra to Bhú-déri, or the goddess of the earth.

The chitra kutu fane excels many others; various tales in illustration.

- b. The same—handana cshétram, from the 19th adhyáya to the 24th, so far complete, with a little of the 25th, general praise of the fane, Sica having incurred the guilt of Brahmahatti, by cutting off one of the heads of Brahmá, obtained release from it at this place.
- e. The same—the eshétra-khandam, another copy, from 1st to 15th adhyáya.
- d. The same—cshétra khandam from 19th to 72d adhyáya, with a little of the 73d; leaves 1 to 150, thus far there are six portions in one book, with a total of 767 leaves.
 - 4. Sundries.

Matters relative to Krishna, to Narasinha, to Prahlada: Vishna stottram

Lacshmi mahatmyam, the Pranara or mystic Om; a tale concerning $R\acute{a}ma$; chronological, the matsya and other calpas or days of $Brahm\grave{a}$, very lengthened periods. The present is the $sv\acute{e}ta$ -var\acute{a}ha calpa, or period of the white boar.

This book is long, and thick, in good order, and in a neat medium hand-writting.

2. No. 1757. Marcandeya Puranam, from the 1st to the 17th adhyáya; complete so far. It is from the portion relating to the Manuwanteras, and to the Sárarneca Manuwantera in particular; including the chandi páth or wars of Dúrga, with usuras; and matters redounding to the honor of Dévi are related; Savarnaca the son of Sáryá is otherwise known as Súrya manu, and is the same with Svaróchisha, the second Manu, only in a later birth according to one account; by another he was a king in the 2d Manuwatura, and acquired the dignity of Manu by listening to the feats of Durga, and worshipping her in consequence. In this portion there is some puja to Parvati or Durga.

The book is small, and old, damaged at the edges, so as to make some words not legible.

3. No. 1782. Bhagaratum, slocus.

This book contains the 4th, 5th and 6th Scandams or chapters.

- -4th from the 1st to the 29th adhayaya or section.
- 5th from the 1st 10 the 26th , both complete.
- -6th from the 1st to the 11th ... the 12th incomplete.

The 4th and 5th Sections of the 4th Scandam contain the account of Siva's quarrel with Dacsha, owing to the latter's sacrifice, and to Sati's self immolation. Siva sent Vira Bhadra, who slew Dacsha. The contents of the whole book are not thought to need detail here.

This book is long, thin, and in good order.

4. No. 1783. Bhágaratam.

The 5th Scandam, has the 24th section defective at the beginning, the 25th and 26th complete, leaf 162 to 165, or 4 leaves.

The 6th Scandam from the 1st to the 4th section, complete, the 5th section unfinished from 166 to 173-8 leaves. Any detail as to the contents of these fragments is not needful.

The book is long, and thin, on talipat leaves, and in good order. The writing is such as to be read with difficulty.

5. No. 1787. Bhánart ha dipica an explanation of the Bhágavatam.

The 1st Scandam, from the 1st to the 15th section complete, and 1 leaf of the 16th section, in all 31 leaves. Introductory matter to the incarnations of Vishnu; and specially that of Krishna.

The book is long, and thin, eat off at the edges, broad leaves, small writing.

6. No. 1842. Scanda puranam.

A fragment relative to the *Bhadrica vanam*, part of a discourse from *Nuréda* to *Indra dyumma*, 80th to 83d *adhyáyam*, or section.

The book is long, thin, and in good order.

7. No. 1843. Bhurishóttava puranam.

The madhyama khandum.

The discourse of Brahmà with Náreda.

It contains the Combhakona Mahātmya, or legend as to the tank and temple at Combhakonam, near Tanjore; the site of the "water lingam" one of five specialties, at five places, denoting the five elements—"carth" at Conjeveram, &c.

The book is of medium length, thin, one end so much broken as to destroy the meaning of the writing.

8. No. 1814. Scanda puranam.

The *upadésa khanda*, or doctrinal section, the 1st *adhyaya* to the 75th, from leaf 1 to 133 in regular order

Delivered by Súta rishi to other rishis.

The splendor of Cáilasa mountain—its glory—its situation—the celestials there—excellency of the sacred ashes—of the sacred beads—of the name of Siva—tale of the five lettered charm—tale of Vignésvara i. e. Ganésa—the austerity of the Sâiva way—the fast on the occurrence of the lunar asterism ardhra, which is sacred to Siva—the proper time for a ceremony directed to both 'Uma and Mahéscara—the ceremony of the Siva rátria special time in the month named Mási; next day before the new moon in it; which sometimes falls on half of the 13th, and half of the 14th tit'hi.

The *kédara vrata*—a field ceremony on the 14th *tit'hi* of *Arapasi* month, used if a woman wishes to secure the great affection of her husband; during it a silk bracelet is bound round the arm.

The kalyána vrata, a fast, relative to any marriage. Sula vratam, a fast against any impediment; Vrishab'ha-vrata, fast directed to the vehicle of Siva; a Friday's ceremony to Vignésvara; another to Subrahmunya another to Bhairava dog-headed ("Anubis"?) on the merit of homage to Siva—its excellency—tales concerning Siva, his acts—the evil of sin against Siva—evil of stealing the property of a Siva-teacher; the guilt of those that speak maliciously against any thing relating to Saiva worship, or as to the sacred beads, and other matters—the Cási mahátmya, or legend of Visrésvara (lord of the world) the form of Sira at Benares—the mode of ascetical meditation on Siva—and various other similar matters—so far abstracted: because this puránam is more talked of than known.

The book is long, thick, recent, and in good order.

9. No. 1845. Scanda puranam.

The Brahmottara khanda in which the Gokerna mahatmyam is included. This is a fragment from the 23d to the 44th sarga. It contains some matter on the tatva system—on the five lettered mantra: nama-siváhi—the legend of the Siva-rátri—fast on the 14th tithi—on the removal of sin—on the homage made by the Saiva ascetic—on the sacred ashes—marks on the forchead, on 'Uma the consort of Siva all the contents Saiva in character.

The beginning, and ending are both wanting.

The book is long, and thick, old, and much injured.

10. No. 9846. Brahmanda puranam.

The cshetrá mahatmyam.

Siva discourses with Kanda muni and with Naréda. The 1st and 2d sections complete, the 3d not so.

This fragment contains a tale of Vijaya-bala of the solar line of kings, who married Retmangadi, a very beautiful woman—they lived in separate places: bathed in the Cárari river, and were ultimately beatified.

The book is long, thin, and in good order.

11. No. 1847. Scanda puránam.

The Sétu-mahatmyam-or legend of the peninsula at Ramiseram.

From the 1st to the 52d section, complete leaf 1 to 250. The contents are the same as No. 1859. v. infra down to the chacra tirtha.

The Setu-snánam, or bathing in the sea at this place removes the five great sins-also the sin of killing a Brahman-and the sin of making known the contents of the Védam, in consideration of receiving money, also simony and the sin of eating flesh and blood, that of eating with a Sudra—the sin of drinking ardent spirits—of intercourse with a removed woman (in mens:) the sin of incest—that of adultery with a son's wife, or with a brother's wife—or of a frient—the sin of drunkenness—or of conversing with a low woman. The foregoing sins are removed by bathing in the sea at Rumiseram; and not only so, but they who do so also obtain Sverga, or Indra's world; even a curse pronounced by Brahmà himself would be removed by such bathing. So much for the all-accommodating morality of this puranam. In like manner tales are recorded of various other sacred places, or pools, at or near Ramiseram -the sins removed, and the benefits conveyed by bathing there. Dhanush kótti is the name of a pool, which removed a curse pronounced on Urvasi and Rembhà, courtezans of Sverga; and so with other sacred pools; quite in the usual style of local Saira legends. The whole cannot be abstracted here, as this is not a formal analysis.

The book is long, and thick, on *talipat* leaves, not very old, and in good order.

12. No. 1849. Brahma káirartta puránam.

The Uttara-khandam, or last part; ascribed to Suta rishi.

The Vijayapari mahatmyam, from the 70th section to the 76th complete, the 77th is defective. The 71st relates to the Bhadrica vanam. The whole is in the usual style of such legends, as to the vircues and cificacy of places, and pools; among others Arnnachala, or Trinomali, near Madras.

This book must be distinguished from the Brahma vaivartta puránam which relates to Krishna. This is Saira, wanting the purva, or first part; and may be a play on words, as to the difference of orthography.

The book is long, thin, and in good order.

13. No. 1859. Padma puranam.

The Uttara khanda, or last part; this portion is complete on 161 leaves. Stated to be a conversation between Dilipa raja of the solar line (ancestor of Ráma) and Vasishta: the latter being the teacher. The benefit of bathing in the month named Mágha—in the Ganges.

Caveri, and other rivers—from the 11th tithi of pushya to the 11th tithi of Mágha (January—February) in the bright lunar half month, and on the bright half of the following month. At these times bathing, with fasting, will produce the ishtasiddhi (desirables) of dherma, artha, cama, mōcsha, or virtue, property, pleasure, and final bliss: in Tamil aram, porul inbam, rilu; and this both in the present birth, or state, and in that to come; not quite assorting with the idea of mócsham.

Legendary tale in illustration.

Bhrigu rishi was doing penance on Himayut hill, when a Vidyadhara and his wife came, saying that he had all needful possessions, only with the defect of a tiger's face, and asked how this was? Bhrigu said, if you fast on the 11th day of Magha, and bathe without using oil on the 12th tit'hi, you will part with your tiger's face, and get a better one. He had before used oil both on the 11th and 12th tit'his. He now obeyed his instructions; and a handsome face was given to him.

Another tale occupies from the 4th to the 8th adhyriga, or section; in brief as follows:

Kucha rishi had a son named Mriga sringa (beasts horn) from beasts pushing at him, when bathing in a river. He wished to have a wife of good disposition. His father told him that he who does not fast, and bathe in the month Māgha cannot have a good wife. The son went to bathe in the Caveri. Suvrata the daughter of Uchaca rīshi had, with her companions, observed the bathing in Māgha, for three years. At this time an elephant killed her, and tossed her dead body into a well. Mrīga srīnga was near; and told the people to take care of the body. He want into the river, and invoked Yama, who appeared, and asked him what he wanted. He desired that the said female might be restored to life. This was granted; as also that no such calamity should happen to him. On retiring the same elephant attacked him; but he remained without fear. The elephant put him on its neck, related its past history, and how it became a beast. It was delivered from its bestial form, getting a good one. Subsequently the father told his son that the resuscitated female was to be his wife. He sought, and obtained her. It may be desirable, on many accounts, that such extravagances should not be hidden under a religious veil.

The book is long, thick, and in good order.

14. No. 1852. Padma puránam, part of the uttura khanda, a discourse between Sira and Parvati, containing the Mágha mahátmyam 4th to 11th adhyáya complete so far, on religious rites and bathing in the month Magha. No. 1754 supra contains the 29th—31st sections.

This book is long, thin, and in good order.

15. No. 1853. Varaha puranam.

From the carma candam. The 1st section to the 27th; so far complete. The 6th to the 65th leaf relates to four special months: the efficacy of which is stated. The puranam was delivered by Vishnu, as

[•] On vratas, or fast days, it is not allowed to rub oil on the head, or body, after bathing. Matth. chap. 6 v. 17.

the Varáha avatára, to Bhu Devi, here termed Dhárini, the earth-goddess.

One legend was looked into, containing a long narrative of a Sudra man and woman who, through poverty, exposed their child on the banks of the Ganges; when the cries of the child were heard by Gáutami, a female devotee, who reared the child, and taught it to go, and cut wood; by which means it became known to its parents. The Sudra child in the following Lirth became a Brahman. The tenor of such legends is to intimate the virtue of times, or places.

This book is long, of medium thickness, and in good order.

16. No. 1855. Padmá puránam.

Another copy nearly complete of the uttara khanda; agreeing with No. 1850 supra. In this copy the 34th-102d and 113th leaves, are wanting, and the paging is wrong in another place, not effecting the connexion of the matter; which is the same as in No. 1850 q. v.

17. No. 1856. Agni puránam.

From the 1st adhyáya, or section, to the 31st, so far complete: slócas only. It contains the Tula-caveri mahátmya, on the great advantages of bathing in the river Caveri in the month Tula (Sept. Oct.) with other matters on prosperity, and the removal of sin. Such mahátmyas are sometimes apocryphal: as not found in the purána referred to. This book is short and thick, formed of tulipat leaves, cut down to the size, in good order.

18. No. 1859. Scánda puranam.

Another copy of the Setu mahatmya, See No. 1847, supra: also from the 1st to 52d section, so far complete, leaves 1 to 170 regular; the legend complete.

In the Náimisara vanam, Suta-rishi narrated to other rishis the fame of the temple at Ramiseram. The placing the image ascribed to Ráma: view of the sétu, or promontory—the chacra-pool—the formation of the bridge by Ráma—virtue of bathing in sacred pools, and of bathing at the setu in particular. The virtue of each pool stated. The chacra-pool derives its name, and efficacy from a rácshasa (or savage) killed near it, by the chacra or missile weapon of Vishuu. For other matter see No. 1847. This book is long, thick, and in good order.

19. No. 1862. Garuda puránam.

Here stated to have been delivered by Garuda to Marichi, and written down in the Vishnu dhermottara.

Legend of Práhláda, connected with the Narasinha avatára. The Vâishnara dherma, or rules, and observances proper to the votaries of Vishnu—it includes many Tantrica rites. The word tantra it may be noted, is often

used in distinction from mantra; tantra the "rubric," mantra the matter of prayer, or spell; as the case may be. The mode of púja or homage is here given. Modes proper to Bramáchári, Vanaprasi'ha, and Sanniyási—duties of a chaste wife—Hari-púja, mode of homage to Vishnu—offering of cakes made with curds-ghee-honey, and merit or reward of reciting the names of Vishnu—the efficacy and excellency of the Salagrama (See XVII)—reward generally of service to Vishnu—the merit of yódanam gift of a cow bhúda nam gift of land, anna danam gift of food. The écadasi mahatmyam, or excellence of fasting on the 11th lunar day. The dherma or right conduct proper to the four yagas, or ages—salya-tréta-dacapara-cali, and many other matters. The leaves are 1 to 89 in regular order; but the book is incomplete. It is of medium size, old, and sadly damaged by termites.

20. No. 1863. Brahma käivertta puranam.

Ascribed to Suta rishi. The 1st adhyáya, or section is incomplete; from the 2d to 39th section complete so far. The leaves number 111 to 185. Benefit of hearing puránas, illustrated by a lengthened tale. The excellence of the Bhágavatam (probably the Sri Bhagavata a Saiva book)—the glory of Brahmans—efficacy of bathing in the Ganges—legend of the birth of Ganga; origin of the Bháratam; and many other like stories.

For another portion of this work, see 12 No. 1849. From the rivalry of the *Vaishnavas* and *Saivas*, and from the jealousy of the latter, as to the popularity of *Krishna*, it is probable that this play on letters *kaivartta* to resemble *vaivartta* was used.

This book is long, medium, and in good order.

21. No. 1871. Scánda puranum.

The Brahmottara khandam, the 2Sd adhyaya, or section complete. The subject is a description of the excellence, and benefits of listening to the reading of puranas—its fruits—how to hear—the sin of opposing the hearing, and other like matters.

The book is long, thin, old, and a little injured by worms.

22. No. 1946. Scánda purána.

The Brahmóttara khandam—by Suta to other vishis.

The glory of Siva, superiority of his votaries—the value of mantras, prayers, viatas fasting directed to him—the power of the 5 lettered charm—excellency of homage to Siva—splendor of his name—the glory of the Siva-rátri, and of the pradósha—here stated to be the time of Siva's dancing, when the védas are not to be intoned (also not to be read) on the 1st and 8th tit'his, nor at the time of eclipses: which are astrologically dangerous times,

on the excellency of the sacred ashes—the Siva cavucham, a spell for the defence of all the bodily members; on the tripunrum, or three forehead stripes, horizontal—value of the mark—the value of the fast to the honor of 'Uma, and Mahésvara—the glory of the sacred beads—and the like Saiva matter; each one illustrated by a legendary tale. The leaves 1—150: the 80th only half a leaf.

The book is of medium length, and thickness, old and a little damaged.

23. No. 1962. Cshama Cávyam, founded on the Curma avatáram. By Níla kant ha dicshada.

Description of Sverga, inclusive of its courtezans. Indra lost his all, by reason of the curse of Durvasa—he was conquered by the asuras---Indra went and complained to Brahma, who went to Vishnu—the latter gave direction that the dévas and asuras should churn the milk-sea, whence the means of strength would come; which he would secure for the dévas. Lacshmi, and others, came from the churning of the sea—afterwards the amrita. The venom of the serpent vasuki which mingled with it—Siva eat of it, and became ill—Vishnu, as Móhini, took the vessel, and gave it the dévas; saying it would give them strength. They went to Sverga—special praise to Siva, as Nila hant'ha—"blue throated" is mixed up with the other matters—complete in 5 asrásas leaf 1—49.

The book is long, thin, and in good order.

24. No. 2013. Gáruda puránam.

The uttara khandam, slocas without prose commentary—said to have been delivered by Súta to Savunaca and other rishis: in 9 adhyáyas complete.

1st Chap: the excellency of the Bilváranya or forest of a kind of tree sacred to Siva—on the Nrisimhótpatti, or birth of the Narasinhár atara. Account of the 5th son of Brahma named Cardama: his penance, and its fruits. Legend of the khlátini pool, a saras or fountain: the shrine there is termed Spamsana, the town is named Lacshmi puri: their fame.

2d and 3d chapters dwell on the value, and beneficial influences of the said fountain.

4th, 5th, 6th, 7th Chapters narrate the removal of a curse from the above mentioned Cardama.

8th and 9th Chapters, the marriage of Lilápa and Cumudvati, the site being westward.

The leaves are 41—63, wanting those preceding which might contain the purva khanda. It differs from the Garúra purana and may be a sectarial play on words. There is also ½ a leaf from the Svi rangha

mahátmya of the Brahmánda-purána. The entire book is of medium length, thin, recent in appearance; but a little damaged.

25. No. 2051. Padma puránam, the Mágha mahátmyam ascribed to Vasishta who told it to Dilipa; and then narrated by Suta to other rishis.

It consists of various tales to illustrate the great benefit of bathing in sacred pools, or rivers in the month Magha, before the sun rises—all sins thereby removed—all desired success obtained—legends of persons who derived benefit from the practice. Eight adhyáyas, the 8th being incomplete—leaves 1—29 and 3—32. At the beginning are 3 leaves slócas, on various subjects. The book has no boards, is of medium length, talipat leaves, old, yet in good order.

26. No. 2053. Padma puránam, the uttara khandam or supplement from the 29th adhyáya to 34th this last incomplete. Delivered from Vishnu to Brahma, from Brahma to Náreda, from Náreda to sages, from Vashishta to king Dilipa.

Dilipa enquired of Vasishta the means of acquiring beatification. In reply Vasishta states that there is no para-devata superior to Vishnu. The value of the 8 lettered charm is stated, with the ceremonies attendant on its use: how to put on the discus, and shell marks, on the arms and shoulders—the value of doing so, told by Rudra to Párvati—the great importance of the forchead tridental mark—the mode of putting it on. Description of a disciple who is taught the mantras used on those occasions; and the excellency of the mantras as to their results. Various like matter, leaves 84—98 incomplete 22 blank leaves at the end. The book is of medium length, thin, and recent.

XXI. PURANAS LOCAL, OR MAHATMYAS.

1. No. 1841. Halusya mahatuyam, erroneously stated to be from the Scanda puranam. It relates to Madura, the tank, and Saira temple there; the marriage of Suntara and Minacshi—with a variety of humorous adventures (or lilas) ascribed to Sira in all sixty four. The name signifies the "laughter legend." The Tamil version is abstracted in Oriental Hist: M. S. S. &c. published in 1835.

This book is long, thick, and in good order.

2. No. 1857 Kerala mahatmyam, also known as Bhúcola puranam, slocas from the 1st to the 56th adhyáya complete.

Vyása and other rishis being in company with Bhargava that is Parasu Ráma, the latter asks concerning the earth in general, and the kérala désa, or Malayalam country in particular. The book professes to be Vyása's reply, giving various details of continents, and rivers, and 56 countries; then stating

the account of Parasu Ráma rescuing the Malayálam Country from the ocean, and subsequent details. The book is known to be a work corresponding, in a general way, with the kérala utpatti in the Malayalam language; perhaps its original source. A smaller book is appended, the Bhagarat Gita complete, in the Malayálam language, and letter.

The entire book is short, of medium thickness, of cut talipat leaves, and in good order.

3. Cshétra-mahátmyam, said to be from the Brahmánda puránam and also containing the Mantapa-mahátmyam. From the 1st adhyáya to the 12th; but various intermediate leaves are wanting. It is written partly in the Telugu letter, partly in the Grant'ha letter; and contains the usual tales, and illustration as to the virtue, and beneficial influence of particular localities. These appear to relate to the temple of Seringham, in the Cauvery near Trichinopoly.

The book is long, thin, and has one end broken.

4. No. 1861. Sri rangha Mahatmyam, from the Brahmandu puránam, the 5th to the 10th adhyayam—leaf 7—16. Narrated by Siva to Nareda.

The splendor of the place, and glory of its deity. The mode of incarnation there—the image now worshipped by kings was first given by Ráma to Vibishina, who took it on his return towards Lanca from Ayódhya; but, on a divine communication from the image of its will and pleasure, deposited it at this place, established on the rangham or island of the Cáveri, near Trichinopoly. A fuller detail will be given elsewhere.

The book is long, thin, on talipat leaves, old, and damaged.

5. No. 1864. Yadava giri mahatmyam 12 adhyayas, the last one incomplete, leaves 2-65. The letter is Grant ha, but the language is Canarese.

The creation of all things. The legend of Vishnu's appearance, to Brahmà—legend of the kalyána-pool—cause of the name yádava giri—the excellency of meditating on Vishnu—account of Dattátréya, a lesser manifestation of Vishnu—excellency of the Védas—the value of the tulasi plant, and importance of the fast on the 11th lunar day---the release at this place of the sons of Vasishta from the curse of Visramitra---the injustice of the kali-yuga, or present age---and various other matters. Further notice will appear, with reference to Rámanuja and the yádava kings.

This book is of medium length, old, and much damaged.

6. No. 1865. Vencatadri mahatmyan, or legend of Tripeti said to be from the Varáha puranum, 34th to 62d adhyáyam leaves 2 to 55—incomplete. Three leaves are prefixed containing a description of the Parieshit or examining board—and the value of the water that has washed gurás feet, if drank by a disciple—with a few separate slocas of no value. Then the legend.

This fragment relates to the Varáha aratara of Vishnu the fame of the hill named after it—the mode of Vishnu's incarnation there—the kapila-pool—and many other sacred pools—their excellency. By bathing in the svámi-pushcara pool, Ráma (i. e. Vishnu) was enabled to kill Rávana—the great fame of that pool—praise of Agastya—and other legendary stories, as usual.

7. No. 1867. Tūla caveri mahatmyam, said to be from the Brahma kâivarttam, and narrated by Déva Varma leaf 1—39 incomplete.

On the origin of the *Caveri* river; the benefit of bathing in it —in the $T\bar{u}lu$ month (Oct. Nov.); the excellency of its water, and various legendary stories; according to the usage of legends of places.

The book is long, thin, and in good order.

8. No. 1868. Sanghamésrara mahatmyam, stated to be the tirtha khandam of the Bhavishottra puranam—71st to 75th adhyaya leaf 21—35 incomplete.

The site is at Veda-giri, the junction of the Caveri and Bhavani rivers, in the lower Carnatic, the fame of that place—glory of the deity there—wonderful nature of a stone there named after the gayatri—the like of a country apple tree (Tamil ilanta, sansc. batiri)—the tapas of Visvamitra, who was once a king; but having fought with Vasishta, he did penance, and become a Brahmarshi—Siva killed here an asura, named Maratta of the race of Naracasura—the fame of the pool named after the Sun—a king of the kérala-country came, bathed in it, and did homage there; by which means he obtained the blessing of a son.

The book is long, thin, and in good order.

- 9. Vencata giri mahátmyam, legend of Tripeti, stated to be from the Brahmanda puránam delivered by Bhrigu to Náreda 10 adhyáyas, wanting 1 leaf leaves 71—104.
- Vishna became manifest at Veneatôdri or Tripeti, on account of a ruler, the son of a Chola king, referring to Adonda.
- The fable of the serpent 'Adi-sésha—sent down to earth, and became a mountain
 — Vishna come to repose thereon.
- 3. The incarnation, or appearance of Vishnu, at Tripeti.

- 4. Account of Vishnu's hunting on that mountain.
- 5. Reason why the hill came to be called Anjanáchalam.
- The birth of a son to the Chola raja. The splendor of the procession termed Bhagara, and a variety of other illustrative legends.

The book is long, thin, old, and much worm eaten.

10. No. 2050. Tunga bhadra khandam stated to be from the Brahmánda puránam; slócas without any comment.

The Tungabhadra (or Toomboodra) river flowed from the two tusks of the boar in the Varáha avatára; they who bathe in that river, and they who drink of its water, will obtain Brahma's world—many rishis, apsaras, or celestial females, bathed in it, and obtained their wishes. The meritorious days for such bathing—the 14th lunar day, the full, and new moon—and these especially in the lunar month karkhata (June July) at that time by bathing there, even the killing of a Brahman, and other great crimes will be removed as to the guilt; and above that, merit will be added to acquire (mocsham) beatification. The proof of these various points consists in the relation of many tales, as to the wonders wrought by this river.

A fragment is added, as the 11th, 12th, 13th adhyáyas, stated to be from the Bhavishottara puránam, narrated by Krishna to the Dhermaputra or the Pándavas, on the excellency of the Tungabhadra river.

The entire book is long, thin, old, and very much injured.

11. No. 2054. Sri rangha mahátmyam.

Stated to be from the Brahmanda puranam; slocas without comment. Delivered by Isvara to Náreda. The excellency of the site—and fame of the chandra pushcara pool: glory of the lord of Sri rangham the image was given by Ráma at Ayodhya to Vibishina, who travelling southward, received a divine intimation that the god chose to stay, and dwell at this place, other following matters. This legend is complete in 10 adhyáyas, or chapters.

The book is long, and thin, in perfect order.

12. No. 2062. Includes the Caveri mahátmyam. (See XI) or legend of the Caveri river, but incomplete leaves 35—50, the 43d wanting ---with the slócas, the sense af the words is given in the Tamil language. An outline may be best drawn from a complete copy.

The entire book is of medium length, thin, and in good order. XXII. RHETORICAL.

1. No. 1933. Chitra mimamsa, on Rhetoric, termed alancára.

In this book are contained upamanum, comparison upamanot-prácsha, the same, including the coloring or varnish of any subject—apanudi, confutation, and some other rules and principles. Tutta danta bhéda, is a subdivision, in one case, and there are four or five subdivisions to each division. This is the fifth branch of native grammar; but has also relation to the tarkha sastra, or logic.

The book is complete, long, thin, rather old, and some leaves are broken.

2. No. 1948. Kúvala yánantam, on Rhetoric, as connected with the art of poetry. A commentary by Appâiya dicshada, on the chandra-lóca of Cáli dasa. On upamánam, or comparison 1.) its subdivisions 2.) its properties 3.) distichs quoted in exemplification.

On ulancáram, or ornament.

- 1.) Rupaca 2.) apanava 3.) sama sócti 4.) utprayacsha e. g. the moon termed a lotos-flower 5.) retyandádi-sayócti 6.) vrádimat smriti &c. with properties, and distichs in exemplification. They contain various rhetorical figures. The book is complete in 27 leaves, slocas and prose, mixed. At the end two distinct leaves on the same general subject, and two other leaves in déva nágari. The entire book is long, thin, rather old; but in tolerable condition.
- 3. No. 1949. Sarva-sanjivini, a commentary on a work entitled Alancara-sarvasa, on the properties of heroic poems (kavya lucshunus): included in which are—upamana comparison, sandeha equivocation, or doubt, vrāndimata apanava utpreesha, metonymy atizayayūctyata, being divisions of alancara, or poetical Rhetoric, with subdivisions. Various slócas, and some sútras, are given, as examples, under the several particulars: together with the meaning of those extracts in plainer language leaves 1 to 148; but wanting leaves 17—21 and 90 to be complete.

The book is long, of medium thickness, and in good order.

4. No. 1952. Kúvala yúnantam, a comment on the chandra-loca, as before stated. The upamánam-apanudi-atizayayócti, and many other divisions of this art: with the distinctions between them; and with slócas in exemplification, taken from the original work by Cali-dása, leaf 1—54 incomplete.

The book is long, of medium thickness, old, and much injured. XXIII. ROMANCE-HISTORICAL, OR LEGENADRY.

1. No. 1776. Four subjects.

- 1.) Nalópákhyánam, slócas complete; the subject founded on the Bháratam, the aranya parvam, 49th adhyáya to 78th; or 30 chapters. When the five Pándavas were in the wilderness, Dherma rája complained to Bhrigádasva-rishi, who consoled him by narrating the greater sufferings of Nala rája. His birth, marriage with Damayanti: the Pushcara rája overcame him by dice, and took his kingdom; he and his wife went to the wilderness—he became a leper—he and his wife separated—went into different services—again met, and Nala recovered his kingdom. Hence Dherma rája was encouraged to hope for better days.
- 2.) Harischandrópákbyánam, slcóas, complete; founded on the Hari ransa.

Ist to 10th adhyaya, related by Vaisambayana to Janamejeva. As Harischandra would not tell a lie he thereby forfeited his kingdom to Visvamitra, through the latter's devices—he went with his wife to the wilderness—both were separated, and reduced to extreme wretchedness. In the end, because he would not tell a lie, he recovered his kingdom.

- 3.) An extract from the Padma-puránam, but merely relating to the obtaining the pasupatástra from Siva, by Arjuna—stated to be from the ashta murti parram, 3 chapters from the 42d to the 44th adhyáya.
- 4.) Kusala rópákhyanam from the uttra khandam of the Rámáyanam.

The subject is the doubt caused in the mind of Ráma as to Sita, by a village rumour, overheard by him—sent her to the wilderness—Valmica took her under his care till delivered of twins—Kusa and Lava—and reared the children. Ráma made an asvamédha-yágam—the horse was caught by the boys. No one could take it from them, till Rama himself came; when he recognized his sons. Sita sustained the ordeal of fire, and was restored to her rights.

The entire book is long, of medium thickness, old, but in good order.

- 2. No. 1777. Bháratam.
- 1.) The udyóga-parvam—from 179th to 200th section—the tale of Ambi. The efforts of the Pandavas before the battle, in the way of preparation.
- 2.) The asvamédha-parvam, has 4 leaves only of the 99th section, and from 100th to 114th section, with only two leaves of the 115th section, on gifts and offerings of cows, land &c. mode of eating; various modes of expiation.

3.) Itihásóttama, the excellent itihása, a term applied to the Bháratam and Rámáyanam: 20th section to the 21th and three leaves of the 25th. The benefit of homage to Vishnu—the value, as to merit, of a gift of land. The superiority of the votaries of Vishnu—and other matters.

The book is long, and thin, some leaves are broken off at one end.

3. No. 1778. Yuddhist'hira vijayam, slócas or múlam only.

By Vasu deva, from the 1st to the 8th asvasam, or section, complete, only wanting the 17th, 18th and 19th leaves. It is a brief abridgment of the subject of the Bharatam; but is stated to be not good poetry, and the hand writing is large, and coarse.

The book is long, thin, and new.

4. No. 1779. Bála Bhárata vyakyánam.

An epitome of the *Bháratam*, for schools; with an explanation of the *slócas*.

By Saluva Timmana danda nat ha.

The 10th and 11th sargas are right, the 12th incomplete. They refer to the residence of the *Pandavas* in the wilderness; the 12th has reference to the *udyóga parvam*.

The book is of medium size, and slightly damaged.

5. No. 1780. *Hari vamsam*, line of *Krishua* from the 130th to the 248th *adhyáya* or 18 chapters.

By Vâisambáyana to Janaméjeya.

It contains the story of the *Parijata* flower, or quarrel between *Satyabhaûma* and *Rucmeni*—the killing of *Bánásura* and a variety of other subjects in these 18 chapters, not needing detail: as the *Hari—Vamsa* has been translated into French.

This book is long, of medium thickness, and very much wormeaten.

No. 1781. Harischandrópákhyánam the legend of Harischandra
 —from the 1st to the 10th adhyáya, or chapter complete. See 1.
 No. 1776. Seet. 2.

The book is long, thin, and very much worm-eaten.

7. No. 1784. Bháratam—supplementary.

The ascharya parvam, or sesha dhermam, slocas only. The Hari vansam an appendix to the Bharatam, and deemed difficult as to language—the 40th to the 57th adhyaya, so far complete. This part con-

tains a solution of various questions proposed for replies—among others as to the Siva ráttri. The Narasinha avataram, and Dránpadis enquiry, how a female may acquire all prosperity.

The book is long, thin, and in good order.

8. No. 1792. Uttara Rámáyanam—slócas.

By Válmíki-from 1st to 110th sarga complete.

Narrative of transactions subsequent to $R\'{a}ma$'s being crowned at $Ay\'{o}dhya$, with a retrospect put into the mouth of Agastya, as to the yacsha race of Pulast'hya, down to $R\'{a}rana$, and his brethren, matters relative to Sita—her retirement by $R\'{a}ma$'s command to a forest—birth of two sons in a hermitage there—and subsequent restoration to favor and confidence.

The book is long, of medium thickness, and in good order.

9. No. 1794. Rámáyanam-slócas without comment.

By Válmiki.

The kish kinda candam, or book relative to Ráma's transactions with Vali, Sugriva, and others. The word kish kinda means eastern (or low) hill.

There is only about one-fourth of this division; one half of the 1st sarga. 2d to 17th sarga nearly complete. 18th sarga has only two leaves. Some leaves are deficient in the 9th, 10th and 11th sargas; 126 leaves remain, in the large coarse hand writing of a school boy.

The book is of medium size, and in good order.

9½. No. 1796. Prasanna Ramóyanam, slócas, with Chúrnikái, chorus or anapaest, measure.

By Deváchárya.

From the 1st to the 21st surga, the subject and book complete. An abridgement of the entire Ramayanam.

The book is long, thin, in good order.

10. No. 1797. Rámáyanam gachad vyákyanam.

By Varada rajaya. A comment on select passages of the Ráma-yanam. These annotations relate to the Bala-Ayodhya—and 'Aranya cándas, or divisions; but the latter one is a little defective.

The book is long, thin, and much damaged.

11. No.1798. Rámayanu adhyáttma.

A mere fragment of four leaves, and two other leaves broken, relating to the yúddha cándam: and of that form of the Rámáyanam said to be delivered by Mahésvara to 'Uma.

Two loose leaves Telugu, each in a different hand writing: one relates to the nine planets, the other has directions when to cat.

The book is long, thin, old, damaged.

12. No. 1800. Mágha cávyam, slócas only; fragment of a heroic poem, on the expedition of Krishna against Sisupálu, with a variety of ornamental illustrations.

From the 1st to the 11th snrga, and the 12th to the 66th slocas: See other notices under β . A. a.

A tradition may here be noted that there were two warders in the paradise of Váicont ha, who for some offence, were condemned to nudergo three transmigrations on earth, and to be three times slain by Vishnu in person: accomplished in Hiranyacsha and Hiranyacasapu slain by Varáha and Nrisinha: in Rávana and Cumbhakerna killed by Ráma: and in Sisupála and Dandavakra—destroyed by Krishna.

This book is of medium size, and in good order.

13. No. 1801. Cumara sambharam, on the birth of Subrahmanya, By Cáli dása. From the 1st to the 7th sarga. The others wanting. Description of Himálaya---birth of Parrati there---the penance of Siva—Manmata's attempt to nullify it—burnt to ashes by Siva's front-let eye—his wife Rati complained. Siva told her that her sorrow should be removed---the marriage of Siva with Parvati.

The larger portion is a commentary on the original; and named Sanjirini, by Kóla chéla malli nát ha---lst to 7th sarga, the 8th sárga has only 45 slócas of the comment, leaf 1---163.

The book is long, thick, injured. The original though oldest, is better preserved than the comment, which is worn, and broken.

14. No. 1803. Magha vyákyanam, comment on the heroic poem of Mágha.

By Kóla chéla malli nat'ha súri, the commentator on three other classical poems.

The comment is from 15 to 19th sarga; without the m'ulam, or original.

The book is of medium size, recent. and in good order: blank leaves make up one third at the end.

15. No. 1804. Raghu vamsa, line of Raghu.

By Cali dása.

From Dilipa, Raghu, Aja, and Dasarat'ha to Ráma---account of their dispositions---actions, and fame; with an epitome of the Rámáya-nam: this copy is incomplete, and of course the story likewise.

Sargas 2-7 of this last 30 slócas.

,, 9—14 of this 16 slócas.

The book is of medium length, thick, and in good order.

16. No. 1805. Mágha Cávya-vyákyánam.

Comment on the Mágham.

By Srî rangha déva. From 1st to 11th surgam the remainder wanting.

The book is long, and thick, old, injured by wear and decay.

17. No. 1807. Raghu-vamsam, race of Raghu.

By Cáli dasa; mulam, or original only.

1st sarga—only 1 leaf 2d and 3d wanting 4th wants some slócas at the beginning 5th to 11th sarga complete—the rest wanting: has 19 sargas when complete. This portion is very old, and very much damaged.

Another copy—13th 14th sargas complete each one, 15th has only 14 sl'ocas—the rest wanting.

-Raghu vamsa vyakyanam-called Sanjivini 9th, 10th, 11th, 12th sargas, each one complete.

The book is long, of medium thickness, old and injured, least $\ensuremath{\mathfrak{so}}$ towards the end.

18. No. 1808. Magha-Cávyam.

By Vannin Magha, from 5th to 9th sarga, each one complete; original only.

Story of Krishna. The six rutus, or seasons; the summer months poetically described—description of sylvan scenes. The yádavas, or cow herds, and their women described. Their sporting in water—the rising and setting of the sun—other matter, not in this fragment.

The book is long, and thin, gnawed at one end.

19. No. 1809. Cumara-sambhava.

By Cali dasa. The 1st surga has the words separated, and the meaning explained in Canarese, not complete—and no other surgas.

The book is long, thin, touched by insects.

20. No. 1810. Raghu vamsam, the múlam only.

By Cáli dása.

The 2d, 3d, 4th sargas, each one complete.

Another 4th sarga, complete.

The 5th and 2d transposed, incomplete.

The book appears to be made up of more than one fragment: as a whole it is of medium length, thin, and in good order.

21. No. 1811. Raghu vamsam, original only.

By Cáli dása.

From the 3d to the 7th surgam complete.

10th and 11th , incomplete. 12th , incomplete.

The book is of medium size, and gnawed off by rats, at one end.

22. No. 1813. Cumara-sambhaca, the original.

By Cáli dasa.

2 Leaves of the 1st sarga letter nagari, the remainder of that sarga, in Grant'ha letter. It contains a construing of the words, not as they follow, but according to the meaning; as in construing Latin—merely a glossary; rude hand writing—a school boy's exercise.

The book is of medium size, and in good order.

23. No. 1816. Mágha caryam, the original only.

By Vannin Mugha.

The 1st sarga has 30 slocas in nagari. The remainder mixed with Grant'ha lettter.

The 2d sarga in Grant ha letter is complete.

The book is of medium length, thin, and injured.

24. No. 1818. Magha cavyam, the original only.

By Vannin Magha.

The 1st and 2d surgus are complete.

The 3d has only seven slócas.

The book is of medium size, thin, and damaged by termites.

25. No. 1820. Raghu vamsam, the original only.

7th sargu---only 1 leaf.

8th ,, the 1st and last leaves damaged; intermediate sargus wanting.

From the 11th to the 19th sarga complete,

The book is long, and thin; 14th to 19th surga, in good order.

26. No. 1821. Cumara Sambhava.

The 1st and 2d sargas are complete.

The 3d sarga incomplete.

The slocas, in that form, are not contained; but the words are untied, or separated from grammatical coalition; and the meaning of each word is given in Canarese.

The book is long, of medium thickness, recent, yet injured by insects.

27. No. 1821. Raghu vamsam.

By Cáli dása, múlam only. The 3d and 5th sargas, each one complete, no more.

The book is of medium length, thin, and injured.

28. No. 1825. Mágha cávyam.

Chapters from various copies, strung together.

1st surgam, middle leaves wanting, each word distinct, with its meaning in Canarese.

1st sargam original slocas only complete.

3d sargam 34 slócas of the original, no more.

2d sarga--first 28 slócas---múlam deficient; at the end 1 leaf wanting.

3d sarga-slocas only---incomplete.

5th sargam---original slocas, complete.

3d sargam, wants both beginning and ending; middle portion remains.

This book is long, but composed of pieces of differing lengths, of medium thickness, and somewhat damaged.

29. No. 1826. Magha Cavyam --- the original only.

By Vannin Mágha.

The 1st and 2d sargus complete.

The 3d sarga wants the two first leaves, other sargas deficient,

The book is of medium length, thin, and in good order.

30. No. 1828. Cumara sambhava-múlam.

By Cali dása.

The 6th and 7th sargas---the 8th incomplete.

The book is long, thin, old, and much damaged.

31. No. 1829. Raghu vamsam—the original only.

By Cáli dása.

From the 3d to the 9th saryam, the 3d and 4th are in Telugu letter, from the 5th to the 9th Telugu and Grant'ha letter mingled.

The book is of medium size, and much injured, by the leaves being gnawed off at one end.

32. No. 1830. Mágha Cácyam, the original only.

By Vannin Mágha.

From the 1st to the 6th sarga, so far complete; one leaf, on homage to Vishnu, prefixed; and two loose leaves of the 5th sarga, from some other copy.

The book is long, of medium thickness, a little damaged.

33. No. 1833. Kiraturjunyam, a classic poem, founded on an episode of the Bharatam.

The 1st sargam to the 3d so far complete; and 38 slocas only of the 4th sargam. The subject is the penance of Arjuna—Siva's coming to him disguised as a hunter—Arjuna obtained the Pasupatástram; and other connected matters. The book is long, thin, old, the ends broken off, so as to injure the coherency of meaning.

34. No. 1831. Mágha cavyam.

From the 1st to the 3d sarga only; about ½ Grant'ha, the other ½ nagari letter.

The book is of medium size, and in good order.

- 35. No. 1835. Magha cávyam, or Sisupála vati; Sisupala was a king and rival of Krishna. "His insults at length exceeded one hundred and the chacra cut of his head." A mere fragment of parts of the 4th, 5th, 6th and 11th sargas, many intermediate leaves wanting, looks new, and the loss of so many leaves is unaccountable. The book is short, thin, in good order.
 - 36. No. 1837. Kirátarjunyam, a comment on the original, prose.

The original is by *Bháravi*: this *lagha tica* or easy explanation, is by *Pracása varsha*. The episode from the *Aranya parvam* of the *Bháratam*—amplified. See 1833.

37. No. 1851. Maha Bharata sangraha, an epitome of the Bharatam, by Mahésvara in slocas only, without any prose explanation.

The book is complete, and divided into 17 parvas, or books instead of 18 in the original. The abridger has also taken the liberty to name some of the books otherwise than in his exemplar, as follows.

1. Sambhava p	arvam	25	adhyhyas.
2. Sambha	,,	8	,,
3. 'Aranya	,,	3 2	**
4. Virata	,,	10	,,
5. Udyóga	••	10	**
6. Bhishma	••	17	••
7. Dróna	,.	18	**
8. Karna		11	••
9. Saliya		7	**
10. Gata	••	3	**
11. Sautica	••	I	**
12. Aishica		1	••
13. Asvamédha	**	10	
14. Azrama vása	••	4	**
15. Mâusala	••	2	••
16. Maha prasta	nîcam .	, 1	••
17. Sverga rohan		2	,,

It thus appears that the number of chapters is also curtailed.

The book is of medium length, the leaves very broad, 331 in number, written in a small, and very beautiful hand; unusually neat for the *Grant ha* character; in good order.

38. No. 2015. Chambu-Rámáyanam.

By *Vitarbha rája*; otherwise *Bhója rája*. On the story of the *Rámáyanam*, 1 to 5 ancas or divisions. Also,

Chambu Bháratam, divided into St'hapacas, or stations I to 4 deficient. The 5th relates to Bhima's killing a cannibal-giant, with the tale of yacsham an asura: 7th section on the service rendered by the Pándavas to Virata rája. This poem is by Ananta Bhatta.

[The *chambu* is a kind of mixed versification, with changing measures to relieve, and please the ear: being thus adapted to minstrelsy, which heavy *slocus*, or spondaic distiels, are not. It is thereby fitted for public recitation, especially before kings.]

This book is short, and thin, no boards, on talipat leaves, in good order.

39. No. 2100. Bhárata—Rúmáyana—Bhágarata saram. The substance of those three works, in slocas.

By Chitambara cari. That book is the original of which this book is an explanation, or sort of comment, entitled Artha pradipica. or "clear light of meaning," in prose.

By Ananta Sumiti: incomplete.

The original is a play of intellect, aided by the character of the Sanscrit language; whereby historical points of some general resemblance in kind, are described in $sl\acute{a}cas$, capable of three renderings; one being an event narrated in the $Bh\acute{a}ratam$; another a circumstance from the $R\acute{a}m\acute{a}yanam$; and a third an occurrence from the $Bh\acute{a}garatam$. The work of the commentary is to explain these three meanings. The style brief.

The book is long, having 80 leaves not regularly strung, rather old, and touched by insects.

XXIV. SECTARIAL OR POLEMICAL.

01. No. 1113. Sáiva karnámritam—prose.

By Appaiya dîcshada.

A polemical Saiva work. The writer first states that the Páncha rátra, the Vishnu purána, and other works are favorable to the Vaishnava system. Some of these books he controverts, and labors to prove that Sira is the only Paran, or Supreme, or First cause of the universe; consequently the book may be termed monotheistic; only using the name Sira, for the Divine Being.

The book is long, thin, and of recent copying.

 No. 1727. Sivadicya mani dipica, a comment on a book called "Siva's jewel." This comment is otherwise known as Brimha mimámsa bhásya vyakyánam—prose.

By Appáiya dicshāda.

The object of the work is to maintain the sole supremacy of Sira; by quoting sútras from the Vedas and from other authorities. It is polemic, of the advaita class; chap. 1.—complete, chap. 2.—only 5 leaves.

The book is long, of medium thickness, on 127 leaves, old, some leaves a little broken at the end.

2. No. 1731. Dévu páta stavam, slócas.

By Jáimini muni.

Many rishis asked Suta, what Jāimini of Pundaricapuram had done. Suta replies by a statement that Jāimini rendered homage and service to Sira, and Parrati. As such it has the appearance of artifice to add the Justre of the name of Jāimini to the Saira class.

The use of his name, and that of Suta is doubtless spurious.

The book is long, thin on 10 leaves, rather old, in tolerable order.

3. No. 1717. Garuda panchu-sacti, or fifty slocus addressed to Garuda.

Vedánta désika composed these slócas, and wrote a prose explanation. He was distinguished among the Vaduca class of Drávida Brahmans. One Pulaló-áchárya, a Tengála set a serpent upon him to destroy him. Vedanta appealed by mantras to Garuda who came, and cut the snake in pieces. On this account he praised Garuda in these slócas. There would appear to be but slender difference between these two classes; but their enmity towards each other is strong. The tengala system prevails at, and around Conjeveram. A lengthened explanation is by Vatúlam Rámanúja.

This book is old, and a little damaged.

31. No. 1751. Vishnu-suhasra náma.

The 1008 names of Vishnu in slocas, and a prose explanation—complete.

The book is of medium length, thin, and damaged.

4. No. 1799. Rámayana sára stavam.

A poem founded on the Rámáyanam.

By Appâiya dieshada Pandita.

The subject is to take the substance of the Rámáyanam, and turn it to the praise of Siva; because Ráma did many things pertaining to Sáiva homage. Hence this author infers that Siva is greater than Ráma, and the only object of praise.

The $sl\acute{o}cas$ have an explanation, and both are complete, on 12 leaves only.

The book is long, and recent.

5. No. 1819. Syamalà dandacam, a chant in lengthened lines, in praise of Syama, the name of a sacti of Siva, in the north—ascribed to Cáli dása. It is in the style of a devotee asking favor: but said to be not of the female energy class of writings; though the name Syama, is of frequent use in works of that class.

This book is of medium length, thin, and in good order.

B. No. 1923. Sútra mukta kalábham, extreme Vaishnara in kind. It is a very miscellaneous treatise of a Tengala class; having a reference to the human body and soul, and supported by large quotations from various authorities. The following brief outlines indicate the contents.

The Véda is a rule, or law. The Páncha ráttram is the fifth Véda. The human sensitive soul by the máyam (power, or illusion) of Vishnu, receives birth, and the various accidents of life, and death,

The classes of created beings are angels, men, beasts, birds, fishes, reptiles, trees, &c. &c.

The human body is subject to many diseases; and is liable to the vices of covetousness, ernelty, drunkenness, envy, lust. The six great sins. Men receive in this life the consequences of such vices, or of contrary virtues, which occurred in a former birth.

Those few persons who desire beatification are favored with a perception of Vishnu's presence. Bhaqavan, or God is all in all. He alone has almighty power. He bears Lacshmi (plenty &c. on his breast) Bhaqavun has many attributes or properties. Devotion leads to a possession of the presence and blessing of Bhagaran. Men ought, of necessity, to use the prayer taught by a spiritual quru. The benefit of the Vaishnava mark, or brands on the shoulders &c. (strongly condemned by Sairas) if any one do not place the mark of the chank and chacra on his shoulders, though he be a Brahman he is vet a Sudra. Both the outside and the inside lines of the nama (mark on the forehead) are meritorious—the Sairas may be left to use Vibháti, or ashes. If any one perform an act in itself meritorious; but, without the nama, then it is not meritorious. Without first rendering homage to Vishnu, food should not be eaten in any house. If a Brahman eat proper food with good and respeetable people his personal appearance will be good, but if he eat unclean food it will cause sexual lust. He must not hold conversation with mean, or low people. If he serve honorable persons, that is good, and praiseworthy. What kind of people are those satquass described. Bad, or worthless people must not be approached. These, and other like matters-some good, some questionable, are backed by quotations from Vedas-Smritis-puránas—the Ramayanam the Bharatam, Samhitas; but the book does not finish.

It is of medium size, rather old, and gnawed by rats at one extremity, near the latter part.

7. No. 1972. Kálahustisa vilasam, chiefly in slocas, some prose, complete.

In this book are many quotations from the yajur Veda, from the Bharatam, and Rámáyanam and from the Isvara gita. From these, and other sources the writer establishes the sole supremacy (or monarchy) of Siva, and confutes any other's claim thereto. Siva is the alone Paran.

The book is long, and thin, two leaves at the end broken; otherwise in good order,

8. No. 1981. Maha Bharata tatparya racsha. The meaning of the Bharatan preserved: polemical, and Saiva; leaf 1—30.

By Vedantacharya.

The author confutes, or denies the claim of Siva's supremacy, termed term Sira-parametram.

He denies that Krishna, as asserted by some, paid homage to Siva. It is asserted by some one that, according to the Dróna parvam, Náráyana performed tapasa to Siva, on the Mâina hill, this assertion the author denies; and, by confuting opposite assertions, rejects the claims of Siva's supremacy, urged by the latter's votaries.

Leaf 31—50. Siva not being Supreme then what is he? the author replies, that he is a man like other men; merely a man among men. He quotes from the 47 adhyáya of the Sabhà parvam. Sanatcumara—Rudra, these and others were first created by Brahma, who then created the earth—then its inhabitants; therefore Siva is, like men, a created being.

Leaf 51—77. He quotes the purusha súctam, a chant of the Védu; also from the Manu smrti, the Bhagavat gîta, and the Vishnu puránam, passages which state that the Paratvam (divine supremacy) belongs to Vishnu; who has no equal, and no superior. And hence he also proves that the paratvam does not belong to Sira. The work is complete.

It would be of importance to translate this book, together with one of the opposite kind, such as No. 1799, or 1972.

The book is long, thin, recent, and in perfect order.

9. No. 1984. *Panchayutam*, on the five marks impressed on the body of *Vaishnavas*, representing the five weapons of *Vishnu*.

By Lacshmanácharya.

The iron being well heated the *chank* and *chacra* are to be branded on the two front shoulders; the *nama* is pasted with white and yellow clay on the forehead, another mark is put on the waist under the girdle, also a fillet on the wrist: complete.

The book teaches the necessity of wearing these marks—many panegyries are added, extracts from *smrutis*, and from *puránas samhitas*—and from tradition or current sayings, as to the fruit, that is benefit of wearing the stamps, and marks aforesaid.

The book is long, thin, old, and a little damaged.

10. No. 1986. Siddhantam, a confirmation of the Vaishnava system—as taught by Rámánuja—not limited to the Vedántam—leaf 1 to 45—Vishna is supreme—the only Paran—if any one assert a superior he is tantamount to a Braham-kutaca or deicide, proved by smritis, and other authorities.

Leaf 46-74. Vishnu must be worshipped, and praised. The fruit, or benefit proved as above.

Leaf 75—92. On receiving the marks, or stamps of Vishnu—the name on the forehead, and others, as above 9. Benefit proved as before.

Leaf 93—to 100. On homage to *Vishuu* and to the *sálugráma*—on drinking the washings from the sacred feet, and from these shells; the good results—proved as above.

Leaf 101—110. Sacrifices, and other offerings must be directed to no other god than *Vishnu*.

Leaf 111—120. On lighter duties, as sweeping the temple of *Vishnue*—lighting the lamps, and processions around the inside of the fane at certain times—the benefits resulting from such observances—proved, as before, from *smritis puránus &e*.

121 to 183. The following matters in smaller portions—the authority of the $V\acute{e}das$ as a rule to settle controversy enforced; if any one deny this, he is a slayer of Brahma, utsupra.

- Sâirágamam apramánya st'hapacu a condemnation of the Sâira books, shewing that they are not a rule of decision,
- Atma, or the soul, it is the slave or disciple of Vishnu—proved as before.
- -The mode, or order of Sanniyási-the strict ascetic's rules-(a monarch, or monk.)

Four classes of these ascetics are described in prose. They are styled 1. kutichaca 2. bukudu cahal 3. pari-vrájo cahal 4. paruma hamsa; the latter one appears to be regarded as partaking of divinity of nature—the fast of the 11th tit'hi must be observed, and any one doing so, accompanied with homage to Vishnu, will be beatified.

- —The *jivátmu* or human soul, according as it is prone to good, or to evil will get benefit, or sustain loss. Evil doors, after death, transmigrate into beasts, birds, &c.
- —On the trouble and impediment of wife, family &c, in the way of religious service, and final beatification.
- -- Devotedness (bhakti) to Vishnu secures that great good.
- -Karma para tantriyam—on the decrees of fate, considered not as simply arbitrary; but as adjudicated rewards, or punishments for conduct in a prior birth. (The rule applies, by anticipation, to the present life.)
- Karma duc'ha, is a sort of penitential sorrow for the consequences being now suffered of prior-life misconduct. To remove it dhermam, or various acts of charity, prescribed. Such as—gift of land—of a cow—of a daughter in marriage, without demanding dower, and clearing all expenses; and some others—these charities are defined, with their fruit, or benefit.

The book remains unfinished

As a compendium of the Vaishnava system, common in the South country—and for comparison with antagonistic systems—this book might merit entire translation.

It is of medium length, thick, and in good order.

11. No. 2000. Padma Samhita, prose and slócas mixed.

On the order of *Vaishnava* worship—by many persons—by one person—also on homage to the *váhána* or ear, and to the attendants that stand around the image in public processions.

Leaf 1—127 but defective in the middle.

Supposed to be connected with the Pánchá rátram.

The book is of medium length, thick, old, and in good order.

12. No. 2003. Satvica Brahma vidyà vilásam, display of the know-ledge of divine goodness; author's name not given.

It is in the form of a discourse between a teacher, and his disciple.

As Brahmà has no temples nor worshippers, he is set aside, and the discussion turns on the claims of Vishnu and Siva. The great question is—which class of devotecism will attain beatification. The answer is that, although much is common to both religious ways, yet still the Váishnava rule is sátvica (goodness), the true way; while the Sáiva rule is támasam darkness, ignorance: Sira is tamóguna, has the quality of darkness. Brahma is rájóguna has the quality of passion.

A detail of the puránas as classed by the three qualities támasa, satvica and rájasa. Tamasa-Matsya-Cúrma, Linga, Siva, Scanda, Agni, Satvica-Vishnu, Náredeya, Bhágavatam, Garuda, Padma, Varáha, Rajasa-Brahmanda, Bhacishyóttura, Márcandeya, Vámuna, Brahma, or Brahma háivarttya.

The like division is extended to the Smrytis, or codes of law—to the agamas—and to the upapuránas.

Vishnu is the alone Supreme in the universe. This position proved by extracts from Védus, puránas, itihasas, vácyas.

The prayer in the Gayatri is offered to Vishnu (commonly addressed to the sun; but it is a principle with Vaishnavas that Vishnu resides within the body of the Sun)—all gods (angels) and men, were formed by Naráyana (moving on the water).

The marks (chenna) of the Vaishnavas, and Saivas discriminated.

The character or properties of the V'aidica or spiritual man; one who lives up to the V'edas.

Whereas the Sâivas argue that since Râma and Krishna formed and worshipped lingus therefore Siva is Supreme, this writer states that a promise was given by Vishnu to Siva, and that Vishnu worshipped the emblem of Siva merely to fulfil his promise, and he argues on the contrary part (etiam quantum valcut) that as Ganga was born from the foot of Vishnu, and Siva set her on his head, therefore Siva is a Vishnu bhakti, or follower of Vishnu.

Other discussions relative to Vira Bhadra, and to Narusinhu, in a contest with Siva (whereon the Saivas deal rudely). Various other arguments, amounting to special pleading, to shew that Vishnu is greater than Sira.

Towards the end the *Vedanta* doctrine of the world being a *mirage*, or illusive appearance is declared. With the exception of the Sanscrit authorities quoted, the language is Telugu, in *Grantha* letter; but there is too much of Sanscrit to allow of the book being classed as Telugu.

Leaves 1-62 complete; merits translation.

The book is long, of medium thickness, and in good order.

- 13. No. 2014. Three tracts.
- 1.) Stóttra bhasya. A commentary on the Stóttra, or praise of Fishnu by one of the Aluvar, named 'Alavantan, or otherwise yamunachárya. This commentary is in prose, with a few slócas from authorities quoted, and is by Fedantáchárya, the guru or head of the Fadagalus, as opposed to the Tengalus. He is further known by the title of Sarva tantra svatantram, one inherently possessing knowledge of all rites.

It contains extracts from other works, the general bearing being to prove that *Vishnu* is possessed of the supremacy of *Para-Brahma*. The original *stottra* is not contained in this tract; but only the comment—leaf 1—77 complete.

2.) Rahasya-treya-sara-art'ham, "the essential meaning of the triple mystery:" chiefly prose.

By Faradácharya, son of the above named Védantáchárya, who is the author of the work called Rahasya-treya (which occurs elsewhere) the sára artha, or essential meaning is by his son. It offers an explanation of some mantras that relate to Vishna: the meaning being given in prose. The milan or rahasya treyam itself is wanting.

3. – Tatva treya nirúpanam, prose.

By Varadáchárya, son of Vedantacharya.

The three realities are chitta animate beings, achitta inanimate things, and Israra God,

A description of creation, divided into three forms as living, in-animate, and Deity; complete, except the 1st leaf.

The book is of medium size, old, and injured, at the edges, by wear.

14. No. 2017. Pancha-rattra ágama pramányam the authority, as a rule, of the book containing the Pancha ratram. Three leaves of a larger kind, and of a different book are prefixed, praise of Vishnu: on the successional order of ceremonies in the páncha rátram ritual. Also some roots of words (a fragment).

The *Páncha rátram* is a comparatively modern developement of ritual; not established without opposition, and controversy.

In this book the *Sruti* or *Veda*, and *smritis* law-books, are sought to be established as rules, decisive of controversy. That point gained, the writer proceeds to prove the authority of books on the *páncha-rátram* from them. He selects passages from the *védus* and *upanishadas*; puts his own interpretation upon them; and then enforces that meaning, as conclusive and binding.

By the resources of the native logic he condemns, or confutes other modes of credence, and establishes his own. He writes in prose, with sutras from the védas, and slocas from other books. The conclusion may be thus stated. Since the Páncha rátram is therefore an authoritative rule, then all—the matters which it exhibits in detail are also of divine authority: id est, all the minor matters, forms, and circumstances of modern Vâishnava idolatry are quoad dicere divine.

The book is complete, long, of medium thickness, and in good order.

15. No. 2018. *Urdhva punra vidhi*, mode of putting on the tridental forehead mark.

By Védantáchárya, guru of the Vudagalas, and "sarva-tantra-svatantra," ut supra.

This book is included in the *sacheritra racsha*, or memorial of virtuous actions; but in this tract it is distinct, and complete.

The value of the forehead mark, and the honor of those that wear it, proved by many extracts from scritis, sacritis, itihásas, paránas and rácyas, other authorities. He who does not wear it is unfit to do any religious duty. Those who wear it will attain beatification. These different points are sought to be established; leaves 30 to 10 taken out from a larger book. This is of medium length, thin, and in good order,

- (Note. This urdhva being the Hebrew letter shin, which devotees of that nation wore on their phylaeteries, deserves, I think, some attention. The Tengalas distinguish themselves by drawing the central perpendicular a little along the bridge of the nose.)
 - 16. No. 2060. Sata dúshana vyákyánam, commentary, by whom not stated—on the Sata dúshanam of Védantáchárya, head of the Vadagalas. Beginning and ending deficient. The original appears to be a polemical work, on the principles of Ramánuja; condemning the system of Sancaráchárya. As such there is a reference to the mere rituals of the púrva mimamsa, and to the Vedantism of the uttara mimamsa. The book, though prose, is in very recondite style.

The book is long, of medium thickness, old, and damaged by wear, and breaking at the ends.

17. No. 2070. Prabhana parijatam, attendance on the lord, i. e. Vishnu.

By Varadácharya.

-Ten leaves at the beginning are wanting.

Section a. On the mode of attaining to be among the company in the Court of Vishnu. Lacshmi is chief of all next to Vishnu. Lacshmi is eternal; inseparable from Vishnu: sayings of Vishnu to an attendant chief; sayings of Vishnu to Parásaru.

Section b. Homage to excellent persons, their nature, or character. How they should be honored. Sayings quoted from Suca-rishi and others, in slócas,

Section c. On proper, or becoming sacred duties.

Section d. Some exceptions taken to rules laid down in the V'edas, as not of general force, or authority, on every class of men.

SECTION e. On devotedness to Vishnu—if any one praise Vishnu, clapping his bands, the inward sin will, like a bird, take wings, and fly away.

Section f. On relinquishing the domestic mode of life for the ascetic, and thereby attaining beatification.

The book is of medium length, and thin, gnawed by rats at one end.

XXV. SMRITI-OR DHERMA SASTRA, LAW.

- 01. No. 1135. A Collection of Smrtis, or law Tracts, chiefly on sacordotal law.
- 1.) Vrihaspati smriti. On gifts of a cow. of land, of gold: the effect, or benefit of such things being given. The crime of eating prohibited things. The proper person to receive any gift; of course a Brahman: on two leaves, complete as an extract.

- 2.) Angirasa smriti, 12 adhyáyas, on an assembly of Brahmans; mode of selecting them—prayaschitas, or expiation how to be managed. The character of one fit to decide as to any expiation, or punishment. The mode of expiation. Food prepared by Sudras, or given by them, must not be eaten, by higher orders. Expiation for having eaten forbidden food. Punishment, or expiation for murder; or for inflicting bodily injury on another—leaves 3—10—complete, as an extract.
- 3.) Vyása-smriti—3 adhyáyas.

The proper duties of a Váidica, or non-secular Brahman, from early dawn to close of evening—leaves 11—15 complete, as an extract.

4.) Atreya smriti—16 adhyáyas.

On the power of mantras, repeated with closed nostrils—the merit of gifts, in a reflex action on the giver. Some expiations; as for menstrual women, and for a woman who may die in child-birth, and some other matters; leaves 16—21 complete as an extract.

5.) Yama smriti—leaves 22—24 complete.

On various kinds of adulterous connexions, and on other sins, which tend to Naraca; the expiation or punishment for them.

- 6.) Dacsha smriti, leaves 25—33 complete. On daily ceremonies, and on some extraordinary ones; such as uncleanness caused by the birth of a child, or by the death of any one of the family, affecting relatives.
- 7.) Sadatapa smriti.

On Brahmahatta, or killing a Brahman, its expiation. On other great sins—on expiation for having eaten unclean, or forbidden food: on some funcreal ceremonies, commemorative of ancestors, to be performed on new-moon days. On giving food to a newly arrived guest: its merit to the giver. Expiation for having accidentally seen a dog, when eating food. Expiations in various cases of uncleanness; 12 adhyáyas on leaves 34—42 complete as an extract.

8.) Samvarta smriti-6 adhyáyas.

Rules proper for the daily observance of the four orders; that is Brahmáchári, Grahast'ha, Vanaprast'ha, and Sanniyási; or student, householder, hermit, and striet ascetie. Also on the expiations for various sins, or crimes: leaves 43—54 complete.

9.) Parásara Smriti 12 adhyáyas.

On the four castes (or colours) Brahman, Cshetriya, Vâisya, Sudra—in what way, or by what means they are severally allowed to get their living. On the agricultural mode of life. On uncleanness caused by birth, or death, with expiations for them—discrimination of things pure, or impure. Things belonging to a Sudra are impure. Right constitution of an assembly of Brahmans in reference to any ceremony or arbitration. Expiation for having killed a cow: another for adultery; another for having caten forbidden food, or for having drunk ardent spirits, with other matter: leaves 55—79 complete (leaves 79—98 are wanting.)

10.) Vasishta smriti 9 adhyáyas.

On the daily duties, and observances, of Váishnavas—their food—how they ought to gain a livelihood—ceremonies at birth, at giving a name, and others following, ceremonies peculiar to them. Fire offering before marking the chacra brand on their bodies—on the duties of women—the Vâsihnava-ishti, a peculiar ceremony. When a pure Vâishnava may reject carma (offerings) mantra (prayer) and the like. (Various Sáivas and Smartas reject them, in favor of abstract knowledge, or reason) leaves 98—154.

11.) Sandilya-smriti—5 adhyáyas.

Devotedness to *Vishnu* is the way to attain beatification. The mode of bathing, of putting on forehead marks. Besides cattle, son, house-pots or vessels, all are to be marked with the namam. Mode of *Vaishnava paja*. The excellence of *Vaishnava mantras*: leaves 155—186 complete.

One leaf at the end contains some $V\hat{a}idica$ slocas, or referring to the $v\acute{e}das$.

The entire book is of medium length, somewhat thick, and in good order. It appears to be of value on the subject of sacerdotal law.

1. No. 1726. Gáutama bhásyam, sutras or brief sentences by Gâutama, with a paraphrase on them by Vabhâiya sunu.

23 adhyáyas or chapters incomplete.

On the rules and observances proper to the four colors (or castes) that is, Brahman, Cshétriya, Váisya, and Sudra.

Also the proper observances or duties of the four orders. Brahmáchári, Grahastha, Vanaprastha and Sanniyási. The penalties for a fault in the case of the four castes. Where the Sudra receives stripes, the Brahman sustains only a fine.

The book is long, of medium thickness, on talipat leaves, in good order.

2. No. 1737. Apa-stambha—sutras.

Short sentences on dherma, or law by Apa Stambha.

On the four orders of Brahmáchári, Grahast ha, Vanaprast ha and Sanniyási: their duties and observances.

Also punishments or fines proper in case of the four castes, as above. Other matter on *Vāidica dherma*, or religious law.

The book is of medium size, old, and rather damaged.

- 3. No. 1739. A collection of tracts, but chiefly on legal expiations.
- 1.) Zánti prayógam, chiefly slócas, and some prose.

By Savunkiya.

I leaf kuhu zánti—expiation of kuhu-dósham, this evil is, if the new or full moon fall within the birth nacshétra; or that asterism in which the moon was at the time of birth; or if it happen in the 9th asterism beyond, or the 9th beyond that again, forming a trigon; e. g. if the birth asterism be Asvini then the new, or full moon occurring in Asvini, or Aslesha, or Jyesht'ha, is evil. An expiation is deemed needful.

- 2.) Gochara p'halam, 7 leaves, a stating the good or evil results, from the birth asterism i. e. the moon in Asvini, or Bharani, or any other mansion.
- 3.) Slocas in praise of Parrati, with the 'Ananta vrata, or fast in honor of ádi-sésha, on the fourth limar day of September. The mode of proceeding stated.
- 4.) Homage to Vishuu, and to Triyambica (the three eyed) Siva; mode, or order, stated.
- 5.) Arcka viváha, marriage to the asclepias bush, whereby a Brahmá-chari breaks his celibate vow; or,

If a man have lost three wives, before taking a fourth two or three persons go to an asclepias bush; and after digging a little around it, a táli, or marriage necklace is tied round the stalk, a little below the level of the ground: mantras are used, the táli is taken off, the shrub dug up and thrown away; and afterwards the 4th marriage is celebrated.

6.) Grahama zánti, in whatever person's birth asterism an eclipse occurs, that is (dosham) evil to such a person, and to remove it this expiation is used.

- 7.) Sancránti zánti, the beginning of every month falls in some nac-shetra: that is, the sun is in some one of the lunar asterisms. This may be the birth asterism of some one, or other; and to such a one the 1st day of the month is evil; to remove it this zánti is used.
- 8.) Asâucha dasacam, ten slócus explaining the periods of ceremonial uncleanness, caused by the death of different relatives.
- 9.) Pancha gavya vidhi, five proceeds of the cow, milk, curds, ghee, dung, and urine, being mingled together, are swallowed to remove evil.
- 10.) Káka zánti, if a crow, or more than one enter a house, that is evil, and to remove it this expiation is used.
- 11.) Karma maha-sancalpa-krama—on the mode of forming a formal commemoration of any religious duty accomplished.
 - 'Asvaláyana gruhyam—sutras by Asvaláyana.

1st Chap. Ceremonies on good, or auspicious circumstances, from birth to marriage.

3d Chap. On five different sacrifices, named respectively $D\acute{v}a\text{-}Brimha\text{-}B\acute{u}dra, \rho itri, manushya.$

4th Chap. On apara kriya, funereal, or mournful ceremonics.

'Asvalúyana kárica, brief sentences by the same author.

Chap I. púrva kriya, auspicious ceremonies.

Chap 4. apara kriya, funeral ceremonies.

Savunaea-prayógam—a work by Savunaea, on tying a cotton bracelet round the arm, during festival observances.

- —Ceremony to avert evil, on first bringing a wife to her future home.
- —Mritica snana vidhi, on taking up dust from an ant-hill, and rubbing it over the body to avert any evil, or consequence of any fault.
- -Súrádi graha zánti vidhi, evil from any one, or more than one of the planets, inclusive of the moon's nodes; removed by this expiation. The above 5 complete.
- —Súryadi avahanam, a mode of fixing the power of the planets in different pots of water, for magical, or other purposes: accomplished by means of mantras; incomplete.

The book is long, of medium thickness, old.

4. No. 1769. Rudra yámilam.

A part of that book, on the benefit of seven kinds of gifts, and other matter—an averting of evil from the influence of the planet Saturn.

- -A propitiation of the planet Jupiter.
- -A propitiation addressed to the sun.
- -Gift to Vinayaca, or Ganésa.
- -Gifts offered to Brahma, by the dancing girls of a temple.
- —Present of a figure termed Cala purusha.
- Alingana dánam, a healthy man removes sickness from a patient by embracing him (animal magnetism.)

A few slocas intended to preserve from premature death, called Mritanjéya calpam, addressed to Siva. The book is thin, old, and a little damaged.

5. No. 1925. Vignanésvaryam, law treatise.

The Vivaháram cándam, or division on secular, or common law. See 1938 another copy.

On clearing the character of witnesses, as to fitness, and credibility.

On procuring the assistance of advisers, and jurists, to aid a king in administering justice.

- -The rule as to evidence, or witnesses.
- -The rule for writing out depositions.
- —The rule as to punishments.

Mode of taking Oath—the person standing up to the waist in water.

Visha vidhi, ordeal by means of poisoned water, (not now practised.)

Tápta másha vidhi, test by means of heated ulantu vetches, rolled and rubbed between the palms, of the hands: if these were not blistered the evidence deemed true, if blistered false.

On contested divisions of ancestral, or other property.

The law of marriage; of boundaries; of wages on simple contract; of sales.

The above was noticed in this book, in addition to what appears under No. 1938: which, of the two, was the first examined.

This book is long, of medium thickness, on 123 leaves complete, old, and slightly damaged.

- 6. No. 1926. Vignánésaram—the prayaschita candam—or division on expiation, or punishments. By Vignánésvara. This copy is in very bad condition, so that it cannot be determined whether the leaves are in regular order. Though professing to be the chapter on punishments, yet this does not appear. Instead of it are
 - -Regulations as to marriage-preceding arrangements—on the horoscope of the contracting parties—gifts—gift of bride, &c.

Afterwards—on the rule of putting on the brahmanical thread—if sacred fire be allowed to go out, the expiation. The Védas must not be read on the 8th and 14th lunar days of each half-lunation; different sacrifices as prayaschit, or expiation. On the rule as to begging alms. Certain ceremonies, by Brahmans only, at the full moon in the month of August. On putting the námam on the forehead, and on the horizontal marks by Sâiras, or Smártas. Ceremonies on pregnancy, on first giving food.

Funereal ceremonies—the substitute if the deceased have no son: on the pinda. The Siva-rátri—the 11th lunar day—the birth day of Kriskna. The book remains incomplete; and the matter on punishments does not appear; by possibility taken out, and matter of more common occurrence substituted.

The book is of medium size, very old, and the ends damaged.

7. No. 1939. Bhódáyana dherma sastra.

By Bhodáyana, a law treatisc.

The rules or observances proper to the four orders of Brahma-chari, Grahast'ha, Vanaprast'ha and Sanniyási.

Also various prayaschitas, or expiations for various offences, and crimes, having reference chiefly to sacerdotal matters, leaves 1—78 the two last much injured.

The book is of medium size, old, and damaged, at the edges by termites.

8. No. 1930. Dherma sástram, Law.

Prayaschita-vidhi, mode of expiation.

By Bháscaráchárya.

Reference at the outset to the perpetual household fire; if neglected, or if by any accident it become extinguished, an expiation or punishment appointed.

In giving the sacred thread the father must be present, and especially the mother; if she happen to become unclean, the ceremony cannot be delayed, but an expiation is appointed.

If any insect happen to get into a plate containing rice to be used in a hóma, for that an expiation is appointed.

If any ghee, or rice, on being poured into the sacred fire be spilled, on either side, for that an expiation.

Rules to be observed at the death of parents, and also of children.

If when there are two hómas near, the matter for one by accident (as wind, rain &c.) be driven on to the other, this is not allowable, and an expiation is provided.

The fire of one $h\hat{o}ma$ must not be mingled with that of another; if so, an expiation is appointed.

At the full moon certain ceremonies or observances required: if not done, an expiation is appointed.

If two new moons happen in one month, certain ceremonies are required, on the first of the two; if not performed, an expiation is appointed.

If when a home, or fire-offering has been appointed, it is not made, for that omission, there must be an expiation.

Jyótishstómati-ishti, a kind of sacrifice prescribed.

If a man, and his wife go to another town, and leave the sacred fire for a day, without homa, it is no longer a váidica, but låukica (common) fire.

There are some other matters, more minute. A special point is that if the fire intended for one duty be mistaken, and applied to another duty, or the ceremony for another duty be performed, an expiation must be made for that mistake.

These and other matter, relating to criminal punishments in causes between man and man.

If a dog lick a man, touch him, or bite him, an expiation appointed.

The book is complete in five padalas, stocas with the meaning added leaves 1—117 two loose leaves in Telugu-letter contain matters from the Vedas, and I leaf on homage to Krishna, in the evening.

The book is long, and thick, some leaves a little damaged.

9. No. 1936. Parásara Smriti—on the law of the cali-yugu by Parásara; that is ascribed to him, by some later writer.

- 1st adhyáya. On a peak of Hima mountain in a place called Déva dásu, the rishis asked Vyása to explain the law, proper to the last age; Vyása replied that it would be better to apply to his father. All the rishis in consequence saluted Parásara, and paid him great honors; with which Parásara, being pleased, enquired concerning their health. He then proceeded to the subject.
- 2d adhyáya. The law as regards corn, and other means of human subsistence.
- 3d adhyáya. On the ceremonial pollutions, which may occur as to Brahmans, Cshétriyas, Váisyas and Sudras, with the number of days, in each instance, during which they must be considered to be unclean.
- 6th adhyáya. Law in various cases of murder; 10th and 11th adhyáyas—punishments for trespass; or going where it is forbidden to go.

The book is wholly in slócas, without any comment, and incomplete, leaf 196-217.

1 loose leaf, another subject. Other portions of this code are in the collection.

This book is long, thin, old, the ends broken off, rendering much matter illegible.

10. No. 1937. Dherma-sastra, Law.

The vyavahára cándam, or section on secular, or common law. By Varadu-rája.

Leaf 1—5½ contains Vyavahára pariharana khandam, on the avoiding of suits by arbitration; on the causes of suits—proper persons to decide them—kings or great persons, mantris and Brahmans—when as to time—where as to place, not in the evening, not in a private house—leaf 5½ to 10 ávédana khandam—the plaint, the plaintiff—and rája, or judge. The king's mode of enquiring into it—the examination of witnesses—fines stated for some offences—if many causes come on at the same time, then they should be taken by castes, or the most urgent and weighty may first be taken. The plaintiff, and defendant should be reconciled, by the king or judge, if practicable.

The punishment for murder, and that for carrying off another man's wife: and for theft.

Mode of administering oaths—taking evidence of witnesses—more than one required; the respective value of testimony considered; that is, its relative degree of credibility. At what time oaths to witnesses may be administered, and various other matters of ordinary (not sacerdotal) law.

The book is long, and thin, rather old, but in good order.

11. No. 1938. Vignánésvaram—the Vyavahara cándam, or secular law.

By Vignánésvara. It is understood that the original is the code by Vagnya válcya, on which Vignánésvara wrote a comment, more in detail.

It is a standing authority in the South; and this is the most valuable portion.

On forming a previous, and general probable estimate of the case, by appearances, from the statement of plaintiff and defendant.

The examination of witnesses before the king; he determines the cause. Law of simple contract, or debt. Law of mortgage—law of sale, when questions arise—on disputes as to boundaries—law as to theft—as to the earrying away another man's wife—on the making correct drafts, before a deed is written out (engrossed) to be executed. If the deed be faulty it must be corrected by a new one. Many rules as to the mode of administering oaths.

On the distribution of shares whether in lands, or goods, or money, on the law of adoption: and if an heir be born after adoption the proper division between the two. If after the division of property, the division is denied by one of the parties, the rule, or mode of proceeding. The law of breach of trust; that is, if any one sells, as if his own, the goods of another, and appropriates the proceeds.

These and other matters pertaining to secular law.

The book is incomplete: but, being of value, might be made up from other portions in the collection. I do not know of more being translated than the *Mitacshara* or law of inheritance, and division of property. The whole merits translation.

This book is of medium length, thick (184 leaves) in good order.

12. No. 1911. Smritisára samuc'hayam.

On Dhermasastra or law, chiefly of the sacerdotal class.

Funercal ceremonies on the death of a Brahman, by his relatives; and the monthly celebration of that lunar day, on its return.

—10 slócas on ceremonial pollutions; expiation, or punishment for killing a cow.

Punishment, or expiation for the crime of drinking spirituous liquors.

The like if any one sell goods, entrusted to his care, and appropriate the proceeds.

An expiation on the death of a wife.

Also, on the mode of investiture with the Brahmanical thread.

Svádyáya vidhi, mode of reciting the védas; and anadhyana krama, days on which the rédas must not be read; that is the 8th and 14th hmar days in each half lunation, the new and full moon, and the first day after each.

The rules relate chiefly to Brahmans: and are supported by extracts from many other books; both $sl\acute{o}eas$ and prose.

The book is long, of medium thickness, and very much damaged.

 No. 2043. Kátyáyana sutras—a fragment on sacerdotal law— See XVIII, 26.

XXVI. TALES.

1. No. 1802. Näishadam, a poem.

By Sri Harishan.

-From the 4th to the 12th sarga of the original; but many intermediate leaves are wanting.

Of a comment this book contains; the 1st, 2d, 5th, 6th and 7th sections; but each section incomplete.

This comment is by Kola chéla malli nat'ha.

Founded on the tale of Nala-rája; an episode of the Bháratam.

The book is long, rather thick, old, and much injured: fragments thrown together.

2. No. 1823. Nalodhyam, a poem.

By Cali dasa, the múlam or original, complete, in 4 uchrásas.

Also a comment, or explanation, by the same. Both founded on the story of *Nala chacraverti*—his marriage with *Damayanti*—their misfortunes; and return to prosperity.

The book is long, of medium thickness, much injured by insects at the edges.

[A tradition passes current, that Cáli dása was jeered for writing his productions in easy language; on which he composed this poem, that no one could undertsand. It so remained: till, finding his death approaching, he thought it concerned his fame to make a commentary himself, in easy language; so easy, as stated, that a child might understand it.]

3. No. 1831. Nala-cheritra, or Naishada caryam a poem on the episode of Nala, slocas incomplete.

The 1st adhyaya of the 1st sarga has a prose version.

The 2d surga has none. The 3d sarga is incomplete.

A second copy contains the 1st sarga, on new leaves of smaller size.

The book is long, thin, and old.

4. No. 1832. Nalópakhyánam, or Nâishadam.

On the tale of Nala, as above. From the 1st the 18th adhyaya; but the book remains imperfect.

The book is long, of medium thickness, and a little damaged.

5. No. 1840. Naishadam, another copy.

1st sarga-slócas, with prose version.

2d ,, Ibidem.

3d ,, only I leaf; without deficiency, so far.

The book is long, of medium thickness, and in good order.

6. No 1902 Vétāla Cadha. A series of tales relative to Vicramaditya, and a familiar demon. Twenty-four tales are complete; the 25th remains incomplete.

A Sanniyasi wished to get the command of that familiar, and asked it of Cáli, plotting the death of Vicramáditya; but the Vétúla told the secret, and thereby enabled Vicramáditya to kill the Sanniyasi. The demon proposed a variety of puzzling tales, each bearing an enigma; which, if Vicramáditya could not solve, the demon would be free.

The difficulties were all solved.

The book is somewhat long, thin, old, and damaged; many leaves are only $\frac{1}{3}$ in length, the remainder gnawed, or broken off.

7. No. 1942. Itihása samuc'hayam.

The first portion relates to matter in the Bháratam: Váisamba-yanar narrates the consolation given by Vyása to the Pándavas.

After the battles related in the *Bháratam* the sons of *Pándu* being distressed by the death of so many of their relations friends, and children, *Vyása* came, and told them many consolatory narratives: so far 33 adhyáyas complete.

Another portion leaf 1—114, contains miscellaneous tales, among other matter—a tale of *Gântami* a female—a conversation, or discussion between two divine messengers—the legend of the Ganges—tale of a king who gave his own flesh to protect a bird, that had flown to him from its devourer—on the kinds of crime that tend to naraca or hell, and what kinds of punyam tend to sverga or paradise. On the benefits resulting from gifts of land; of a cow &c. illustrated by tales. A discourse between Nahushan and Chyavana, said to contain many profitable stories.

The book is long, of medium thickness, and in good order.

8. No. 1960. Hariharyam.

By Hari hara cavi.

The Muráve nátaca, and anarga Rághaviyam, are stated to be two names of a drama, or poem founded on the Rámáyanam; of that original the Hariharyam is an explanation in prose.

The portion herein relates to the sacrifice by Ráma and Lacshmana with Visramitra—the killing Tátaka—conversing with Párasu Ráma, who lost his battle axe—marriage with Sita: it remains incomplete. For want of a better place it is classed here.

The book is of medium length, thick, old; and has some leaves a little damaged.

XXVII. UPANISHADAS.

The Védas are divided into, 1st Sanhita with Mantras, prayers or charms 2d Bráhmana, theology; and the upanishada is either a section of this last treating on argumentative, speculative, or mystic divinity, or else a distinct supplement, or appendage to some véda; of later date, explaining something, or reconciling some things: there are books, termed upanishadas, that are spurious.

1. No. 1721. Brihadarunya bhásya tipanam. Extracts from an explanation of the "spreading forest."

By Raghuttama.

The chief topic of these extracts is, on the nature and attributes of *Para-Brahm*, the supreme.

This appears to be a pure doctrine, antecedent to pauranical ineroglyphicks as to Brahmù, Vishnu, and Sira. In modern days, the disputes are, whether Vishuu, or Sira is Para-Brahm. See XXIV.

The book is complete in eight chapters, leaves 1—146. It is long, of medium thickness, a little old, and a few of the leaves are damaged.

- 2. No. 1722. Upanishadas select verses from them commented on.
- 1.) 'Isa rasyopanishada bhasya tipanam, selection from a comment on that upanishada.
- 2.) Talavacárópanishada bhásya tipanam. The same on another apanishada.
- 3.) Kénópanishada-tipanam selections from the book Kena.
- 1) Katacápanishada-trpanam selections from the book Kátaca.

- 5.) Mundaca-bhásya tipanam, extracts from a comment on the Veda, by Mundaca.
- 6.) Kátacópanishada bhásyam, a comment on the book Kátaca.
- 7.) At harvana Védanópanishada vivaranam. An account of an appendage to the fourth véda.

The two last are said to be by Sancáráchárya.

The word *Isvara* is used for lord, or God; which is common to *Sdivas* and *Vdishnavas*.

The book is complete, long, medium thickness, good order; very narrow leaves.

Translation would give us the theology of former days: but by whom may it be done?

3. No.1723. Brihadáranya upanishada.

The writer's name is said to be *Brihadáranya* a *rishi*. It contains eight *adhyáyas* or chapters, and relates to the attributes, or qualities of *Para-Brahm*, the supreme.

Extraneous matters are appended.

1st and 2d leaf—meditation on Vishnu: two leaves $charddhi\mbox{-}br\'ahmanam$.

On the story of Yagnyav'alcya, and his diciple, referring to the $T\^aittirya-V\'eda$.

- -Four leaves are on buddhi-suddhi, or cleansing the five senses.
- Daddi-Vamana-stóttra, praise of the dwarf Vishnu bearing sour-curds: he who reads it will enjoy plenty of food.

Some praises, and remembrance of R'ama with morning homage to Vishnu; he who uses it in the morning will be preceptor to the world; and a few loose sl'ama besides.

The book is long, of medium thickness, in good order.

4. No. 1724. Chándógyópanishada.

It has eight sections, complete; the language is that of the *Védus*, obsolete, and not understood.

The book is of medium size, recent, and in good order.

5. No. 2002. Púncha rátra mahópanishada, pádma tantra. A fragment, and doubtful; probably spurious.

There are 23 adhyáyas, or chapters.

A few matters have been made out—such as that if a hut be built under a banyan, or arasu tree, on the bank of a tank, it will be a suitable place for prayer.

- -Fasting, or else eating without salt, on the 12th lunar day, on the full and new moons, and on eclipses.
- Mantra-Siddhi, is the wish that a mantra is intended to accomplish—or the fulfilment; "answer." One who is áchárya, or learned must explain the sástras.

If a new god be fixed in any place it must be with the use of mantras: otherwise the image is no god. Good gifts come from the Deity. Futurity of being, or beatification proceeds from mantras—modes of mantra-siddhi, or fulfilment of desires: whosoever bears on his shoulders the chacra of Vishnu is freed from the consequences of sin.

The results of charms, as to the number of repetitions—carried up to lakhs, or hundred-thousands,

The results of certain specific mantras, or charms—left imperfect.

Most of the above is modern.

The book is of medium length, thin, and in tolerable order.

For another book with the same title. See XVIII. No. 2036, and also No. 2022 for the $N\'{a}r\'{a}yana~upanishada$. Page 151, 152.

XXVIII. VEDANTIC.

1. No. 1727. Sivâdicya mani dipica.

Comment on a book called the Saira jewel; or otherwise named Brimha-mimámsa bhásyam vyakhyáyanam, a comment on an explanation of the Védantam.

By Appaiya dicshada.

The object of the work is to maintain the sole supremacy of Siva, by quoting sutras, and other extracts from the bhásyam, or exegesis of the Advaitas, and some from the Védas.

It consequently comments on the uttura mimámsa of Vyása, being nominalist as to sensible ideas; and maintaining only one universally diffused soul.

The 1st chapter is complete. The 2d has only five leaves; in all 1-127.

The book is long, of medium thickness; some leaves a little broken at the ends.

2. No. 1728. Visishta-advâita bhásyam, slócas with a mixture of metres from the Védas.

By Rámánujachárya.

This author was the distinguished opponent of Sancaráchárya the head of the advâita system, as in the foregoing book. Madhvachárya

held to the párva mimámsa of the védas: the doctrine of rites and sacrifices; and of the distinct nature of God, and the human soul. Vyása in the uttura mimámsa had previously taught a mystic sense: and this sense was adopted by Sancaráchárya, with additional refinements, and mysticism of his own. Rámanája struck out a medium path: hence his system is termed—"almost advâita."

In this book, which is controversial against Sancáráchárya, the author treats on Vishnu the supreme, and the First cause. On the nature of Para-Brahm, otherwise known as Vishnu—on the nature of the paramátma, divine soul, and jivátma human soul, not as absolutely one, but as related. On the means of beatification, not simply by knowledge, but by devotion also. These, and the like matters he proves by giving his interpretation of the rédas, and by extracts from the Bhágaratam and Bhagarat-gita of the Bháratam.

The book is complete, in four chapters, leaves 1—114. It is long, thick, rather old, in a very neat hand-writing, and in good order.

This is a valuable book, and should be translated, in order to a better understanding of a metaphysical theology, established in the Peninsula of India.

The era of the writer is A. D. 800-900. I believe his book to be nearer to the truth, than either of the two differing systems; but the Christian revelation alone can, and does clear up those difficulties, in which these heads of systems lost themselves, and misled their followers.

- 3. No. 1730. See XVIII. 1 Section 2, 3, 5, 6, for matters on the Védanta system of the Vâishnava kind.
- 4. No. 1872. Advâita retna-cosha. "The jewel casket of advâita knowledge." By Agni hótra Vidusha, son of Dwádasà hejiya.

Another name by which the book is known is *Tatva vivéchini*, a discrimination of truth, as a comment on the *advâita* system. Subjects:

An enquiry as to the existence of the Supreme Being, by the name Brahm.

A description of the qualities, or no qualities of the Supreme; (for the system maintains a negation of qualities, meaning perhaps something similar to the "simplicity of essence" as used by some Christian divines.)

The pure, simple knowledge of Brahm is mocsham, i. e. liberation, or beatifude. He who, in this sense, obtains beatification in the pre-

sent life, knows nothing of merit, or demerit, virtue, or sin. On the nature of the soul, as one with the divine soul.

A description of mocsha or liberation, and of the human soul. There is a máya-surúpa, illusive form, or unreal appearance of things. The visible world is a non-reality; it is compared to things seen in a dream. The writer proves his views, by his sense of the védas—offers a condemnation of other systems—labours to establish his own. These, and other vedantic subjects of the advâita class are detailed in prose; with extracts from the védas as authorities: divided into two parich-hedas, or sections—leaves 1—226 but in the middle 41—78, and 141—150 are wanting.

The book is long, thin, old; some leaves are damaged.

5. No. 1912. Adváita retna-cósha.

By Nrisimha āzrama muni.

In two parich'hedas complete.

By various disputation the author proves his own system, as tatva, or truth, reality. It is advaita, as in the foregoing book; with the same title, by another author. This work is supposed to be a paraphrase on the Advaita retnam. See 10. No. 1918 infra.

The book is long, of medium thickness, leaves 1—146—slightly touched by insects, and otherwise injured.

- 6. No. 1913. Two fragments.
- 1.) Advâita retna dipica vyákyánam.

This is comment upon a comment, on the book Advaita retnam. This further comment is defective, at the beginning, and ending: the author's name does not appear.

2.) Advâita tatva-vivécam—only 6 leaves "the wisdom of the advâita—truth."

On the system of the Smártas; supra.

From 103 leaves the following are wanting 1—65, 70, 81.

The book is long, of medium thickness, old, the 2d fragment only a little damaged.

7. No. 1914. Vedanta cadha-retnam jewel of the Vedanta story.

By Govinda-sarma.

On the adváita system: as far as can be made out; advocated in the usual manner.

The book is long, of medium thickness, very old, and greatly injured, the leaves are broken, and falling into pieces.

- 8. No. 1915. Two tracts.
- 1.) 'Atmanátma, soul and no soul. On the Vedanta system.

There exists only God, who is átma soul: every body, or thing besides is anátma, without soul; that is involved, or included in the paramátma, or heavenly soul; otherwise known as Israra.

2.) Advâita védanta sáram, the essence of the Vedanta system, advâita section: slócas, with a tíca giving the meaning.

The subject similar to the above. *Mócsha* (liberation) comes by spiritual meditation; not by penance. Also when *aviddhi*, or ignorance departs that is *mócsham* "a heaven on earth," quotations in proof from the *Védas*, and from the *Bhagavat-gita*; leaf 1—41 complete.

Both these tracts are by Padma-pátáchárya.

The both is long, and thin: much injured by worms.

- 9. No. 1916. Two books.
- 1.) Pancha dipa-grant ham—five lights.

On the advaita system; slocas with prose, author's name not stated. It contains five sections, each one termed a lamp.

- (1.) Dyána dipa vyakyána sangrahu, abridged comment on a book called dyána dipa.
- (2.) Chittra dipa vyakyána sangraha, abridged comment on a book called chittra dipa.
- (3.) Tripti dipa vyakyána sangraha, abridged comment on a book called tripti dipa.
- (4.) Kuttastà dipa vyákyána sangraha, abridged comment on the kuttastadipa.
- (5.) 'Ananta dipa vyúkyána sangroha, abridged comment on the ánanta dipa.

The author quotes the *Vedas* and *Smritis*; labors to confute other systems, and to establish his own: that of the oneness of the Divine, and human soul.

2.) Lag'hu Brihmánantam. This is one out of two books: the Gáuda Brihmánantam is a large discourse on the universe; this is a shorter, or lighter one; two adhyáyas complete, the 3d is incomplete; slócas, with tica or glossary.

The subject is on the advâita system.

The entire book is long, of medium thickness, old, the first book damaged, the second in good order.

10. No. 1918. Advâita-retnum.

Jewel of the advâita system—author's name not stated. In two parich'hedas, or sections.

- 1.) Muktiparichiheda on the nature, and means of liberation, or beatification.
- 2.) Tatra viveca p. on the human body, faculties, senses (soul included) spiritualized.
 - $-\Lambda$ fragment without ending, or beginning, on the *Védanta* system; a comment on the *sutras* of Vy ása.

The last is more recent, but touched by insects, the other is of medium size, old, and injured.

 No. 1919. Védanta dipam. A commentary on the system of Vyasa.

By " Sri Bhagavata Rámanúja."

It refers to the *Vaishnava* system by extracts from the *Sruti* and *Smritis*; and explains the nature of the *Paramátma*, or divine soul. It shows that the Divine soul is the First cause of the world, or universe; and that the *jivátma*, or human soul, is diverse from the divine soul. By like anthorities he contends against the *advâita* system of the *Smartas*, and endeavours to establish his own: or the *visishta advâitam*.

In 4 adhyáyas, each one containing four pátas: complete, leaves 1—261.

The book is long, thick, narrow leaves in good order.

[This book, by the distinguished opponent of Sancaráchárya, is also special; and should be translated in order to get at the theology of the Vâishnavas in South India.]

12. No. 1920. Jagan mityatra-dipica.

By Ramendra yogi. A comment on the jagan mityatva, unreal world. It contains 14 prakaranas, or sections, but remains incomplete. A Vedanta work.

Its object is to shew from the V'eal and other recognized authorities, that the world, or universe is a deceptive appearance only; and that between all spiritual essences, or souls, there is no division or difference: consequently it is of the adv'aita class.

The book is rather long, of medium thickness, and in good order.

13. No. 1922. Vedanta adváitam.

By Rama krishna vidvan.

 $\it Mah\'a v\'acya viv\'eca-vyaky\'anam, an explanation of some special extracts, from the <math>\it V\'edas.$

Mahá vácya vivaranam, further descriptive details from the Védas. Nátáca-dipica-vyakyánam, a comment on a (special) Nataca; in subject vedantic: referring to the Védas.

Panchicaranam, on the five elements, air, earth, water, fire, akásha.

This book discusses the *adváita* tenet, as to there being no difference between the soul and deity. The world is despicable. On the three *gunas*, that is, *satvica*, *rájasa* and *támasa*. On the elements of all things.

Extracts from $V\'{e}dus$, and upanishadas; the whole relating to the $adv\~{a}itu$ system.

The book is long, thin, recent, the edges touched by white ants: and a few words injured.

14. No. 1924. Kutarkha-kandanam, a condemnation of the kuttas, or of a book called kutarkha.

This is the production of an advaita author. The class he opposes appear to be speculative atheists, denying the existence of Deity, with any distinction between good and evil; nor owning any kind of moral duty: at least they are so represented. The author of this work takes extracts from their writings, and opposes or confutes their contents.

The book has a beginning, but does not end; and the leaves towards the middle are gnawed off at the extremities.

It is of medium length, and thin.

15. No. 1978. Tatva nirupanam. Evidence of truth, in seven chapters.

1st Chap. On the *pramanam*, or standard of judgment. By means of logical aids, the authority of the *Tatva*-rule is sought to be established, and some reasons for the metaphysical system itself are offered.

A discrimination of the *Puránas* is given, divided into sátvûca, rájasa, and támasa; of these the sátvíca are the chief.

The $P\acute{a}ncha$ r $\acute{a}tra$ tradition is also stated to be a rule of authority, like the $V\acute{c}d\acute{a}s$; and a few other matters.

2d Chap. On causation, creation, and connected matters. In order to form an earthen pot three concurrents are required; that is, clay, a wheel, a potter, or it could not be; so of the universe *Israra* is the three-fold cause, that is, operating on *pracriiti*, or matter, by some instrumentality.

3d Chap. $Bh\acute{u}c\acute{u}lam$, description of the earth; with measures of the usual dwipas, and intermediate seas.

 $4 {
m th}$ Chap. $D\acute{e}v\acute{a}thi$ st'hána nirupanam. On the localities of Indra, Cuvera, Chandra &c.

5th Chap. Para-tatva-nirúpanam. In this it is sought to be proved that Vishnu is Para-Brahm; by many quotations from sruti, smritis &c.

6th Chap. Paruma-pàda-sóbanam, a ladder to the heavenly foot. This is Tamil, with Sanserit slócas intermingled, divided into nine books, on the tutva doctrine: by Veduntacharya; complete. This may be another book.

7th Chap. Prat'huna-sàtacam, special section, on the excellency of the disciples; that is Vaialikas or spiritual men: they are of immense value. The mode of their rendering service to Bhayaram or God. Various services are described. This chapter is in Tamil, with occasional slocas in Sanserit.

Rahasya retna vali hrúdayam. On the Vedunta system. It establishes the supremacy of Vishnu. The meaning of the the word Nārāyana is given. Description of the Paramātma, or Divine soul. The excellent perfections of Vishnu. Môcshôbaya, the means of obtaining liberation, from the pains of future births; and various other matters complete. Either this, or chapter 6 may be a distinct book.

The whole manuscript is long, thick, old, somewhat injured by insects.

16. No. 1983. See X. Other subjects.

Some matters from the dirya prabandhas, or sacred books, in the Tamil language; but Grantha letter; the work of one of the 'Aluvar, on the nature of God.

Rahasya-treya-súra-sangraham, epitome of the essence of the triple-mystery.

Three secret mantras, connected with the mystic syllable Om; explained according to the $V\'{e}danta$ system.

Tiru-vayi morhi. Tamil version of matter from the védas, by an Aluvàr: only a very small portion; Tamil language, and Canarese letter.

The entire book is short, of medium thickness, old, and a little injured.

17. No. 2010. Prapatti-parizilani, four parich'hedas, or sections; slócas, with an explanation of them. There is a book entitled Prapatti: this is its explanation, or an enquiry into its meaning. It is Advaita in kind. Subject, on obtaining liberation, or beatitude.

There is no distinction between Brahm and the human soul. The meaning of the Gayatri: it relates to $Para\ Brahm$. The negative, and the positive attributes of Brahm. The Gayatri is the Brahman's vidya, or learning. Propositions proved by many authorities. The rule of the Advaita system also so proved. $Para\ Brahm$ must be worshipped. The result is mocshum—liberation. Of this worship, and of its results the Brahmans hold

the power (keys.) Various other matter, deemed *vedantic*. The writer denies any difference between *Brahma*, *Vishnu*, and *Siva*; they are one and the same ("*Trimurti*" does not occur.)

This Monotheistic book is remarkable, and might deserve translation. It is long, of medium thickness, old, some leaves broken, the rest in good order.

XXIX. VEDAS OR COMMENT ON THEM.

1. No. 1703. Rig-veda, portions of the oldest véda.

The names of rüchs, or other divisions, can only be given. These are—agnétra rüchbahu sàma, éca sàma-bhrihats-trishtupa-anushtupa-Indrapucha-Sakriyu-Ch'hudra and other divisions. Some of these names appear to relate to measures, or to modes of chanting. Two parts leaf 1—65 so far regular; 2d Part 1—60 regular; left incomplete.

The book is of medium size, recent, and in good order.

2. No. 1707. Sáma Védu, parts of the third Véda.

agneya	12 khandas, or sections.			
−éca samam	6 khandas or sections.			
bhriti	8	••	17	
-anushtupu		,,,	**	
-tushtupu	3	,,	,,	
—Indra pucsham	3	11	••	
—pavamānam	11	17	,,	
maha nàma				
— aranam	6	"	,, so	far complete, with some other <i>khandus</i> , not particularized.

The book does not finish. Seven leaves are in a confused order.

The book is of medium size, injured by insects; and the edges

- No. 1708. Riy-véda, fragment eight alhyáyas, or chapters, on 38 leaves, but not numbered in regular order—several blank leaves. Incomplete.
- 4. No. 1710. Sacha of the yajur-réda one branch.

are worn: recent.

The 1st and 2d ashtaca, or octave complete: of the 2d cándam, and 3d sanhita, two prusnas are complete, the 3d prasna is incomplete.

The 1st ashtaca has 104 leaves, the 2d 96 leaves, the third 23 leaves.

The book is long, thick, and in good order: new leaves are insertin the middle, between old ones, on either side, in a way not usual.

5. No. 1712. Yajur véda-selections from the second veda.

From the seven Cándas of this véda some passages are selected, and then divided into words; each word is resolved into sanhita, chant, pata measure, hrama mode of dividing, jada repeating ganam class as to initial letter. After this resolution is made, the sense remains unknown, like that of a foreign, or obsolete language. The Amrita cósha, or Sancrit Dictionary gives little aid as to the meaning of the Védas: so my assistant states; but a heavy penalty rests on any Brahman making known the sense of the Védas to foreigners. It may be expiated by bathing in the sea, near to Ramiseram; but I have not met with the mention of a lesser penalty; the former involving a painful, and expensive pilgrimage. The leaves are 1—148, but 102—115 are wanting, and again fron 122—126 wanting. At the end are two leaves without numbers—subject the véda.

The book is long, thick, old, some leaves damaged by termites.

6. No. 1716. Sac'ha-yajur védam.

Sata pata Bráchmana, theological part, the 8th candam, and 8th adhyáyam leaf 5—53.

The book is long, and thin, three leaves at the beginning are broken, only small parts left: otherwise good order.

 No. 1719. Sáma-Véda rahasyam—mystery of the third véda, leaf 1—93 and 105 incomplete.

The contents appear to be hymnology. From a summary of the beginning, the Sáma véda is described as having seven bodies (divisions) seven dwipas (sounds,) and its letters as jewels. It is the place of rishis and devas, (or inspired men, and angels). It is also termed a sea.

The language of this book, as of the *Vedas* is obsolete: and not now understood, in the South. It is long, of medium thickness, old, some leaves are worm eaten.

8. No. 1725. Mádhavíyam.

By Sáyanáchárya.

It is also termed Védart ha pracása, splendor of the Véda-meaning. The sentences are both ruchs and Sanhitas, or peculiar metre, and chants. The 1st adhyáya is complete, the 2d incomplete.

The work consists of sentences taken from the rédas, and the meaning expounded: a sort of select paraphrase.

The book is long, of medium thickness, recent, in good order.

9. No. 1732. Vajésaneya-Sanhita-patá kática retna máli, jewel-wreath of tones.

A work on the intenation of the Sanhitas of the védas originally by Vájésaneya.

Examples in application of the rules are given; and these, with some amplification of the meaning of the original, are ascribed to Sancarachárya.

The svaras, or accents used in reading or chanting, are four; termed utart'ham-anuart'ham-svaritam-prajeyan; which seem to me to be the acute, grave, circumflex—rising, and circumflex—falling which may be marked $^{\circ}$ $^{\circ}$ $^{\circ}$ $^{\circ}$ v: it is also stated where the visarya, or final h must come in to lengthen the sound. [The circumflex rising and falling may be explained by musical slided notes.]

The book is long, thin, and in good order.

10. No. 1939. Nyáya sutá, nectar of wisdom; otherwise sastra dipica vyákyà, an explanation of a book termed "Scripture lamp."

The 1st adhyáyam goes to prove that the Védas are a rule, or standard of authority. In the 2d adhyáya the yágam or sacrifice of an animal, hóma or fire-offering by pouring on butter-oil, &c. and dánam any kind of gift—these three modes of meritorious ceremonies are explained: objections are raised, and answered. The book is incomplete at the end; and hence its exact classification is doubtful. The paging is 1—230 but 150—153 are left blank, 154, 158, 159 are wanting.

The entire book is long, thick, old, gnawed at the ends, near the beginning, and worm eaten at the end.

β. A-c. Telugu Character.

I. Advaita.

 No. 1138. Brahmam Mimamsa bhásyam: an explanation of a work called Brahmam Mimamsa. The uttara mimamsa of Vyása appears to be intended; 4 adhyáyas or chapters.

By Siva kándácharya.

The book is on the system of the Smårta vedanta, or advaita system. The nature (suråpa) of the human soul, and of the divine soul, or supreme. On the triple work of Deity, creation, preservation, destruction (usually personified as Brahma, Vishna, Siva.) The nature, or quality of that triple operation. On these points the Védas are a rule, or standard of authority, as to judgment. Brahma taught the meaning of the vácyas, or passages on the Vedanta. By hearing those passages the sorrow of ignorance, in supposing the human soul to be distinct from the divine soul, departs.

A Sudra is not allowed to study the védas, or to hear them read: but to hear puránas read may remove his sins.

The entire world is only Brahm. He is clothed with the form of the world, (as the soul may be said to be clothed with the body). The qualities, mostly by negation, of this Brahm, the Supreme. There is no difference between Brahm, and the universe; and between the human soul, and Isvara, or Brahm there is no difference. A ray of light is divided into atoms, infinitely small. These compose the world (atomic philosophy.) Some say there is no God (Isvara), this atheism is condemned. Now, (shift prepared by the use of the world Isvara) Siva is the Creator of the world. The word Brahm is henceforward changed for that of Siva. In him are combined all perfections Omniscience, Omnipotence &c. with a negation of bad qualities.

[On this system the human soul being one with *Isvara*, must also possess Omnipotence &c.; and must be without defect. This objection is met by stating that the human soul acquires these qualities after *liberation* from the body, and union with *Siva*. This answer, if they have no better one, upsets their own system; for it is clear from it, that the soul is *now* in a distinct, and different state, from that of final absorption.]

This book is complete; and, as a compendium of the advâita system, might merit translation. It is of medium size, on broad talipat leaves, and in good order.

2. No. 1182. Tatva vivéca dipanam, an illustration of the tatva system.

By Nrisimházrama muni.

In two parich'hédas, or divisions.

The subject is on the adváita scheme of védanta doctrine, prose, mingled with poetry.

The book is long, of medium thickness, and in tolerably good order.

3. No. 1185. Vivéca sáram, essence of wisdom, on the advâita system.

The origin of the five elements according to this system—origin of ritual ceremonies—the knowledge of God, and of the human soul is the way to beatification. [Atmam and anátmam are also sometimes applied to animate and inanimate existences.]

How many kinds of ritual ceremonies there are; and especially their fruit or virtue. There are two kinds of minds, or sonls 1) bodan and 2) mukta. The first possess desire, dvesham or enmity, avarice, mohum, or sensuality, matam or false zeal, and macharyam, or malice. The second are without those bad affections, and are one with Isvara. The bad passions are subdivided into details.

The body is the occasion of duc'ha or sorrow. The body, as to its present state of health, sickness &c. is the result of harma; that is virtue, or vice, in a former birth. And the nature of the present life influences a future one.

By the practice of the five bad dispositions, comes karma, the fruit being sin. The mind is the seat, or cause of those sinful dispositions. From avivécam, folly or ignorance, comes ahancáram, egotism, or self conceit, or pride. But this ignorance is removed by vivécam, knowledge or wisdom. And this good knowledge comes through the adváita system. The description of a man of true knowledge; in such a one the soul, and Isvara or God, are not diverse, but one and the same. The átma or soul is clothed with three bodies. 1.) Sthúla sarîram, or the gross material body. 2.) Súcshma-sarira, or a minute, and delicate vehicle (the manes perhaps of the Latins) and the kárana sarîram which must be understood of some thing still more delicate, or subtile (mens immortalis?)

The properties, or qualities of the soul, such as truthfulness, know-ledge, &c. The three arast has defects, or necessities of the soul; such as, waking care, dreaming, sleep; with some distinctions.

The foregoing is on leaf 1 to 55, and the production presents the system, in its least objectionable form: the union of the soul with God, in a small number of persons, [differing from the Christian system, only as to the cause, or bond of union: perhaps also as to remaining personal identity.]

The following leaves 56—114 a little being wanting are wholly on the Védanta system; containing various technical terms, and subtile distinctions. The subject is pantheistic; and on the advâitam, oneness of the human soul with Deity. (The postulatum, ascribed to Vyása, that the universe is a development of deity, and has no distinct existence apart from deity being granted—then all the consequences deduced by the advâitas are regular. In the postulatum itself is the inherent false-hood.) There are many Sanscrit slocas in this book, but the prose vehiculum is Canarese, in the Telugu letter. Its classification is therefore a little doubtful. The entire book is long, of medium thickness, and injured by insects.

4. No. 1186. Védanta-sára-dipica.

Lamp, or comment on the essence of the *Védanta* incomplete. 1 leaf of Telugu accounts, then 2—42, and 8 leaves déva nágari letter.

On the advaita system. Discussions on the deception of the senses, and on the unreal nature of the world. The various objects in the world are compared to the manifold reflections of the moon's image on undulating water, even so, it is the Deity himself that is reflected in so many varied forms of existence, in the visible world. The Divine soul, and the human soul are one.

This book is long, and old; very much eaten out at the sides by termites.

- 5. No. 1347. On the Smarta-advâitam, in four different parts, or pieces.
 - -2 leaves explanation of *Vedanta* system, on the *advâita* scheme, proved by *slócas*. On the nothingness of the world; the human, and divine soul are not diverse, but one; 52 slócas complete.
 - -2 leaves, on the advaita system, 47 slócas.
 - -2 leaves, Mahá vácyam quotation of some passages taken from various upanishadas; and, with an interpretation given, favoring the adráita system.
 - -3 leaves,—átma bhódam, 68 slócas, not complete, proving the above doctrine by slócas, quoted from other authorities.

The book is of medium length, thin, and touched by worms.

H. Almanacs.

1. No. 1209. Pánchánga, for the cycle year Srimuc'ha, on the Siddhanta, or northern system, complete. It also has the p'hala sruti, or the planets which rule, for the year, as king, mantri, over corn &c. In this part one leaf is wanting, at the beginning.

The label has viródhi year, which is wrong; leaves 2-30.

2. No. 1210. Panchánga for Parapabhava cycle year, cali yuga 4827 Sal: Sa: 1648, A. D. 1726-7. As before, with the p'hala sruti, complete, p. 1—32, contents as usual.

The book is small, only one board, touched by insects.

 No. 1211. Pánchángam for Vibhava year; c. y. 4849, S. S. 1670 A. D. 1748-9.

On the Siddhanta-riti, or northern mode.

The lunar days, days of the week, lunar asterisms, eclipses and other usual matters. Also the *p'hala sruti*, or discrimination of the planets into king, *mantri*, lord of clouds, ruler of armies, lord of corn, price of articles, things having taste and things tasteless. For that year, Saturn king, Mars minister, Moon, general, Venus lord of corn fields and grain, Mercury lord of clouds. Sun ruling things with taste, Jupiter, those without taste.

The book is of medium size, thin, and in good order.

4. No. 1212. Pánchágam, for cródhi year; circiter 1780 A. D.

The five parts are tithi, váram, nacshétra, yóga, karana; the two last being divisions for astrological purposes. The precise duration of each one. The place of each one of the planets, with its páta reckoned by fractions: each rási, or sign having nine pátas, and four pátas make a nacshétra; so that there is an unequal division, in reference to the rásis. Discrimination as to suba, and usuba kálam, or good, and evil times. The proper lunar days for funereal anniversaries, and vratus or fasts.

On 32 leaves; added 1 leaf Canarese Grant'ha letter, money account.

The book is of medium size, thin, and a little damaged.

III. ARITHMETIC.

 No. 1342. Ganita sára sangraha, abridged essence of accounts. By Mahá vîra áchárya.

In Sanscrit *sutras*, or brief and obscure sentences; with a *tica*, or verbal glossary in Telugu.

Various arithmetical rules are given. Intermediate are a few slócas on the game of chess (chaturanga lucshana) with movements of a few of the pieces. Inserted also, a játacam, or horoscope of one Ráma Góvinda.

The above arithmetical treatise is then resumed. Rule of three—Rule of Five, Rule of seven—Rule of nine.

On the weight of gold, On land measuring, various questions in Arithmetic, with answers to them: this last matter in Sanserit *sutras*, with *tica* in Canarese. The leaves are numbered 1—6, and 15—18, and 1—3. Other leaves are reckoned by letters; an old mode, growing obsolete; some have no mark—in all 60 leaves.

The book is long, of medium thickness, old, but in tolerable order,

IV. Astrological.

1. No. 1207. Dâiragnya lacshana. Astrological, referring to ceremonies; no name of author: slocas.

This book treats chiefly of the proper, or fortunate times astrological, for the performance of customary sacerdotal ceremonies. The indications, good or evil, arising from the time of a first menstruation. Notices of the fortunate times for ceremonies in the 4th, 6th or 8th month of pregnancy; for the eeremony on birth of a child; for the naming it; for boring the ears; for the first feeding in the 6th month; for first cutting the birth-hair; for beginning to learn the alphabet; for putting on the learned thread; this fortunate time is styled yogyamanu. This tract is complete.

There is some following matter in the déva nágari letter.

The book is of medium size, old, and injured: especially at the beginning.

2. No. 1208. Jyótisham, Astrology.

The contents are miscellaneous; and, from the extraordinary influence of astrology in India, it may be well to particularize a few matters.

Leaf 1—3. On tithi, vára, naeshétra, yoga. These, on the occurrence of a first menstruation, are noticed; and good, or evil, for the future, thence deduced. As for example with naeshétras, asvini is good, bharini evil, critica bad, rohini good, mrigasiras good, ardra, bad, &c. So of the tithis, the 1 prathami is bad, 2 dwiti medium, 3 treti good, 4 chaturdhi bad, 5 panchami good, 6 shasti bad, 7 saptami good, 8 ashtami bad, &c.

And of the *rárum*, Sunday bad, sickness, Monday good; Tuesday bad, sorrow; Wednesday good, Thursday good, Friday good, Saturday bad.

This portion is complete by itself.

—8 leaves. On observing the janma-nacshétra, or moon's place at the time of birth. The moon's places are divided into three ganas, or classes, deva, divine, manushya human, rácshaza savage: the said ganas in order, being good, medium, bad.

Deva or good, asvini-mrigasiras-punarvasa-svata, hasta, anurádha, sravana, révati.

Manushya, medium. The three uttaras. The three purvas, rohini, bharini, ardra.

Racshasa savage, all the rest, as critica, visác'ha, mágha, aslésho, chitta, danushta, jyesht'ha, múla.

This arrangement is with respect to marriages: when any marriage is proposed, it is examined whether the *nacshétras* agree in class or differ; if both agree in class it is well; but *déva* and *rácshasa*, are not good, and prohibitory; *déva* and *manushya*, are passable, the marriage may take place.

In like manner the nácshétras, which will allow of any one shaving his head.

The like, together with days of the week, as to journies, whether they may be made, or otherwise.

Comparison of the *grāma-nacshétra*, with that of the person's name. There is an artificial mode, by means of syllables in any word, of fixing the *nacshétra* of any town or village, and that of any enquirer; so that, if the name of person and town correspond in kind, the enquirer may go to that town or village, and live, and prosper there.

On the enmity, and friendship between the planets. Mars, friendly to Sun, Moon to Jupiter: both medium as to Venus and Saturn; at enmity with Mercury. The Sun's enemies are Saturn, and Venus; medium as to Mercury; friends are Jupiter, Mars, and the rest. And so as to other planets.

The chandra p'halam, and dhana p'halam; a comparison of any one's birth nacshétra with the situation of the moon, on any particular day; and then from the distance, and other sources, it is determined whether a person can do any thing of importance, on that day, or ought not to attempt it.

Prasna p'halam, on horary questions, Dasádi, decades &c. to each planet is assigned a dasa, eyele, or period; to the Sun 6 years, to the Moon 10 years, to Mars 7 years, to ráhu 18 years, to Jupiter 16 years, to Saturn 19 years, to Mercury 17 years, to hétu 7 years, to Venus 20 years, in all 120 years; considered to be the full period of human life. By means of these periods, it is ventured to predict, years of health, or sickness, plenty or want, death of father, or other relative; death of the individual enquirer, and other matters. [This, as far as I know, differs wholly from the European phase of this art. In other books, there is also another meaning of the term dasa.]

A mode of inspecting the nacshétras, and then stating the hour at night. In the day-time by means of the shadows of objects.

Gócharam, state of the planets at the time of birth, whence are predicted the events of the future life.

The janua naeshétra, or moon's place at the time of birth being understood, the different planets have periods, or distances assigned, and on coming to this distance (e. g. the seventh sign off) the result is good, or evil. To Saturn is given three signs, to Mars 7 signs, &c. This part is also complete, 11 leaves in all medium length, good order.

(A translation would give an epitome of some points in native astrology that are curious, the use of such data will be elsewhere shewn.)

3. No. 1289. Janma-battricà-játacam.

By Aūbalárya. The birth, horoscope, and future events in the life of Dasayya, son of Vencata a merchant.

On the label, the horoscope of Prat'hána Chennapaiyá's eldest son.

Among the circumstances are—various profits, enjoyments—health—pilgrimages—good incidents—various losses—dangers—sorrows of mind—disease, or sickness &c, with the length of life. The said *Dasayya* was to die in *pingala* year, in *Väisacha* month, in the dark half of the seventh lunar day, in the *Sravana nacshétra*, at noon, the sign Leo in the ascendant. It gave him 71 years of age; but so minute a statement of circumstances was hazardous.

The book is small, in good order.

4. No. 1315. Dāirágnya vilásam, or Astrological amusements, incomplete.

By Kanjana Yellarya.

On the two ayanas, or sun's course, in the uttara northern, and daeshana southern hemispheres, their influence; the uttara is adapted to joyful occasions; the other not auspicious, for marriages.

The mála mása, or month in which two new moons occur: not deemed propitious, on some occasions. The tithi, or lunar day, on which any relative died is observed in the mála mása; but some confusion occurs; the mode of proceeding in such a case, stated.

Mahalyam from the full moon in September to the following new moon is set apart, as a general time of commemoration of all ancestors: q. d. "All souls." Many Sráddhas are observed therein.

On the origin of the tithis, or lunar days, and on fasting on some of them.

Women are prohibited from officiating in any ceremony: every thing needful, on their part, is to be done through their husbands.

From the 1st lunar day onwards, those are specified on which any remarkable occasions happen; such as the birth-day of Krishna, &c.

The jataca bhara, formation of a horoscope, and foretelling from it future events.

On the graha yuddham, war, or contrariety of planets: graha chesta, their evil influence: graha diebalan (or drishti) the effect of the opposition of planets.

The book is rather long, and thin: damaged: a fragment of 24 leaves, wanting the beginning and the ending.

V. CHRISTIAN THEOLOGY.

3. No. 1290. Védanta bhásya-bhúshana, jewel comment on the Vedanta. The reference is to the Satya véda or the Christian Scriptures. In dialogues from 1st sambháshana to 13th complete; with a little only of the 14th. The substance as follows.

Idolatry condemned—the attributes of God—the nature of the true v'eda, creation of the world, of Adam and Eve.

Then an outline of the entire Christian system of doctrines, down to baptism, and the nature and use of prayer.

The 14th dialogue is only just begun. The book is written in a plain style, with a few grammatical faults; and is, like the style of local puranas in prose. It seems to me to be a translation of a book known as "Swartz's dialogues" from Tamil into Sanscrit; quite like it, in order of arrangement, and in subjects; though, to be quite certain, it would be needful to refer more particularly, than I have done, to the Tamil, and it would merit the attention of any Religious Society to print it; as Brahmans despise the Tamil language.

It is possible that this book may have been put into the collection surreptitiously, in place of some one taken out of it. It is of medium size, recent, and in good order—113 leaves.

- VI. DHERMA-SASTRA, law, ecclesiastical, and civil.
 - 1. No. 1139. Mádhaviyam a comment on the Parásara-smriti by Mádhava: slócas.

On the duties of *Brahmans* in the early morning—on mental devotion. On evacuation, and cleansing—on bathing, and putting on garments—marking the *urdva*, or *námam*; *vandanam* or prayers, morning, noon, evening—*hómas*, or fire-offerings. On reading the *Védas*—homage to *Siva*—homage to guests.

On the duties of kings—their daily duties—also special devices, as to peace, and war.

Duties of Vaisyas—relating to trade, or commerce, duties of Sudras, as to agriculture, ploughing, sowing &c. They must not over work bullocks; on the law of the distribution of grain into shares, after the harvest.

Again reverting to customary ceremonies among Brahmans—the two ceremonies after pregnancy—on birth of a child—on naming it—on first feeding it—shaving—beginning to learn to read—assuming the learned thread. (These are of constant occurrence in other books.) Some matters on ceremonial pollutions, funereal ceremonies, on female separations; if on the fourth day when the woman should bathe there be convulsions, some other ceremony to be used

instead of bathing, for the present, other matters on the áchára cándam, or saccerdotal law, leaves 1—129 (130—2 wanting) 133—255, but 223, 224, and 234 are wanting.

The book is rather long, very thick, old, and damaged by worms at the edges.

2. No. 1141. Vignánesvaryam, slócas, with prose, mixed. A comment on the code of Yágynyavaleya by Vignánesvara.

The *Fyarahara cándam*, or the second division on secular law: p. 99—227 complete.

The properties of civil life—the character of a minister of state—and of a judge, whether a king or otherwise; rules as to taking evidence, or enquiry—on duly examining both parties in a suit—rules as to witnesses, and examining them—law as to the appropriation, or division of a hidden, or buried treasure discovered—how to appropriate money found on the person of a thief, when taken—law as to things taken on credit, (assumpsit) or on bond—law as to interest—on the repayment of debts, or of money taken on credit, or on bond sureties—on the decision in favor of one against another—on the old custom of ordeal by fire—various rules regarding it—the daya bhága on the division of ancestral, or inherited property. On the dowry of wives, or women—disputes as to boundaries of villages—on breaches of trust, and on sale of property entrusted, the proceeds self-appropriated.

- On criminal law. Punishment of criminals—the severe punishments
 on hasty proceedings tending to crime.
- —On manslaughter—on the forcibly carrying away of women, and various other matters; both in the civil and criminal portions.

This is a highly valuable book, and should be fully translated: as it is the first authority in the South of India, among the people speaking Tamil. A part, entitled the *Mitueshara*, has been published in an English translation.

The book is long, rather thick, slightly touched by worms and termites, yet in very tolerable order.

- 3. No. 1142. Two fragments.
- 1.) On the achára cándam, or sacerdotal law, and observances, leaf 1—15 observances on the new and full moon—mode of keeping Krishna's birth-day. On the fast when the 12th lunar day falls in Sravana.
 - —On the 11th lunar day as observed by the *Vaishnavas* there is a little difference, sometimes, as to the exact time between them and the *Sâivas*. Observance on the transit of the sun, into another sign. Incomplete.

- 2.) On the properties of an altar: on the raised earthen bench, or bank near the altar, on which to place vessels—rules as to the size of such vessels.
 - —On the *derbha* or sacred grass, used in some ceremonies—on fire-offerings—description of fire.

Duty of the husband of a pregnant woman—duty of the four orders of Brahmachári, Grahast'ha—Vanaprast'ha—and Sanniyási, and others.

One sloca describes those who may not eat of the Sráddha or funereal offerings, that is one without a wife—the husband of a pregnant woman—one who is ignorant of the Védas—one of the same gotra or tribe, with the giver of the food—the husband of a menstruous woman; 37 leaves, numbers irregular, incomplete.

The first fragment is long, thin, and in tolerable order; the second of medium length, thin, damaged: subjects connected.

Note-Some Canarese letters appear: but not so as to require transfer.

4. No. 1144. Ag'ha nirnaya, with a comment thereon; the latter by Vencatésa.

Sacerdotal law—on the uncleanness occasioned by the death of relatives—a Brahman for ten days, a Sudra for sixteen days. If an amavási (or complement beyond the 14th tit'hi to the conjunction or opposition) come within the ten days, the rule of proceeding. Expiation for having eaten of unclean, or prohibited food. Various Brahmanical ceremonials. Expiation on abortions, in different stages of growth of the fœtus. Expiations, if any one die in another country than his own: also if a child die within 10 days of birth. On sudden or violent death—suicide: in each case the extent of pollution to relatives, and its expiation.

These and other matters relating to what are known as aparavishaya or funereal ceremonies: leaves 1—90 leaves 3—8 are in Grant'ha letter.

At the end four leaves, containing slócas in praise of Bhója rája.

The entire book is long, thick, very old, and much injured by worms, and breaking.

5. No. 1145. Dherma sástra, sacerdotal law.

By Náráyana, leaf 1-104 incomplete.

On self cleansing from pollution of exerements—on cleansing the teeth in the early morning—on bathing—on cleansing by means of cow-dung—various kinds of bathing, as with sand, sandal-wood powder, &c.—on the sacred grass—the putting it as a ring on the 4th finger of the right hand—on the

Brahmanical thread—on the evening and morning homage—on the sipping water with the use of mantras, and holding the nostrils while mentally pronouncing the Gayatri- on the use of the arghyam, or two handfuls of water, offered to the sun-mode of muttered prayer-times for the use of hómam, or fire-offering; on offering water to the manes of departed ancestors-homage to the god worshipped-mode of eating-on prohibited food-on the use of betel and areca-on the ceremony termed pumsa-vana, on the quickening of the feetus-duty of a pregnant woman, and duties of her husband-ceremony on birth of a child—on naming it—on giving it the first food—on shaving the head—on assuming the sacerdotal cord—upácarmam or subordinate ceremonies, in the month Sravana, change of thread-expiation for any defect in Brahmanical duties—on the affiancing or betrothing of a virgin—on marriage -on bathing after menstruation-duties of chaste wives, rules for their guidance-duties of widows-the sraddha for the commemoration of a Sanniyásion the gifts of a cow, of land, &c. various expiations; as of Brahmahatti or killing a Brahman, for drinking ardent spirits, for theft, for adultery with the wife of a spiritual preceptor. At the end: one leaf, in a larger handwriting, homage to Ganésa, 5 slócas: 13 leaf praise of the Cáveri river 10 slócas: 23 leaves—praise of Vishnu at Trichinopoly 8 slocas: 5 additional leaves in all,

The entire book is somewhat long, and thick, recent, in small hand-writing.

6. No. 1146. Vasishta Samhita, on sacerdotal law, and other matters; by Vasishta, or in his name.

On bathing—sipping water from the hands—stopping the nostrils—pouring out a joined handful of water three times as an offering to the sun. On muttered prayer, as the *Gayatri*, &c.—on the practice of asceticism—a prayer to the sun: when the foregoing out-door ceremony is done, then at home, offering unbloody sacrifices, and other matters.

Leaf 41, 42 motions of the hands, and fingers when mentally repeating the Gayatri.

43—47 descriptions of other mudras, or indications by the hands, to express various meanings, the how described in 24 slócas 52—119—description of the excellence of the Gayatri—a commentary on its meaning, the cavucham, or spell for protection, used with it, and praise of it by a thousand names and praise of the Gayatri by 108 names. The Indsrâcshi yentra, or diagram; with some mantras and yentras relating to Parvati.

The book is of medium size, old, and very much injured by termites.

7. No. 1148. Dherma sastra, áchára cándam, on sacerdotal law.

Fire offering in a pot or pit $-z \acute{a}nti$ if a crow descend and strike any one with its beak $-z \acute{a}nti$ if a child be born in the same lunar asterism as its father—

some matters as to funereal coremonies—zánti if a first menstruation happen in a bad lunar asterism—zánti in consequence of coremonial uncleanness, caused by a death in the family. On the burning the body of a pregnant woman, if dying naturally. (Note if a pregnant woman be over six months, and her husband die, her side is to be opened, and the child taken out, after which she may burn with her husband's dead body.) On the bathing consequent on the birth of a child, zanti if a child be born with a cowl, deemed an evil omen to the parents, zánti in case of evil dreams; and other matters: leaf 1—35 beyond 104 leaves, but not in regular order, some leaves deficient.—Beyond are 10 leaves, Gaya sráddha, mode of obsequies at Gaya in Bengal, a specially sacred place. Two other leaves contain some medical recipes. This latter portion differs from the first one.

The entire book is long and thick, in tolerable order.

8. No. 1149. Argha-nirnaya-vyákyánam.

A commentary on the argha nirnayam, by Vencatésa—son of Rangha nát háchárya of the Harita vamsa.

On saccrdotal, or ceremonial law. The múlam or original is also by Vencatésa: but whether the commentator, or his ancestor, is uncertain.

The contents are the same as in No. 1144-supra which see.

Leaves 1-75, and 76-79, two leaves incomplete on Krishna's birth-day.

Leaves 80—87 contain Varji anna nirupana a discrimination as to prohibited food: and éca dasa nirúpanam, rules to settle the exact time of the fast on the 11th lunar day; concerning which Väishnavas and Saivas differ.

The entire book is long, of medium thickness, and slightly touched by insects.

9. No. 1154. Mádhaviyam; otherwise known as Parásara smriti vyákyanam, a commentary on the code of Parásara. Brahmanical ceremonies chiefly on the apara vishayam, or funereal obsequies.

The 3d adhyáyam complete, the 4th not so. The subjects are - on ceremonial uncleannesses—on burning a dead body, when found at a distance from home; various expiations especially after funereal ceremonies; the Narayana bali—a special, sacrifice on some occasions—rules as to Dahanam or the burning any dead body—on the asti sanjáinam, or gathering the bones, and casting them into the Ganges, or into any river near; nachuna sráddham ceremony the 1st day after the burning—nara sraddham—for nine days in further continuance—and other matters.

- Vappana vidhi, mode of shaving the head—dasaha carmam, tenth day's ceremony—with gifts to Brahmans on the 11th day. Sapinda carmam, ceremony as to the ball of food.

On renewing the sacred thread when needful, and on the mahalya-srád-dham, a general commemoration of ancestors in September; from the full to the new moon.

The Manu smriti, or code of Manu, is not considered applicable to the Cali yuga, as to the permission to eat flesh, and other matters. Hence the code by Parásara supersedes it, as the law now in force. The above comment is by Mádhava: not the Madhava head of the dvâita Vâishnavas.

The entire book is long, and thick, on talipat leaves, old; some leaves broken, others worn at the edges.

10. No. 1156. Vasishta smriti—the code of Vasishta; slocas, without comment.

Divided into eight adhyáyas, the 8th defective.

- Chap. 1. Relates to the person of a Brahman as to marks or seals, and the like.
- Chap. 2. The ceremonies attendant on birth, and some following ones.
- Chap. 3. The ecremonies of first shaving the head, assuming the Brahmanical string &c.
- Chap. 4. The ecremonies consequent on pregnancy, the pumsa-vunam, and simantam, from the 6th to the 8th month.
- Chap. 5. Ceremonies brought under the title of *Dharma*, as, marking the body, the burning of a widow with the dead body of her husband; the taking off the *tali*, or marriage token, in cases of other widows. On shaving the head of these widows; their proper deportment &c.
- Chap. 6. Ceremonies considered proper to the worship of Deity; but only as regards the $V\acute{a}ishnuva-vidhi$, the mode of Vishnu's devotees.

Some kinds of sticks are fit for cleansing the teeth, some not so.—Morning, noon, and evening prayer. Certain flowers are fit for offerings, others not so,—the modes of pija, or ritual homage to an image. On proper, and improper kinds of food,

- Chap. 7. Sraddha praharana—On funereal ceremonies to commemorate fathers, and ancestors. On the term of pollution occasioned either by death, or birth, in a family.
 - Chap. 8. On cleansing from ceremonial pollutions: this chapter is not complete.

The book is much injured.

10½. No. 1163. Section 1. Smriti art'ha nirupanam.

On the meaning of the written sacerdotal law. The apara rishayam, concerning funereal observances; not complete. The ceremonies from the first to the 12th day inclusive, the last remains unfinished. For the other contents see XVIII. Miscellaneous.

11. No. 1230. Section 2. Parásara smriti the code of Parásara.

It specifies the rites and ceremonies proper to the krita, tréta, dvápara, and kali yugas.

And also the *Dherma āchára*, or rules of conduct for the four classes of *Brahman*, *Cshétriya*, *Vaisya*, and *Sudra*. This code is adapted to the *Cali yuga*, that of *Menu* to the *Krita* yuga, or first age—leaves 65—88 incomplete.

This section is less than half of the entire book: only half-leaves remain, the other half being gnawed off, so that the appearance of the two sections is very different. See XVIII.

12. No. 1352. Dherma Sastra, the áchára cándam, chiefly on funereal ceremonies. The minute particulars of observances on the day of burning the body; expiations for any accident to the fire carried out with the body, &c. Details as to each following days' observances.

Particular ceremonies, in cases of violent deaths-death of a child.

In such cases of violent death, when from home, the funereal ceremony for a *Brahman* must be on the same day: other classes may be deferred, even till months afterwards.

The case of polygamists having children by each wife—the claims of the eldest, by the first wife, stated.

If any one be not heard of for twelve years, the ceremonies for one dead may be performed; if he again return, after that ceremony, an expiation is provided.

The authorities of various *rishis*, or their recorded opinions on the different points are stated, or referred to. The book is not complete: leaf 4—35 not the end. It is very long, and thin, on broad *talipat* leaves, and damaged by *termites*.

- 13. No. 1454. Four pieces.
 - —3 leaves. Dherma sastra of the áchára cándam—on sipping water in early morning devotion—stopping the nostrils, with the use of mantras. On the crime of adultery—its expiation—in the case of a disciple, with the wife of a spiritual preceptor, the culprit must be made to lie down on red-hot iron—the like punishment if the case relate to the wife of a king.
 - -2 leaves-Vishnu sahasranámam, the 1008 names of Vishnu incomplete.

- -leaf 73--93 'Anumikam-duties.
 - By Ramanújáchárya complete.
- —On early morning devotion—bathing outside the house—the sandhya vandanam.
- —Putting on the wdhra or forehead mark; on coming back to the house, a distributing food to the housewife—food to be prepared, or given in sacrifice; worship of Bhagavat in the house—praise of Vishnu.
- —Jitantâi—praise of Vishnu—ascribed to Brahmà 1st adhyúyam incomplete.

The book is long, thin, and in good order.

VII. DRAMATIC.

1. No. 1112. Prabódha chandródiyam, the rising full moon, a drama. By Krishna Misra. It has six ancas or acts, a few leaves are wanting; Prácruti slócas, prose. A moral and sectarial drama. Bad and good dispositions are personified and brought on the stage, with appropriate dresses, and language.

The bad dispositions are stated to be damba foppish ostentation, kámam lust, kópa anger, lóba avarice, mólam great lust, matam, fanaticism, ahancára pride, egotism, ása covetousness. The good dispositions are vivécu wisdom, zánti, fortitude, forbearance, karuna kindness, benevolence, cshama patience, váirágya ascetic zeal, sraddha magnanimity. The object is to inculcate a system opposed to that of the following drama: both having the same title.

The book is of medium size, and very slightly touched by insects.

2. No. 1319. Prabódha chandródaya nátaca—the rising full-moon a drama.

By Appaiya dicshada. This is a drama of a moral kind, and for a sectarial object, certain good and bad dispositions are personified, and exhibited, in appropriate dresses, and with dialogues. The good dispositions are stated to be vivéca, wisdom, mati sense, zánti forbearance, sama peaceableness, vâiragya ascetic zeal, cshama patience or meekness, and some others. The bad dispositions are káma sensual lust, cródha, cruelty, lópa avarice, maha móha extreme fascination of lust, damba foppish self-conceit.

Both Sanscrit and pracruti slocas are used; and pracruti prose for the low characters.

The book is rather long, of medium thickness, has only one board, is old, and a little damaged.

VIII. EROTIC.

- 1. No. 1087. Section 2. Seven leaves are added to a book on Grammar, containing 700 pracruti slócas, of amatory poetry: for Section 1, See X. 1. No. 1087.
- 2. No. 1120. Jambhavati parinayam.

Nominally by Mándavani Bhúpati, but really by 'Ecámbara-nát'ha cavi, slocas.

Details of the marriage of Krishna with Jambhavati daughter of Jambhavan, who issued from the mouth of Brahma: with various minor tales intermingled. The book has 4 sargas, with a little of the 5th—leaves 1—23; wanting the 10th, and not ending.

The book is of medium length, thin, and in good order.

3. No. 1130. Vasanta tilaca bhánam.

Ascribed to Varadáchárya of Conjeveram; this monologue drama is more commonly known as Ammàl-bhánam. Slócas, with other stanzas and prose mixed.

The transactions of a debauchee are described during a day and a night at Conjeveram: with description of morning and sunset. The gallant's person—his conduct—intercourse with women—talking with temple female slaves—and other persons—cockfighting—fighting of rams—description of the town, streets, buildings, scenery, &c. leaves 1—18 complete.

The book is long, thin, and in good order.

4. No. 1131. Satyà parinayam.

A prefatory 6 leaves contain 51 slocas stating the genealogy of the poet's patron, Mandavani-raya son of Ancusha bhúpati, who had desired 'Ecámbara nat'ha to write a poem about Krishna ascribed to the rája: which he did.

The Satya parinayam in slocas is on the subject of Krishna's marriage with one of his inferior wives: including a description of the town of Dwáraca, of spring and other seasons; amorous adventures of Krishna, and details as to the said marriage, 12 sargas on 56 leaves, incomplete. See. 2. No. 1120. supra.

The book is of medium size, and in good order.

5. No. 1291. Gita Govinda, chants about Krishna original by Jaya déva. The commentary is called Gita Govinda-sangraha-dipica,

author not known. The original stanzas, and comment are in this book, the stanzas are ashta pati or (Ottava rima) eight lines: both complete.

Praise of the ten avatáras of Vishnu; and then details of the amours of Radha and Krishna, as translated in the Asiatic Researches. The defect there is making this to be sacred poetry; and omitting the fact that Rádha was Krishna's aunt.

The book is long, of medium thickness, (80 leaves) slightly touched by worms, and by termites.

IX. ETHICAL.

1. No. 1052. Bhagavat-gîta, slócas from the 1st to the 18th adhy-áyam, complete.

A Telugu *tica* or verbal comment, is added. The subject is moral, and metaphysical; the *Vâishnava-vedanta*, and the *Advāita*, systems are, in a great measure, founded thereon,

The dogma that all beings and things are developments of Deity may be good, if well guarded; but not so, when drawn out into all consequences.

This book is of medium size, and in good order.

2. No. 1053. Bhagarat Gita.

The 1st, 2d, 10th, 11th, 15th adhyáyas only.

There is added a centum of stanzas in praise of Ráma-chandra; and two or three leaves, in Canarese, a fragment from the Bháratam; and a little nágari writing.

3. No. 1073. Satvica-Brahma-vidya vilása.

A Väishnava treatise of mystic, and moral kind, with illustrative tales, complete: book of medium size, and in good order.

4. No. 1140. Purushárt'ha-suta nidhi, or the treasure-nectar of human economy.

By Sáyanárya to Bakha-bhúpati; but as if narrated to rishis by Suta: slócas, without tica, or comment.

Purushart'ha is a general term to denote the four divisions dherma, art'ha, káma, mócsha: or beneficence, property, pleasure, liberation.

a. Dherma scanda, has 34 adhyáyas 1—8 complete 9th incomplete 10—20 wanting 21—34 complete.

Chapter 1. Excellence of dherma, beneficence.

- , 2. , of pilgrimage, and of the special night of Siva.
- ,, 3. , of paying homage to Brahmans; crime of contemning Brahmans.
- 4. Merit or demerit in a former birth, with its consquences in the present life.
- .. 5. Duties of a honseholder.
- .. 6. Duties of a chaste wife.
- ,, 7. Duty of receiving a guest.
 - 8. The five daily offerings, or duties.
- Praise of a right course of conduct (direct not crooked.)

Chapter 21—34 reward of building a Saira fane, and of sweeping the temple; merit of bathing an image of Siva, with ghee or milk, offering to it fruits, &c. or incense or lights; rewards of giving any of these five articles. Reward and merit of pouring ghee on an image of Vishnu—excellence of the mantra, and prayer to Vishnu. Merit of praising Vishnu; also of rolling the body round his temple, keeping it on the right hand &c. &c.

b. Artha scandam, on wealth, &c.

Duties of kings—how to manage a kingdom—gaming to be avoided—and hunting also—against a too frequent intercourse with women—against drinking intoxicating liquors—against a severe tongue (or harsh language)—a ruler should be gentle—on punishment; it should be mild—on helping the good, an evil man should not be put into office—a king should not break his faith, or be treacherous.

c. Káma scandam, on pleasure.

All evil desires condemned—rash conduct reprobated, &c. &c.

d. Mócska scandam—on liberation.

Condemnation of evil passions, such as hatred, &c. excellence of remembering the name of Vishnu—merit of repeating the name Siva, benefit of going on pilgrimage. Both sin and virtue are condemned: because, in both cases, there must be another birth to punish or reward; whereas mocsham is a liberation from future births. (The meaning perhaps is that penance, and abstract meditation, which entitle to mocsham, are better than active beneficence.) Excellence of Saiva fanes; and of homage (puja) directed to Siva—on spiritual instruction.

The middle is incomplete; but the book has its ending. Various quotations are given from puranas and itihasas, in the course of the foregoing matters: leaves 1—21—blank to 50 then from 51 to 163,

The book is long, thick, and quite new. [No doubt some old book has been removed: this one has been copied off from it in the Library. The complete book removed would be more valuable, than this imperfect copy.]

5. No. 1189. Bhugavat-gita, the original stocas only, 18 althyayas complete. The metaphysical and mystic discourse of Krishna to Arjana on created beings, and things, being a development of Deity: and repeated afterwards to Dritaráshtra by Sanjaya—leaf 1—25.

The book is rather long, and is thin, on broad talipat leaves, small writing.

6. No. 1191. Bhagarat-gita, an extract from it, entitled garbhagita-art'ha, on the womb. An enquiry by Arjuna, as to the infusion of the human soul into the feetus in the womb. Stated to be the fruit of carma, merit or demerit in a former birth. The effect of carma, is ended by obtaining moesham, or oneness with Deity. [The reply is not very satisfactory; and it is also a crux with European theologians, under the term "traduction of souls."]

The book is short, and has only 4 leaves, with 22 slocas; but complete, as an extract, and in good order.

64. No. 1284. Subháshita slócas, elegant extracts, on various subjects.

There are four distinct fragments of books. 1) five small leaves, on maral subjects damaged. 2) six larger leaves on like topics, 3) four longer leaves on alancéram rhetorical, or on ornamental poetry. 4) Nineteen leaves medium length, slócas on moral subjects. § Grantha letter, † Telugu do, collation needed.

The book as a whole is long and thin.

7. No. 1297. Prasanga-retna-vali; jewel necklace of discourse, or Subhashita stocas, elegant verses; incomplete.

By 'Uma Mahesvara-bhatta vidvan.

Divided into various chapters—on the art of poetry—on friends—ship—on good company—on bad people—on fate—on a bad son—on poverty, &c. &c. Selections on the said subjects are taken as beauties from various books: elegant extracts.

The book is of medium size, on 44 leaves, touched by insects.

8. No. 1301. Subhashita or Nili-sára 110 slócas, a selection of distichs on moral subjects, extracts from different books, as supposed to possess beauty, or elegance, or force of meaning. Take one example.

He is Pun lita for learned man) who, though he may enquire into the good, or evil is, we qualities of individuals; yet will only mention abroad their good qualities; and only to have a feed in his own treast a knowledge of evil ones. So when the moon, and there is the form from the sea, Siza took the moon as expellent, and blaced it on his

head, while he unknowingly swallowed the poison, and buried it, to his own disadvantage, in his throat.

Leaves 1—16 wanting 15.

The book is very short, thin, and touched by insects.

9. No. 1592. Cháttu slócas, distichs on various subjects; leaves 29-63.

On moral, and other topies, 158 slocus on 35 leaves. Specimen:

As a ruby which is inserted in a bracelet of gold on the arm of a great man shines in the gold better than if laid apart on a table, and the gold also receives an increased lustre from the ruby; so, if at the Court of a king there is a poet, with his productions, he receives splendor from the king and Court, while in return he gives to them a lustre. In both cases there is a brilliancy greater than either could have apart.

One leaf, numbered 26 is prefixed, it contains 15 slocas, a description of the person of Subaddhra, sister of Krishna. Manmata gave her power to make a conquest of Arjuna.

The entire book is short, thin, old, but in good order.

X. GRAMMATICAL.

1. No. 1087. Section 1. *Vyákaranam*, on Grammar sutras, by Panini as supposed; and vácya or explanation, by whom not stated.

Subandham, five modes of sandhi or coalescing of vowels, and consonants. Chapter on the declination of words ending both in vowels and consonants of 3 genders; and indeclinable words—meaning of the seven cases of nouns: so far complete.

Tinganta—conjugation of verbs: this is incomplete. leaves 1—162—in the middle leaves are wanting, 111 leaves remain. For section 2. see VIII—1.

The entire book is rather long, of medium thickness, and slightly touched by insects.

2. No. 1088. Siddhanta Caúmudi, on Grammar.

By Bhattoji dreshada.

This is a reproduction of the sutras of Panini in lucid arrangement, with illustrations from other authors; and a general commentary, from the chapter on Sabda, (words,) down to ribhactiart ha nirápana an exemplification of the meaning of cases. Also on indeclinable words. The difficult sátras are explained by vácya, or prose comment, leaf 18—79, beginning and ending deficient.

The book is long, of medium thickness, and in tolerable order.

3. No. 1090. Pracryja caámudi, on Grammar.

By Rama chandracharya. It wants both beginning and ending, chapter on nouns, from Samba thence forward complete, with the three

genders, of words which end both in vowels and consonants—also indeclinable words, meaning of the seven cases, vibhactiart'ha nirúpana. On Samasam, or elision of the signs of inflexion of nouns in regimen, as Ráma bhanam for Rámasya bhánam all words so compounded; or when one noun is used adjectively with another noun.

Tingantam—on verbs incomplete, leaf 12—138, at end 21 blank leaves, one leaf appended—horoscope of one Singaraya's son, born in Brahmóticha cycle year.

The book is long, thick, old, but in good order.

4. No. 1091. Laghu siddhanta câumudi.

An epitome of No. 1088 supra, incomplete.

On five sandhis, or coalition of letters. In the chapter on nouns, from Ráma down to Sri, not more: prose; 21 leaves remain.

The book is of medium length, thin, and slightly damaged.

5. No. 1119. Vyákaranam, Grammar.

A fragment, on the declension of nouns, of words that end in vowels from short a, as $R\acute{a}ma$, and genders of words that end in vowels, all of them and also of the words ending in consonants. Examples of the declension of some words, with mention of the gender of each one. Incomplete on 38 leaves, not regularly numbered.

The book is of medium size, and in good order.

6. No. 1134. On Grammar, elementary: leaf 1—5.

Samasa chaera, on the collocation of nouns, adjectively with other nouns without inflexion: this is complete.

6-15. On the declension of nouns, pronouns, and adjectives, that end in vowels: and of the masculine gender only: from Rama, to Gramani, a village head-man: 124 words in all.

Also declension of nouns, ending in vowels of feminine gender from Rama-laeshmi down to jarà old age: 6 words incomplete.

One leaf kriya mála, on conjugation of verbs; fragment.

The entire book is of medium size, old, but in tolerable order.

7. No. 1133 (or 35 doubtful.) On Grammar, elementary.

2 leaves on genders: incomplete.

6 .. Samása chacra, nouns in regimen.

Heaf, kriya mala, on verbs, incomplete.

I leaf, on cases of nouns.

The letter is Telugu, but where meanings are given this is in Canarese; yet referring to Sanscrit Grammar.

The book is long, very thin, and in good order.

- 8. No. 1166. Contains some matter on the sandhis or coalition of letters, and prosodial, on the right intonation of the Védas. For the rest see XXVIII, 8.
- 9. No 1237. Prayóga vivéca sangraha.

A compendium of practical knowledge. On Grammar, sutras and prose.

By Vara ruchi, incomplete.

The 3d padala, or section—rules for Samāsa, two or more nouns prefixed as epithets, or adjectives to another one, which earries the sign of inflexion: 22 leaves.

Another book.

Lacshana dipica-slócas, prosodial.

By Gaürā náriya the measure of verses, and on the proper letters to be used in different feet or places of a line. Thus Sri is good, at the beginning of a line and ra is bad, &c. This tract has 12 leaves—in all 34 leaves.

The entire book is long, and thin, some leaves are broken; and the ends have been gnawed by rats.

- 10. No. 1271. Contains a few lines on the declension of substantives, in nágari letter: for the rest see XIII.
- No. 1285. Bháshya manjeri—garland of language, incomplete
 —a School-book.

It contains some Sanserit phrases, and on the mode of forming cases by affixes to nouns: termed *ribhacti*, in very large hand writing.

The book is long, and thin, damaged by insects.

- XI. HYMNOLOGY.
 - 1. No. 538. Siva tilárnava, slócas.

In 21 padhatis, or sections.

The general subject is to praise and magnify the dust of Sira's feet; and this, it would seem, not meant of any image, but of an imaginary personification. The theme is divided into many topics marking surprising invention; but also great prostration of intellect.

Section 1. introductory; 2. origin of the sacred dust; 3. its form; 4. its beauty; 5 power of exciting love; 6. flower-like; 7, worthy of homage; 8, worthy of praise &c. &c. Such common-place topics furnish matter for poetical panegyric.

The book is long, and thin, in the middle several leaves are broken off at the ends.

(From the No. it is doubtful if it is in place here.)

2. No. 1061. Narasinha náma stóttra.

Praise of Vishnu in the Narasinha-avatara.

- -Also in brief the story of the Rámáyanam.
- -A fragment of the Amrita cosha, a lexicon.
- —A fragment of the Bála-rámáyanam: and another fragment as to tithis, naeshétras, &c. pertaining to an almanac; usually taught in schools. A sort of school book: text book, or copy book.

It is small, and very much damaged by insects.

3. No. 1072. Haradhattácháríyam, stanzas.

By Haradhatta. It contains 24 padhatis, or sections: the general subject being praise to Siva.

4. No. 1080. Siva-sarvóttama, ascribed to Sancarácharya, as to the original slócas, these have an explanatory comment; by whom not stated. The subject is the glory of Siva, as excellent, and supreme.

The book is of medium size, and damaged at the edges.

5 No. 1159. Gayatri hrydayam, heart of the Gayatri, and Rama carucham, a charm with praise. The first of the two is founded on the oldest mantra, after the pranava: and is panegyrical as to its power: it amounts to praise of the sun; and was delivered by Brahma to Yagnyavaleya, and other rights. The second praises Rama, invoking his aid, and is used as a charm for protection. Both are defective: there is also one leaf niti slocas, moral distichs.

The book is long, thin, and in good order: but incomplete.

6. No. 1188. Sri Ramóttara tápani upanishada.

The last part of the $t\acute{a}pani$ supplement, and concerning $R\acute{a}ma$, in tlocas; and also $t\acute{a}avas$ in the style of the redas.

Various praises of Ráma---he is Vishnu the only God, that is Para-Brahm. He is Jegat-kárana. The first cause of the Universe, and possessed of all attributes or excellent dispositions; and the like matters.

There is a tápani upanishada, which relates to Vishnu; but this probably is a spurious, and more modern addition: as the old upanishadas stat mothing of Rásea or of Krishna, the two great modern idels.

The book is small; injured by worms, and breaking.

7. No. 1199. Stavas, or státtvas, panegyries, slocas.

Leaf 13---20 Ráma stava rájyam, complete; royal praise of Ráma, Ascribed to Suta, and related by Vyása to Dherma putra; subject, the excellence of Ráma.

Leaf 70---76 Madhava stava rájyam, slócas, praise of Lacshmi's lord; said to be the 25th adhyáya in the Mágha mahátmya, and Vayu puránam; the latter is Canarese.

Leaf 60---64 Náráyana vermópadesa.

The 8th adhyáya 6th Scandam of the Bhágavatam praise of Vishnu as Náráyana, a little defective at the beginning only; Canarese letter,

- -2 leaves Bhascara stóttra, slócas, complete, praise of the sun.
- -3 leaves Krishnáshtóttrasata náma vali, praise of Krishna by 108 names; complete in short lines: 24 leaves in all.

The book is short, and thin, old, a little injured. The leaves are of different lengths.

8. No. 1240. Dacshana múrti sahasra ná na.

One thousand names of a Deity, complete. One sloca prefixed contains a prayer both to Vishnu and Siva, for deliverance from sin.

[Dācshana múrti among Sāivas is a male deity supposed to give intellectual power and skill. Among Vaishnavas the like deity is named Hayagrica. Sarasvali consort of Brahma, is the corresponding female deity; presiding over the tongue, and cloquence.]

The one thousand names are merely a string for recitation, not in poetical numbers.

The book is long, thin, old, and a little damaged.

9. No. 1216. Ráma sahasra náma.

Panegyric of Ráma, by 1008 names, put together as slócas: complete on 19 leaves, said to be from the 8th adhyáya of the Lingapuránam, ascribed to Suta rishi; but originally spoken by Siva to Parcati: and by Vináyaca (or Ganésa) delivered to Sanateumára.

The book is short, old, and in good order.

10. No. 1218. Sri guna retna cóshám.

"Lacshmi's jewel-disposition's casket,"

By Parásara Bhatta: 5 leaves complete.

Praise of the excellent dispositions of Ranghanáyaki at Trichinopoly. Seven shorter leaves contain Mukunda mála. Vishnu-garland.

By Kula Sec'hara áluvar. Praise of Krishna incomplete.—Two leaves contain slócas in praise of Vishna, as Rangha nat'ha, at Trichinopoly; as Srinivasa at Tripeti; as Varada raja at Conjeveram; on Ráma &c.

Two books are put together, one long, the other of medium length: differing in age; both in good order.

- 11. No. 1250. Stóttras, or panegyrics, in the form of slócas, or distichs.
 - -3 leaves, lag'hu stóttras; brief praise to Parvati complete.
 - -3 leaves, Charcha stóttra, the same, 23 slócas, complete.
 - -4 leaves, Amba stóttra, the same, 35 slócas, complete.
 - -6 leaves, sacala janinin stóttra, praise to all mothers, 38 slocas, complete.
 - —9 leaves, Mádruca pushpa mála, the same, 55 slócas complete. The stanzas have the vowels in regular order, as initials.
 - -5 leaves, Dévi bhújangam, complete, 32 slócas.

By Sancarácharya.

Praise of Parrati: the distichs thrown into a serpentine form,

Two leaves contain matter on the subject of mantras to Parrati—incomplete.

In all 31 leaves, but of different lengths.

The book is on the whole of medium length, some leaves are broken.

12. Co. 1254. Various panegyrics.

Leaf 1—5. Garuda panchásata, 50 slócas, in praise of Garuda, complete.

By $Vedantieh\acute{a}rya$. On the back of the 5th leaf some prose on Krishna, not complete.

- —3 leaves, Varada rája panchásatra, 50 slócas, in praise of Vishnu at Conjeceram. By Vedantacharya.
- —One leaf—praise of Kangha natha, incomplete.
- -5 leaves, Rangha nát'ha castúri tilaca stottram, praise of the musk spot on the forchead of Vishnu at Trichiropoly; incomplete.
- —6 leaves, Rangha nátha stuti, praise of Rangha nátha (Grantha letter)—not complete, in all 20 leaves.

The book is long, not equal in length; the ends a little broken; otherwise in good order.

13. No. 1256. Sauntriya lahari, "flood of beauty."

By Sancaráchárya, 100 slocas, complete.

This is a popular piece in praise of *Parvati*, from the hair of her head down to her feet; all the members of body subjects of panegyric; with statement of her excellence.

The book is of medium length, thin, and in good order.

- 14. No. 1257. Panegyries of Siva.
- 1.) Siva bhújanga stóttram, slócas.
 - -3 leaves—irregular metre, put into the form of a scrpent, termed bhújanga vruta, short lines.

Alcaies, with iambics, and spondees.

- 2.) Visvánáť ha stóttra, slócas.
 - -5 leaves, praise of the form of Siva at Benares; another metre, complete.

The book is of medium length, thin, a little damaged.

15. No. 1258. Parvati stuti.

By Ayya dicshada, 103 slócas, on 15 leaves, complete.

Praise of the goddess Minácshi, at Madura.

Also 9 slócas, on the same, on 3 leaves.

By Rámapâiyyen.

Sáundriya kanaca ambika stuti.

"Praise of the beautiful golden mother."

The book is short, thin, and in good order.

- 16. No. 1259. Various panegyrics, &c.
- 1.) Antarjyoti, praise of inward light; as homage to Rangha natha at Trichinopoly; slócas, incomplete, 5 leaves.

By Vedantácharya.

- 2.) Hanumat cavucha mantra, $4\frac{1}{2}$ leaves, incomplete. Praise to Hanuman, with a charm to invoke his aid.
- 3.) Ráma cavucha stóttra mantram.

By Agastya, and Sudicshana, in slocas, and prose complete. Praise of Ráma, and charm invoking his aid.

- 4.) Ráma cavucham, the same, as spoken by Viscamitra; complete.
- 5.) Nrisimha cavucha stóttva mantva.

Praise of the *Narasinha avatav*, with charm invoking aid, complete on 6 leaves.

6.) Krishna cavucha-stottra, mantva.

The same with reference to Krishna, complete on two leaves.

7.) Garuda cavucha stóttra mantra.

The same, as regards the vehicle of Vishnu; 3 leaves, complete.

8.) Hanumat-cavucha-stottva mantra.

The same, as regards Hanuman, I leaf, incomplete.

9.) Arisimha ashstóttra satu náma.

Praise of the Nar'asinh'avat'ara, by 108 names, sl'ocas and prose; complete on S leaves.

10.) Lacshmi stuti, praise of Lacshmi.

Said to be the 9th adhyaya of the Vishnu puránam, slócas. Indra attered this praise; half a leaf on praise to Lacshmi as pouring out wealth; 44 leaves in all.

The book is short, of medium thickness, leaves much broken at the edges.

17. No. 1260. 'Alavantár státtra vyakyánam, a commentary on a panegyric by Yanumáchárya: known by the title of "he who came to rule" in Tamil. The subject is praise of Vishnu as to the original slócas; the prose comment is by Védantácharya, head of the Vadagalas; as Manavála maha muni is of the Tengalas.

Both original, and comment are incomplete.

The book is of medium size, on talipat leaves, in good order.

18. No. 1262. Pándava gita stóttram.

Praise of Vishnu as Krishna, in slocas, defective at the end.

This praise is conducted in the name of one of the Pándavas, or of their relatives or followers; as first the name Arjuna, then a slóca as if uttered by him, then another name, and following distich, and so on. The following among other names appear: Dherma raja, Bhima, Arjuna, and their mother Kortu divi. Navala, Sahadéva, and their mother Madri: Bhishma their nucle, never married, hence styled áchárya; Karna, son of Durrasa-rishi by the sun: Vidava a sage, Subhadra, Dràupadi, Sanjaya, Krīpa, and many others.

The book is of medium length, thin, recent, 15 leaves, one wantang at the end.

19. No. 1291. 1.) Krishnáshtóttra sata.

Praise of Krishna by 108 names; said to be from the Brahmánda peránna; a discourse between Bhádéri and Adi sesha: the beginning vanting—2 leaves only.

- 2.) A brief landatory account of the actions of Kryshna.
- 3.) Lecshmi Newinha stati, 2 leaves only; praise of Lacshmi, as cooky the rage of the man-lion aration.
 - V Kerb a vocusha stottra mantram.
 - . . . raise and myokine aid.

- 5.) Sri Ráma cavucha, stóttra.
 - 3 leaves, the same with reference to Ráma.
- 6.) Sundry stanzas, in praise of *Vishnu*, *Garuda*, *Visvacsena* the general of *Vishnu*; the whole on nine leaves, not similar in size, and fragments; perhaps from various books strung together: *slocas* throughout.

The book is of medium length, thin, and in good order.

- 20. No. 1265. Various panegyrics.
- 1.) Kanaca dhára stóttram, incomplete; large hand writing, on 5 leaves.

Praise to Lacshmi as giving gold, or wealth.

2.) Náma retna nava retna málica stóttram-12 slócas, 3 leaves, complete.

Praise of *Parvati*, literally "praise of the nine jewel wreath of jewel names."

- 3.) Girijá dasacam, 10 slócas on 2 leaves, complete, a decade on the mountain-born nymph; relative to Párvati as born en Hinâut, or the Himâlyas; but here intended for Cámacshi the sacti of Ecambésvara, a form of Siva at Conjeveram.
- 4.) Anna-púrna stuti—incomplete on one leaf. Praise of the local Ceres: or giving "plenty of food," a form of Parvati.

The three last are on narrow leaves, and small hand writing. In the book the four are ascribed to Sanearácharya, as their author. It is small, in good order.

- 21. No. 1266. Acshara malica stottra.
- "The letter wreath panegyric," 25 slocas. It refers to Parvali; an artful mode of instilling sectarian views into the minds of children. That is, the different letters of the alphabet are woven into slocas, each one so turned as to be to the praise of the said sacti, e. g. on the short a, each words begins with a, on the long \bar{a} , each word begins with a, and each several word applies to Parvati, as a name, or quality.

Another like book 12 slocas.

Begins with a, and so on, following the like plan, with the other one; but using different words, and with an affirmation of the name, or quality attached to each epithet.

Another book 13 slocas, of the like kind. The three occupy 5 leaves.

The book is short, and in tolerable order

- 22. No. 1267, Two books.
- Savuntarya lahari, praise of Parvati.
 By Sancaráchárya—102 slócas, leaf 1—8 complete.
- 2.) Lucshmi Nrisimha-stóttra, 17 slócas, complete, on three leaves.

By the same—praise of the sacti of the man-lion avatára of Vishnu. Two distinct books strung together. The whole of medium length, thin, and in good order.

XII. INCANTATIONS.

- No. 1158. Various zantis ascribed to Gâutama, and Savunaca.
 The Záuti is precative to remove some real, or fanciful evil.
- —By Gâutama.
- 1.) A sort of mentru to avert evils if a young woman attain maturity in the vâidriidi or
- 2.) vyatipati astrological yógas.
- To avert evil if a child be born in the visha nádhi (evil-hour) called tytijiyam, and váru kálum.
- t.) (The leaves are broken and damaged.)
- 5) Padma curma zánti, lotos-flower, tortoise.
- 6.) Samulra sucha to evert evil on bathing in the Sea at the time of an eclipse.
- 7.) To avert evil if any one be born at the time of a solar, or lunar eclipse.(3 leaves of extraneous matter, 1 broken occurs.)
- 8.) To avert evil if a young woman attain maturity on the first lunar day.
- 9.) Graha zánti if a house be on any account polluted.
- 10) Zanti if a person be born on a Sunday.
- 11.) If on Tuesday, 12, if on Saturday.
- If any one have a task, or dog-tooth, projecting.
 By Sacunava.
- 14.) Yamula jananam, birth of twins.
- 15.) visha nàthi, as before.
- 16.) If any one be born on the 14th tit'hi of the dark half, i. e. a little before new moon
- 17.) If any one be born on the $G\hat{a}uda$ asterism.
- 18.) If a son be born in the same lunar asterism as the father; deemed evil.
- If a young woman become mature on a Saturday, 20) if on a Sunday, 21) if on a Tuesday.
- 22.) Viráhapta garbhani dósha zanti.

The 1st ceremony is the real marriage.

The Söbhánam or second one is merely a spectacle. If a woman become pregnant within the first year after the vicáha, it is deemed inauspicious, and a zánti is provided. Usually the first marriage is at an early age; but if it take place when the female is near actualty, the evil may occur.

- 23.) If abused by another person, called panchama drishta zanti
- 21) It are one be form in jgishta, lunar mansion.

- 25.) If any one be born at the time of the winter solstice, macara sancranti.
- 26.) If any one see lightning fall.
- 27.) If a crow fly across, from the right to the left.
- 28.) Nava graha zānti, various gifts, with ceremonies, against evil aspects of the planets.
- 29.) Graha yógam zánti, if several planets are in one yógam.
- 30.) Graha yóga ridhánam, proper mode of ordering gifts, according to the aspect.
- \$1.) Ceremony proper to each of the nine planets.
- 32.) On a solar eclipse.
- 33.) If a child be born having a cow-like face, it is deemed very inauspicious; a zánti is provided.
- 34.) Against white ants in a house.
- 35.) Yacsha zánti, against base people, or gnomes.
- 36.) If a child be born having a tooth,
- 37.) If a gift be given in secret, for any evil purpose.
- 38.) If a young woman become mature, on the 1st, 4th, 6th, 8th, 9th, 11th, 12th, 14th lunar *tit'his*, or on full and new moon days: (there is only the 2d, 3d, 5th, 7th, 10th left as favorable times, 2 to 1 in favor of the Brahmans.)
- 39.) The *vrishabha vrata calpa*—a vow with fasting and ceremony. Tale attached of its benefit. On any wonder occurring: and on the causality (*nithavam*) of any wonder.
- 40.) Zànti, if a kite, or dog, sit on the top of a house; deemed a death-omen.
- 41.) If a tree grow erocked.
- 42.) If the planets are seen during the day time.
- 43.) If a white erow be seen, or any two crows in coitu.
- 44.) On mounting a horse of the gods to ride, or any other horse.
- 45.) Against the venereal disease, an offering to the sun provided.
- 46.) Against disease of the eyes-like offering.

[It is said that there are nine lakhs of like evils afflicting poor mortality, to remove which the lighting nine lakhs of lamps is the prescribed mode of removal.]

- 17.) 'Aditya dánam, gift of the sun, and sarra graha zánti, propitiation of all the planets, mantras for the same.
- 48.) Padma dána, gift of a water lily, to remove diseases; a gift prescribed for different kinds of diseases.
- 49.) On Vira bhadra, incomplete.
- 50.) 'Alingana dànam, ferm of the moon, in some valuable material: a lover's gift.
- 51.) A homa, or fire-offering to procure length of days.
- 2. No. 1174. Various zántis, similar to the foregoing ones ascribed to Savunaca rishi, and Varáháchárya.

[The zánti seems intended to expiate or avert, and the connected mantra to bind, or propitiate; the mantra always carries the nature of a magic charm.]

This book has the appearance of a *Brahman's vade mecum*, for practical uses: not loose leaves, as in many books.

- -Ascribed to Savunaca.
- 1.) The Simantam-6 months after pregnancy to secure the growth, and health of the child.
- 2.) Viráha, the father, together with the gift of his daughter, offers a gift to his son in law, during the marriage: and offers it towards the East, 2 leaves, defective.
- 3.) Upanaina vidhi, mode of investing with the scholastic thread, 1 leaf only.
- 4.) Samá-varddhana-vidhi, just before marriage the man affects to set out on the beginning of a pilgrimage; the father of the bride goes after him, and recalls him; when, to cover the breach of pilgrimage-intent, the ceremony called Sámá varddhana is performed.
- 5.) Appàm pratish'ta vidhi, mode of consecrating water, a tank, a well &c.
- 6.) Gráma pratish'ta vidhi, mode of consecrating a town, including the mantapa, or shed for the god, on processions.
- 7.) Adbhuta zánti vidhi, mode of averting apprehended evil, on seeing any wonder.
- 8.) Dussrapnu zánti vidhi, charm to avert evil threatened by a bad dream.
- 9.) To avert evil on seeing lightning fall.
- 10.) The same on mounting an elephant.
- 11.) The same on mounting a horse.
- If a child be born when the moon is in Páshya, or in púrva shadha, a ceremony to remove the evil.
 - -Ascribed to Varáhácharya.
- 13.) To remove the evil if a young woman become mature on the pûrva p'halguui, lunar asterism.
- An observance to avert evil on the winter solstice, or macura suncranti.
- 15.) A ceremony consecrating a garden, or tope made over for any sacred use.
- 16.) If an eclipse happen in the lunar asterism, under which any one was born, a ceremony to avert the evil.
- 17.) If the hair of any one's head happen to catch fire, a ceremony to avert the cvil.
- 18.) If a person be born on the 14th lunar day of the dark half (a little before the new moon) a ceremony to avert the evil threatened.

The book is of medium length, and thickness, on narrow leaves, damaged - hand writing uniform.

2½. No. 1206. Zánti kalpa vidhi.

First half of the book, 5 leaves, on the needful zanti or prayaschita, if a young woman comes to maturity, under evil constellations, by sruti from the vedu, prose and slócas, ut supra.

- 3. No. 1218. Mantras—charms, or spells.
 - A variety of these occupying 84 leaves.
 - —Bhandi-stóttra—praise of a goddess, including mantros to secure aid, slócas complete—Naréda gave to Indra.
 - —Súryashadácshari, a six lettered charm to the sun to procure any thing desired.
 - Agni stambhana—charms to put out fire, or to impede its natural effects.
 - -Kartaviriyarjuna mantra, for success in war, and against disease.
 - —Garuda málā mantra, subordinate charms, formed on one original, against venomous bites; and to get learning.
 - -Narasinha mantra, to obtain from Vishnu things desired.
 - —Garuda panchácshari, five lettered charm, directed to Vishnu's vehicle.
 - -Garuda gayatri, to the same in imitation of the invocation to the sun.
 - —Devi cavucham, to procure the protection of Parvati; Brahma gave it to Satanica.
 - --Mirityu lángúlam, charm against sudden, or accidental death.

The book is very short, of medium thickness, on *talipat* leaves, a little damaged by wear.

31. No. 1224. Zanti práyógam, forms to remove evils.

On the gauda nácshétra, one born in it cannot live; kuhu, one born within the sixty Indian hours of amárási, or time immediately preceding the conjunction of sun, and moon, life very precarious; zanti, or precative form against evil, if any one be born on Sunday, or Saturday, or on the day of a solar, or lunar celipse.

Against evil if any one see a red crow, or one variously colored, or a white crow. Against bad dreams, or danger of accidental death, zanti for certain diseases, in which the ordinary medical treatment, or by chicatsa (exorcism) has failed. The Vastu zanti on entering a new house to dwell there, zanti if a bee-hive be found in any part of a house, termed madhu gadu. A form, sarra utpada, against all unusual, or extraordinary things. Putra kámeshti, for aiding the longing to have a

child. *Harka viváha*, a ceremony with the *asclepias* shrub, whereby a *Brahmáchári* becomes at liberty to marry.

Veti samascáram, form observed on the burial of a Sanniyási, or strict ascetic.

Tilayuta-hóma, putting sesame seeds on a hóma or fire sacrifice, to remove sickness, or bodily ills.

A few leaves of nágari writing, at the end. In all 166 leaves.

The book is of medium size, touched by insects.

4. No. 1239. Maha Tripura suntari mantram.

A charm addressed to the sacti of Siva, "the destroyer of three towns": the various motions of the fingers, used with this charm, are stated.

It probably appertains to the female energy system. The pátuca mantra, is added, relative to the slipper of Parvati, incomplete.

The book is short, and thin, a little damaged.

5. No. 1242. Mantra sástram, slócas, and prose, incomplete.

Maha bhúda sutti krama, mode of cleansing the five elements; a ceremony by which the components of the human body, considered to be fire, earth, air, water, ether, are thought to be purified; and, after that, homage to Vishuu is to be paid by púja.

The book is long, thin, and in good order.

6. No. 1214. Various spells.

[Note the mala mantra is a single, and original spell; the mala mantra is a string of spells founded on the original, after which the whole is named; sometimes with, sometimes without the original.]

- 1.) Hamman málà mantra, slòcas, also distinct prose, mantras founded on one; on six haves. There is a book known as Savunca samhita, as attributed to Savunca rishi; this is part of that book. It contains charms against certain diseases, and an exorcism, for expelling cvil spirits; tegether with the anga nyása, or fingers motions to protect the body, and dichandhanam, that no evil may come from the eight points of the heavens.
- 2.) Three I aves complete, Dattatreya ushstottra sata divya náma stottra mustram, slócus with prose; a charm consisting in repeating the 108 sacred names of Dattatreya, a minor form of Vishnu, accompanied with meditation.
- 3. Six leaves Negatilu mala mantram, said to be from the Márcandega paranem. It is addressed to the man-lion avátara of Vishnu, for special purposes, complete.

- 4.) One leaf contains the eight lettered charm to Dattátreya, and the other leaves the Dattátreya cavacham, or invocation for protection.
- 5.) Two leaves Dattátreya málà mantra, a string founded on the 8 letter mantra; two slócas, in praise of Nrisinha and Lacshmi, are ascribed to Sancarácharya.

The entire book is homogeneous, thin, medium length, slightly damaged.

7. No. 1245. Tricha kalpa vidhi.

It contains the Súrya-mantra, and mode of doing homage to the sun. Also the arghya prat'hána vidhi, special mode of three times pouring out water from the double palms; forming a basin: as daily morning homage to the sun, by every Brahman. Krishna is said to have told this to Arjuna. The composition is in slócas, prose, and extracts from védas. The object ishta prápti, obtaining desirables, and avishta nivirrti, removing undesirables. The form of a circle is used, and the charm letters inscribed therein: 10 leaves.

The book is of medium length, thin, and in good order.

8. No. 1247. Section 2, seven leaves containing Rénuca mantracavacha málà mantra, slócas and prose; some slócas have a tica, or meaning in Canarese attached.

The original spell of Rénuca, and the string of spells attached as a protection.

Rénuca, the wife of Jamadagni, (whom he ordered his son Parasu Ráma to kill, on suspicion as to her chastity) is treated as a goddess; with praise, and invocation.

- 9. No. 1253. Mantra sástram.
- 1.) Ch'handica nyása vidhi, by Argula; mode of finger motions, in invocations to Párvati.
- 2.) Kilaca stuti, praise of Parvati by Kilaca.
- 3.) Dévi hrudayam, Dévi cavacha, Dévi dhyánam, three portions of a spell to Parvati, the charm termed her "heart," the invocation, and the intensity added by long meditation.
- 4.) Kartaviriyarjuna cavacha, stóttram complete, for protection from enemics.
- 5.) Tripura Suntari mahà shódasi mantra, incomplete; a charm of 16 letters to the Sacti of the destroyer of three towns.

6.) Navvaeshari mautra, incomplete, a nine-lettered spell to Parvati in all 20 leaves.

The book is of medium length, and in good order.

10. No. 1261. Karta viriyarjuna cavacha stóttra, slócas, from Siva to Parvati.

A general preservative from enemies, and danger: or more particularly—from bodily disease—for deliverance—when in trouble—from dangers arising from a king—from thieves, and others; from swords or other weapons; from fire, venom—fear of evil spirits—fear of disease—of animals, as lion or tiger; from fear of savages—of danger of violent death in general; and for preservation of the different members all around the body, as pointed to by signs accompanying such charms.

The book is complete on 14 leaves, of medium length, and in good order.

- 11. No. 1275. Two leaves are attached to the book (see XIII. 7) containing sarva zánti calpam, a ceremony of general use; but specially to avert evils threatened if a young woman arrive at puberty, at an unlucky time, or under a bad constellation; such as in the night, or evening twilight, on a Tuesday, Saturday, or Sunday; or while wearing a dark colored garment. The bad tit his are stated above [XII 1. 38.] The bad nacshétras are mágha, ardhra, punarvasu, jyést ha, critica, párva p'halguni, párvashadha, purvabhádra, bharani, and aslésha. The above zánti is used when the removed woman is received into the house.
- 111. No. 1288. Magic spells with the diagrams.
- 1.) Ananta yentra—referring to Vishnu.
- 2.) Sarva gruha racshu—protection against all possessions by evil spirits.
- 3.) Sarabha yentra—directed to Siva in the shape, he assumed during the Narasinha avatára.
- 4.) Máta tangini-directed to Parváti, probably sacti in kind.
- 5.) Vira Bhadra yentra—destruction of enemies in object,
- 6.) Stri vasya yentra—to bewilder a woman.
- 7.) Purusha vasya yentra, to draw over a man to any purpose.
- 8.) Vibhúti mantra—a formule relating to cow-dung-ashes of the Sâiras.
- 9.) Varahi mantra—having reference to Parvati, securing her aid.

- 10.) Aditya hrudaya mantra-" heart of the sun:" the spell by which Ráma destroyed Ravana with Ganapati stottra praise to Ganésa.
- 11.) Aqui stambhana—to enable any one to handle fire without injury.
- 12.) Móhini vimóchana mantra, to relieve any one suffering under hopeless pains. With others, as to strengthen the body; and for various objects.

The book is short, thick, and a little injured.

Mantras, spells of malignant kind, only a fragment. 12. No. 1356.

Bhadra Cáli mantra, to obtain vindictive wishes,

Satturá samhára mantra, to kill enemies.

 $\left.\right|_{n}^{\infty}$ to obtain evil desires. Bhâirava Vira Bhadra " death—charm to kill others.

Three leaves 105, 108, 109 wanting, the others numbered 98— 120, rather long, old, much damaged; taken out from some book.

VIII. LEXICOGRAPHICAL.

Marana

1. No. 1268. Náma lingána sássanam, imperfect copy.

By Amrita Sinha.

The 1st Cándam, from sverga varga to vári varga, complete, wanting only the 5th leaf.

The 2d Candam, from bhu verga to Sudra verga, complete, leaf 16-50,

The 3d Candam, only one leaf.

The book is long, and thin; damaged by insects, and breaking.

2. No. 1269. Náma lingánam sássanam.

By Amrita Sinha.

Two copies of the 1st Cándam from sverga to vári verga complete. Matter the same, but the two copies differ as to handwriting; one very large.

The book is long, thin, and in good order.

21. No. 1270. Gurubála prabódhani, slócas with tica, or explanation. A commentary, in Telugu on the Nama lingána sássanam. On the sverga verga only: incomplete. The words are explained in Telugu, its chief feature is the tracing each word to its root, thus giving both derivation, and meaning. By Tiru Vencata Appa, using Canarese letters, when these differ from Telugn.

The book is of medium size, and in good order.

- 3. No. 1271. Lexicons.
- 1.) Nama lingána sássanam, incomplete.

By Amrita Sinha.

The 1st Cándam from Sabdu verga to Naraca verga, and 9 slócas of vári verga.

Leaf 28-37 distinct handwriting from the following.

2.) 'Eca acshara nigandu, vocabulary of words of one vowel, consonant, or syllabic letter.

By Irugappa dandháti nát'ha, slócas.

Leaf 70—73 complete: on the reverse of leaf 73 are three various slocas, leaf 74—101 wanting; on leaves 102—104 various separate stanzas; one of them by Védantáchárya.

A few lines on declension of nouns, in Núgari letter.

These seem to be fragments of two, or more books, in various handwriting.

The entire book is long, and thin, touched by insects.

- 4. No. 1272. Lexicon, and other matter.
- 1.) Náma lingána sássanam, slócas.

By Amrita Sinha.

-With a Telugu comment, or interpretation by Nága déva bhátta.

Only the 1st and 2d cándams. The 1st has two leaves wanting.

lst. From srerga vérga to vári verga, wanting the title page, and $16{\rm th}$ leaf.

- 2d. $Bh\acute{u}$ verga to $s\acute{u}dra$ verga, complete.
- 2.) Two smaller leaves.
 - -Part of an epitome of the Rámáyana.

By Cáli dása, ascribed to Bhója rája.

-Two slócas on Véma Bhúpati, a merchant, panegyrical.

As a whole the book is long, thin, old, but in good order.

5. No. 1273. Náma lingána sássanam.

By Amrita Sinha.

The 1st candam from sverga verga to vári verga-leaves deficient.

The 2d edudam from bhú verga to váisya verga, and a little of the sudra verga—some leaves deficient—89 leaves remain.

The book is long, and of medium thickness, tolerable order.

6. No. 1274. Náma lingána sássanam.

By Amrita Sinha.

- 1st. Cándam-from sverga verga to vári verga,
- 2d. Cándam---bhú to Indra verga.
- 3d. Cándam---has nouns of variable gender.

The book is consecutive as far as it goes; but the numbers of the leaves are not so; and the book has been made up from more than one copy; this however is unimportant, the order of the slócas being correct.

Two odd leaves are prefixed, slócas on Krishna—on the proper time for building a new house—slócas from the Mágham, heroic poem, on the acts of Krishna.

The book is long, the leaves differing in length, of medium thickness, old, but in good order.

7. No. 1275. Náma lingána sássanam.

By Amrita Sinha.

In three cándams, each one incomplete. This copy has a tica, or explanation in Telugu.

Ist. From die varga to vári varga.

2d. " bhú " to cshétriya varga.

3d. , has the visésha nigraha varga, a little deficient---64 leaves in all.

See XII. 11. The book is long and thin, a little damaged by worms.

8. No. 1276. Náma lingána sássanam.

By Amrita Sinha leaf 1—18.

The 1st $c\dot{a}ndam$, from sverga verga to dic verga, incomplete. At the end one loose leaf---slóea on $R\dot{a}ma$.

The book is of medium length, has no boards, and is injured by worms.

9. No. 1277. Náma lingána sássanam.

By Amrita Sinha.

The first cándam only, and this defective.

The 1st leaf wanting—at 37 three blank leaves are inscrted. The subject is continuous, from sverga verga, to vári verga.

The book is of medium length, thin, and in good order.

10. No. 1350. Nánarťha retna-málà, jewel wreath of words of various meaning.

By Bháscara cavi.

1st eàndam—complete, words of one letter throughout the alphabet, having different meaning, as ku water, head, Bruhmu, vu nectar &c., vu fire &c.

2d $c\dot{\alpha}ndam$, words of two letters, but all ending with ra, such as Indra: so far only : incomplete.

The various meanings of each word stated in slócas, leaf 1-26.

The book is rather long, some leaves much damaged.

XIV. LOGICAL.

1. No. 1092. Tarkha-sástra, on logic.

From the mangala váta onward, with some following vátas or disputations: 31 leaves remain.

The book is of medium length, old, touched by insects: and ends of leaves broken, near the beginning.

2. No. 1094. Tarkha bhásha pracásica.

By Chenna Bhatta, hence the book is sometimes called Chenna Bhattiyam, from its author. A comment on another book in logic, incomplete, leaf 1—55. The pratyacsha khanda, on evident proof, and anumána khanda, on doubtful, or inferential proof.

There are 10 leaves, prefixed, not belonging to the book, in the nágari letter, on the 'Ananta vrata, a fast &c., to Vishnu, in the month Bhadrapada, by attending to which the Pándavas had prosperity, &c.

3. No. 1095. Tarkha sangraha, epitome of logic. By Annam Bhátta prose, leaves 11—13, fragment only. On the seven padart has, or common places, from dravya to abhava, divided into four cándas, i. e. pratyacsha, evident; anumána doubtful; upamána comparison, sabda testimony. Also,

Tarkha sangraha dipica, a comment on the foregoing, by the same; hence known as the Annam bhattiyam, leaves 1—10 incomplete. An amplification of the epitome. In this book the comment is placed before the original. Said to be an introductory book for young persons.

It is rather long, and thin, touched by insects.

4. No. 1096. Tarkha bhásha pracásica—prose.

By Chenna-Bhatta.

A commentary on the Tarkha Bhásha, either the earliest known book on the subject: or at all events, teaching the old system of sixteen padart has or generals; under which all species, and individuals may be classed. This book is incomplete.

On the pramana padart ha, the praméya, &c. leaf 76—143, beginning and ending both deficient.

The book is rather long, of medium thickness, with only one board, and touched by worms.

5. No. 1097. Kannata Sútra art ha dipicà. A commentary on sútras, or dark sentences, by Kannáta.

Nyáya sastra or logic; containing disputations.

Mangala váta, whether a book needs a laudatory preface, or not.

Tamò-váta, whether darkness is included under light, as its negative, or is distinct? and various others of these usual vátas; for which see other notices: 29 leaves, incomplete.

The book is long, touched by insects. One leaf gnawed at the side edges.

6. No. 1100. Chintámani, on Logic.

By Gangésa Mahóbáttya, original only, not finished.

The pratyacsha cándam is complete.

The anumána ,, incomplete.

On the mangala vátam, the need of a laudatory preface, by others than the author, affirmed.

On the kárana vátam, three surúpas, or forms; instrumental cause, cloth woven with thread; adventitious cause, color of the cloth, occasioned by the color of the thread used; active cause, the weaver.

Téjas svarna vátam, whether gold comes under the category of splendor, or of earth; under splendor affirmed.

 $Vyapti\ v\'atam,$ on inference ; as that smoke implies fire, leaves 1—10, thence to 38 wanting ; 39—175, does not end.

The book is of medium length, good order.

7. No. 1101. Chintámani, on Logic.

(Suggested that it is a comment on the Sirómani; but the meaning of both words is the same, and may be only two variations of title.)

Part of the anumána cándam, on doubt, or inferential argument.

Mukti vicháranam, a discussion on the nature of beatitude, or liberation; its cause how obtained, and the like. Many old doubts on points of philosophy quoted, in the shape of objections, and confuted, or resolved; leaves 1—45 in confused order.

The book is long, leaves broken, and very much worm eaten.

8. No. 1102. Fragment on Logic, prose.

A little of the pratyacsha cándam; and a very little of the anumána cándam.

-no beginning-does not end, leaf 11-36-but 12, 16, 17 wanting.

The book is long, and in good order.

9. No. 1103. Mani sáram, Logic.

It contains, the mangala vátam, the káranata vátam, the sacti vátam, the vayu pratyacsha vátam, and sabda anityatra vátam, with other like matter.

Ancient opinions are stated in the form of púrva pacsha or objection and confuted, or rectified by siddhantam—or answer: leaves 49—69 not ending.

The book is long, and old, very much worm eaten.

10. No. 1104. Tarkha bhásha, prose.

By Késava Misra.

This is the original, perhaps oldest work on the subject. It asserts sixteen *padart'has*, or general classes of ideas, and has given rise to much discussion; modern works reduce the number to seven.

On the pratyacsha-anumána-upamána, and sabda candams.

On the pramana, prameya, and other sixteen padarthas; stated and proved. The work is brief.

The book is rather long, thin, has leaves broken at the beginning, and end.

11. No. 1105. Mani sáram—On Logie.

Part of the pramana vátam, or discussion whether Védas and Smritis form a standard, or rule of human conduct. After a description of Védas and laws, lost in the great flood, it is stated that the Védam, or collective authority, was formed by the Sarragnani, i. e. the Omniscient, or All-wise. Isvara became identified with the Védas, and Smritis; hence the written statutes which resulted thence form a rule; imperatively binding, as a standard of action. (This view is against ancient disputants.)

Various other matter managed in the way of objection, and reply, as usual in these treatises; which differ from ours on Logic: 31 leaves incomplete in irregular order. Other 3 leaves contain the *Indrácshi dyána mantra*, and the *Aditya hrudayam* delivered by *Agastya* to *Ráma*; both incomplete. See XII.

The book is of medium length, one end eaten off by worms.

12. No. 1106. Chenna Bháttiyam, a commentary on the Tarkha bhasha, prosc.

Distributed into 4 cándams, the pratyacsha, anumána, upamána, and sabda; and it maintains sixteen padart has, or generalities. Three defects in a definition are to be avoided in order to a correct definition: e. g. what is classed as from the earth must not have a relation to water; if the thing relate to both it must come under another heading, and so forth. On the soul and its qualities—on the faculty of the mind, to be where the body is not; called praga bháva; and various subtile, and technical definitions; in the native mode of considering knowledge to consist in names applied to trifling distinctions, leaf 2—54 not the end.

The book is long, old, on talipat leaves, in tolerable order.

13. No. 1107. Anambhattiyam, or Tarkha sangraha dipica, a comment on an epitome of logic; both by Anambhatta. The four Cándams, on evident proof, inference, comparison, and testimony: and seven padart'has, from dravya to abhava; leaves 1—18 complete. For other matter see XVI.

The entire book is long, and thin, no boards, recent.

14. No. 1338. Sassa dhariyam, on Logic. By Sassa dhara.

In the book the matter of two cándams is transposed, but here rectified. Leaf 1—22 Pratyacsha cándam. 18—42 Anumána cándam. Various vátas, some here noted. Mangala vátam, on preface to any book. Tamó vátam, what is darkness? only the absence of light, therefore classed under it. Manassa anuetva vátam, if mind is made up of infinitesimal atoms, or is immaterial. A dispute concerning testimony, and quoting authorities in proof of any proposition. Mócsha vátam, on liberation, what it is &c. Scarna táijas vátam, gold is not to be ranked as from earth, but from splendor; with others similar.

The book is long, thin, one board only, talipat leaves, good order.

15. No. 1340. Tarkha-bhásha vyakyánam, (or Chenna Bhattiyam) a comment on the Tarkha bhásha by Chenna Bhatta, very incomplete. The pratyacsha cándam is defective at the beginning, the anumána cándam at the end, no others.

The work sustains the principle of the original; that there are sixteen padarthas, or generalities: 4 leaves, the numbers eaten off—then 11—52, left incomplete.

The book is rather long, and very much eaten into from the edges, by termites.

15½. No. 332. Four tracts (supplementary.)

1.) Tarkha chintamani-prose.

On the seven padarthas, incomplete: kāranam is primary causation, including mfinite Being indestructible, and finite or perishable being. Nimitta kuranam is secondary cansation, instrumental cause. So—a potter is (karanam) the cause of an earthen vessel, his wheel is (nimitta karamam) the instrumental cause, leaf 3—15.

2.) Tarkhu saram; nágari letter, prose incomplete, leaf 74-92.

This fragment treats of the fourth division of native logic, that is sabda testimony, which is stated to be a rule, or standard of judgment.

Tarhha bhasha vyakyā; tica, to an original work, on the old system; this comment
is by Késava misra.

It treats of the 1st division, or pratyacsha, and on three padart'has contained in it, or generals of earth, light, water. On sama vâyi kâranam, or remote secondary causes; as, for example, in the growth of rice-corn, water is a cause, remoter cause a cloud, still remoter is craporation, more remote the sea.

From the sea by evaporation, a cloud is formed, which showers down water, which causes rice-corn to grow, 7 leaves only.

4.) Arayavva tarkha—prose incomplete.

A definition of tarkham, or properties of logic; siddhanta lacshana property of a reply which refutes an objection,

Prayójana lacshanam, property of the effect or benefit of any reply; such as the elenc'ha or reducing an opponent to silenee, as unable to reply. Sameshépa lacshanam, mode of solving any doubt, or dubious appearance. 'Agama vivéchanam, garbling; a selecting some veda passages, and concealing or passing by others, as a device in argument, with other like subjects; but legibility has been injured by wear, or breakage.

The book is of medium size, no boards injured as above. It was found among Class γ and was doubtless taken from some book in Class β to its damage.

XV. MEDICAL.

1. No. 1192. Vâidyam, on Medicine. Sanscrit slócas, with a Telugu tica, or commentary.

On red calx of mercury in powder—the rasa bhupati a mercurial pill; on the properties of the various pulses. Ointment for the eyes, simply medical, on fits and convulsions, medical treatment of them; treatment for piles, and of protrusions of the rectum, occasioned by them; a seed called népálam (and familiarly nérválam) is an antidote. On the purification of sulphur; on making various decoctions. A remedy for ophthalmia, from cocoanuts; a kind of root termed asra gandi supposed to give strength—on distillation from shells, and from metals (vitriol &c. supposed;) on the treatment of bowel complaints, in a pregnant woman. The matana kámésvara, a stimulant pill. On the treatment of horses—on philtres—and other matter: some of it alchemical, as to the presumed making of gold and silver. Leaves 13 to 121 thence deficient to 133—195, so far numbered: there are 206 leaves in all.

The book is of medium length, thick, and in good order.

2. No. 1194. Vâidyam, Medicine.

Some Sanscrit slócas with tica and for the rest a mixture of Canarese and Telugu sometimes the tica only, without the slócas to which it belongs.

Agni stambhanam, on impeding the natural effects of fire, so that the hands may not be injured by it. Jala stambhanam, said to impede the natural effects of water; and this by eating certain drugs. Sútaca róga, the catamenia. Váta róga, on flatulency. Also a remedy for the bite of a rat. On eye salves, balsams, oils: and other medical preparations, without a specific statement of the use of each one: 120 leaves, the numbering not regular.

The book is of medium size, and much injured by termites, and by breaking of leaves.

3. No. 1195. Vâidgam, Medicine; slócas, incomplete.

Mode of purifying copper, and other metals; it would appear as though cally of copper is used in native medicine. Mode of grinding various calces to powder. Mode of purifying apracam (or tale) and mercury, and arsenic. On the nature of gold, and other metals. Their calces.

Gold is herein stated to be reducible first to a calx, and then to a powder. On mandúram, a medicine, made by taking extinct sparks from a blacksmith's forge, or thin iron particles, and reducing them to powder; prescribed in white leprosy. On calcined powders of corals, and pearls; and mode of preparing them as medicines; with other remedies. Description of fevers, and other diseases, as regards the diagnosis. On the *Chicatsa*, or treatment for removal. Also on the preparation of various oils, balsams, electuaries, mercurial remedies &c. leaves 1—133, the 6th wanting.

The book is rather long, old, injured.

4. No. 1197. Rasa sára samuc'haya, on medicine: slócas; some of them having a Telugu tica; book incomplete.

On medicament for the eye—to cure the film in gutta serena, and cataract. To cure head-ache by causing a flow of water from the head, called calca. Oil extracted from the nelle cayi (a myrobolan) said to be antibilious. On the ballatike-oil. Electuary from the vilva, and other fruits. On removal of disease from the nose. On a spirit distilled from arsenic. The chandrica rasa charnica, a mercurial powder. The Matana hámésvara a stimulant, for increasing the quantity of blood &c.

Various other recipes, and diagnosis of different diseases: 53 leaves.

The book is long, old, injured by breaking at the ends, sides artificially blackened.

No. 1196. Váidya sára sangraha, epitome on medicine: slócas only.

On flatulency—bile—phelgm: as causes of various disorders. Much matter on fevers. On tippili, or long pepper, and its use in Medical preparations. Also on the decoction from the root termed asva gandha, (or in Tamil amukiràkirhangu,) said to give strength to the body; and on a preparation of ginger. On balsams. Indications as to pulses. The nut kudu káyi (a mybrobalan) highly praised. Mode of preparing some special medicines: among them the pūrna chandródayam (rising of the full moon) said to be an antidote to fover. (It would rather seem to be a very heating stimulant.)

Leaves 1-61, and 93-102 incomplete.

6. No. 1198. Dravya-guna-patta, the properties of existing things: a medical lexicon, or sort of materia medica, for practical use. Beginning from toyya, or water, it contains 21 varyas, or classes of things. This book also contains a mode of reducing gold to a calcined powder.

Leaves 1-75, and 11 others not numbered, in all 86 leaves.

The book is of medium size, and in good order. Slócus with Telugu tica.

7. No. 1198. On medicine, slócas, and prose.

By Súrya Pandita.

½ a leaf Telugu language, on some remedies, 1—6 dravya vâize-shicu—a list of some special things in the materia medica: this has only slócas. Another book leaf 1—28. Bheshaja kalpam vyákhyánam, a comment on the book, entitled Bheshaja kalpam.

By Vencatésa son of Avatána Sarasvati.

Medicines are classed as dry-moist-watery-oily.

Five kinds of distilled products are used in medicine. On decoctions, on cooking flesh-meat; and the effects of different kinds of meat on the human system. On balsams, electuaries, liquid medicines, and other details. Praise of *Dhanwantari*, the inventor of medicine.

The book is long, and thin, some leaves are gnawed at the ends.

8. No. 1200. Váidyam, on medicine.

On diagnosis of diseases. On the symptoms of diseases in the face or checks—head—leprosy—in the organs of generation of both sexes—in the ears—mouth—nose—teeth, &c. on the body turning black called Krishna mandalam, said to be caused by venercal disease: consumption. Pandu róga or spotted skin—asthma—unmata or insanity—diarrhæa; on excessive thirst,

-slocas only 1-33 leaf.

The book is of medium length, damaged by breaking at the begunning.

9. No. 1201. Sata slóki, 100 distichs: on medicine.

On cold with fever—asthma—consumption—nausea—and vomiting—piles—dysury, or suppression of urine—flux of blood—arthritis—(sûla vyâti) Pându rôga, leprosy—insanity—diseases of eyes, and ears. On the bites of rats, snakes, and other reptiles. Distinction of gana rôga, a peculiar class; that is very severe disease. On windy swelling of the testes. On fainting or epilepsy; and various other diseases; together with the remedies appropriate to each. From the gana rôga to the end, the slôcas have a tîca, or explanation in the Telugu language, leaves 1—21 and 10 others not numbered.

The book is short, old, much damaged: the end leaves very small.

- 10. No. 1202. Three books, or sections.
- 1.) Vâidhya gana nigandu, a lexicon of the materia medica, in ganas, or classes.

As nikumba—vella—bhadra—dhári—vallari yati jivanta—padumaci-anjana-galuchi, unknown: asana pine-apple, haridrà turmeric, hinga assafætida, muspá grass root, yéla, spice, sáma a kind of rice, 16 leaves.

2.) Treatment of some diseases, slócas, with Canarese tica.

Chiefly on méga róga, or venereal diseases; discrimination of diseases by inspection of urine.

3.) Various medical recipes, slócas, with Telugu tica to some part only. Prescriptions, not needing detail. The two, 21 leaves—in all 37 leaves.

The book is of medium length, good order, leaves not all of equal length.

11. No. 1203. Dhanuvantari nigandu.

Lexicon on materia medica, slocas.

It would seem to be another part of the above 10. No. 1202—1.)

In classes, as apà márga and others, nayuri amblátaki &c.—ga-lúchi óman-nalla-vamba—haritaki, the myrobolan kadu káyi; mustá, root of the andropogon grass—juice of the pomegrante—chiracam, cumin—níla chiracam—black do., and others.

Also, a list of the names of diseases, in classified order, and some remedies.

Leaf 1-61. The book is of medium size, in tolerable order.

12. No. 1201. Dhanuvantari nigandu.

A lexicon on the *Materia medica*. Ascribed to *Dhanwantari*, slocas, with a tica in Telugu, complete on 61 leaves, arranged in vargas or classess.

- 1. Galúchi, 2 lavangam, cloves or spices, tamálam, green leaved trees &c., tálasa-batra-savvya &c.
- Chandrana, karpura jāpati játikai &c.
- 4. Tulasi, black tulasi, bhú-tulasi &c.
- 5. 'Ambala, sour things, nila-vari.
- 6. Gold, silver &c.
- 7. Tripala, the three myrobalans, chebulic &c., sarvaûshati &c.

The book is long, of medium thickness, a little damaged.

13. No. 1221. Ashtanga hrudaya tantram. A comment on a book entitled Vákatam.

By Aruna Panditya, son of Mriganga. Chiefly in prose, but with some slocas.

On flatulency, bile, and phlegm; their site in the human body—their nature, or tendency as to effect; if not in a good state, or if in excess, they produce various diseases; and also influence the temper of any individual. The means of repressing excess in any one of them; with various other medical matters, are stated; leaves 1—79; but leaves 2, 3, and 66 to 71 are wanting.

The book is of medium size, and in some places injured.

14. No. 1243. Rasárnavam, or mercurial-sea; slócas. A discourse between 'Uma and Mahésvara; leaf 1—4 mode of preparing the illustrious mercurial medicine; belonging to the 22d padalum or section of this, or some other book.

On the purifying mercury to fit it for medical use. On killing, or fixing quicksilver; experiments on it. For the rest, this book contains the worst part of native medical treatises, in the preparation of strong stimulants; and modes of bewildering women and men; so as to bring them over to some design, or purpose, by charms, and philtres, leaves 1—21 incomplete.

- 15. No. 1247. Sections 1 and 3.
- 1.) Seven leaves—on medicine, slócas with a tica, or explanation, in Canarese.
- 3.) Other leaves, on medicine; slocas with a Canarese tica.

For 2) See XII. 8. There are also 89 blank leaves. Both of the above sections are incomplete.

The book is of medium size, and in tolerable order.

- 16. No. 1278. Tracts medical, mineralogical &c.
- 1.) Rasa bhézasja kalpam, on medical chemistry, slócas.

By Parahita Sira siddhanta saca ráti Súrya Pandita, leaves 1—29 not here. This section is on leaves 29 to 44.

Some prefatory matter on furnaces, their size, marked as gaja elephant size, mahisha buffalo size, &c. and materials of which to be made—fuel to be dung of animals feeding in a forest, dried in the sun—kinds of earth or sand used.

The exact time (patam) of fixing any mercurial medicine in preparation—the destroying mineral appearance of metals by calcination. On fixing any other medical preparation. On red calx of mercury. The matters to be avoided when taking medicine; that is, on diet or regimen. The time required by any preparation, in order to shew its effects. Signs of a good medicine. Modes of purifying medicine. On perfumed oils, and their qualities. Nature of iron vessels; and various other matters, needless to detail.

- 2.) Rasa vâiseshica, on mercurial preparations, to cure the venereal disease—leaves 45—51.
- 3) Mineralogical, on the nature and qualities of different precious stones, and the various metals in reference to their medical use.
- 4.) Matter on the kinds of diseases, in the present life; which result as consequences of crimes or sins in former birth, or state of existence. Such as killing a *Brahman*, killing a woman or a child, and other serious crimes; each one has its appropriate punishment in the existing birth, or life. The nature of the diseases, so caused is stated: leaves 52—54,
- 5.) On two or three other leaves, matter on flatulency, various bilious diseases specified; also phlegn atic complaints: not finished.

The entire book is long, and thin, damaged by insects, and breaking.

17. No. 1279. Various medical, or connected matters: slócas.

Some veterinary matters, on diseases of horses, incomplete—leaf, 2—8 leaf 1 and 6 wanting.

On arthritic pains; urinary disorders; diseases of feet; snéha vartta súla another kind of side-pain; rirurta súla colic pains; on eighteen kinds of leprosy: with internal remedies, and plaisters. On diabetes—diarrhœa, bloody-piles, or flux of blood. Remedies in the several cases stated.

Various matters on the foregoing diseases are also further stated in the Telugu language.

In the middle, further matter as to horses; description of marks and qualities, temper and the like. Also en results to owners from the color of a horse: white brings plenty, and health to its owner; black not fortunate, as to wealth: red horse favorable in amours; and so on. This prose Sanscrit is in the Canarese letter.

Further in the Telugu language.

On the treatment of children; chicatsa, or removal of disease, chiefly by charms.

The bála graha, is a wasting decay in children; thought to be caused by possession of evil spirits: and treated by exorcism.

Besides a little in Canarese and the rest in Telugu.

Various remedies against different kinds of fever, dysentery, diarrhœa: also charms, as the *Vira Bhadra* charm; with its appropriate diagram. *Pralaya Kâla Vira Bhadra mantram* a magic spell: and a few similar matters.

The various nature of the book is intimated by the leaves, as 2—8 (wanting 1, 6.) 24—56 and 1—4—then 26 leaves without numbers, the *mantras* numbered 32: this portion of smaller size than the rest.

The whole book is of medium size, and old.

18 No. 1280. Vâidhyam on Medicine.

On múla vyáti or piles, on jvaram fever. On pándu róga, spotted leprosy: on bahu múttra or diabetes; on the triple source of disease—flatulency, bile, phlegm; on the csherma róga, skin insensible; and on many other diseases, with the remedies against them. On an ointment for diseased eyes—mode of preparing a medicine for the cure of serpent bites.

In the book there is a mixture of Sanscrit, with Telugu explanation and a little also of Canarese, near the end. The following leaves are wanting 1, 8, 32, 49, 70, 71, 72; at the end the leaves are not numbered.

The book is of medium size, old, and in tolerable order.

XVI. MERITORIOUS DEVOTION.

1. No. 511. Sandhya vandana mantram, mingled poetry and prose incomplete.

The customary, morning, noon, and evening homage, according to the mode of the Saivas and Smartas; which somewhat differs from that used by Vaishnavas; 6 leaves Telugu letter. Other 3 leaves déva nágari, incomplete. Siva púja mantram, used after the foregoing.

The book is of medium length, thin, in good order.

- 2. No. 1065. *Vrata calpas*, fruits of penance. The *vrata* is a sort of vow, accompanied by fasting, and some bodily performance; if it be only walking, on set days, around a tree. The *calpa* is its advantage, or fruit; usually illustrated by a tale. This fruit is generally some desired object, and very various.
- 1.) 'Ananta vrata calpa, homage to Vishnu.

- 2.) Vara Lucshmi vrata calpas, homage to the gift-bestowing Lacshmi.
- 3.) Dasa p'hala vrata, homage to obtain ten kinds of gifts, as land, a cow, &c.
- 4.) Vinayaca vrata calpa, homage to Ganésa.
- 5.) Harka viváha, marriage to the sun, it precedes other ceremonies, elsewhere specified.
- 6.) Samprócshana, rites in purification of images, or temples.

 Nandi nágari is mingled with Telugu letter, in these tracts.

 The book is of medium size, and in good order.
- 3. No. 1082. Various, on gifts, and vows.
 - —Chatúr mása, four lunar months from Ashara to Asvina (August to October) considered to be the proper time for beginning any ceremony, performed for the sake of some advantage.

[It may be noted that prát'hana is properly a vow: that is, 'if I get so and so—I will give so much or such a thing:' the vrata is performing what is defined by authority: as a needful condition of obtaining such and such a thing.]

The mode of performing any vrata—how food ought to be taken, during its continuance; that is sometimes only once a day, sometimes without salt, &c.

Govindu sayana vrata, homage to Krishna, as Vishnu reposing.

On the properties of the $kapil\acute{a}$, or red cow; the mode of bestowing one as a gift.

Gó-púja, homage to a cow.

Go-múttra snána, on mixing cow's urine with water, and bathing therewith; deemed meritorious.

Pancha gavya—five products of a cow: that is milk, curds, ghee, urine, dung. These are mingled, and used in some cases.

On the gift of a golden lotus flower. (Origin of the golden rose?)

Gift of sesame oil-seeds. This is evil, and can only be with the consent of the receiver. It is given, with much money, by compact to a poor person; and it transfers sickness from the giver to the receiver; who hazards his life, as it is expected that he will die. So, the gift of a bell, or of a bed is deemed evil.

Sraddha mantra, funereal.

Avrata consisting in abstaining from spices, salt, all sweet things.

'Eca dasa vrala, the fast, on the eleventh lunar day; of great consequence, notices passim.

'Uma Mahésvara, a ceremony directed to Párvati, and Siva.

Súrya várata, and Súrya vrata, two observances to the Sun—on Sundays.

And various others: the manner how they are to be performed, with the accompanying, or following benefits. Said to be taken from the *Scánda*, and other *puránas*; but a part of the general yoke of superstition, and *Brahmanical* rule, leaves 40—187 incomplete.

The book is rather long, thick, old, and considerably injured by worms.

- 4. No. 1107. Section 2, Krishna jayanti vrata calpa, observance of Krishna's birth day; a fast during the day, until 9 o'clock at night, when Krishna is supposed to be born; and a great festival begins [similar to the vigils and festivals introduced from heathenism to Christianity. The festival of Krishna's birth continues over the next day, and is quite a sort of Christmas, among Vāishnavas at Madras.] 4 leaves—for section 1. See XIV.
- 5. No. 1143. Yeli dherma Samuc'hāya, rules for a monach, or strict ascetic.

By Yádava pracása.

1st leaf wanting, on the test of fitness or not; for this order. On the general character, or definition of a true ascetic.

Veti némam what he ought to avoid, as to self indulgences. Properties of the tridanda, triple staff of a Vâishnava ascetic. The Smárta ascetic uses éca danda, a single staff (that is, the Väishnava holds a triplicity, and the Smárta a unity in the deity.) On the duties or observances required from a sanniyasi, or strict ascetic, Brahma surúpa nirúpana, description of the nature, or mode of being, of the Supreme. On the proper temper of a strict ascetic; as mildness, patience, meekness, goodness.

Mode of *youi* observances, or the being scated in silent meditation, on God, and the devotee's own soul, by interior light; with suppression of breath, and other "bodily exercise."

Day and night duties of a Sanniyasi (as in some Christian books there are "stations," or special hours and prayers, throughout the 24 hours.)

A pilgrim's mode of collecting alms, mode of eating. Expiations for any unintentional evil, or defect, that may have occurred, and other matter; but still as pertaining to the *yeti*, or strict ascetic only. Finally—burial of

his body, when dead. This is remarkable as an exception from the general rule of burning a dead body; and the form used at a yeti's funeral is peculiar: leaves 2-70 divided into 12 parvas, or books.

The book is of medium length, somewhat thick, on broad talipat leaf, and in good order. It contains some good matter here and there; and, as a detail of the strictest native *religiosi*, it might be interesting to see it translated, to be compared with the rules of St. Benedict or of St. Francis.

- 6. No. 1225. Vrata calpas.
- 18 leaves, Lacshmi Naráyana vrata calpa, the fruit, or benefit of a ceremony addressed to Vishnu and Lacshmi.
- 5 leaves—Vináyaca vrata calpa, benefit of a ceremony directed to Ganésa. This is used on the day familiarly termed Pilliyar Saûthi the 4th tit'hi of Bhádrapada lunar mansion, in the bright half—said to be from the Scanda puranam.
 - 3 leaves Vara-Lacshmi vrata calpa.

Ceremony to the gift bestowing *Lacshmi*, used on a Friday, in the Tamil 'Avani month (August—September) the one next before the full moon; said to be from the *Bhavishóttara puranam*.

- 10 leaves 'Ananta vrata calpam, combined with the yamuna púja both relating to Krishna, by one of the names of Vishnu, which means "without end;" said to be from the Bhavishóttara puranam, complete.
- 15 leaves—Súrya Náráyana púja calpam—a ceremony to Náráyana, as dwelling in the sun, time of performance from the 1st to the 7th of Asvina month; this identifies Náráyana with the sun. "General belief identifies Vishnu with the sun." This is complete.
 - 5 leaves Nava rátra vrata-incomplete.

Ceremony especially to Parvati, but also to Lacshmi, for nine nights of the Durga festival, the 10th being the Dasra, or Dasra Vija-yam, commemorating Arjana's return to Virata puram, and resuming his conquering arms: which he had buried under a Vanni (Sanse Shami) tree. An assemblage of tracts, on 56 leaves, similar in general design. The entire book is rather long, of medium thickness, injured, and in the middle very much so by insects, and wear.

- $6\frac{1}{2}$. No. 1228. Two subjects.
- 1.) Púja vidhi—mode of homage, slócas especially as rendered to Súrya the sun, and Náráyana its regent, and to Ganésa subordinate also to Ganésa on beginning any work.

- -Aruna púja-homage to the dawn.
- -Súrya púja-homage to the sun; this is by púja náma 108 names; to the sun human members are attributed, and a púja for each member is given. Súrya is understood to be Náráyana, and the homage therefore merges in the latter.
- 2.) Aprata calpam, said to be from the Scanda puránam, Mahésvara in conversation with 'Uma; complete. This part is called the Dhánà vrata calpam, leaf 1—13 numbered; afterwards not regular. In all 34 leaves.

The book is of medium length, thin, damaged by being gnawed.

- 7. No. 1232. On gifts, and vratas.
 - 2½ leaves, Chandra dipa danam, gift of lights, and mode of homage.
 - $1\frac{1}{2}$ leaf of fire-offering with oil-seed.
- 1 leaf, Siva rahasya, ceremony when Monday happens to be the new-moon.
- $1\frac{1}{2}$ leaf *Dhanur mása púja vidhi*, a mode of ceremony in the lunar month *Dhánusha*.
- $1\frac{1}{2}$ leaf, a ceremony if the ashtami, or first quarter of the moon, occur on a Wednesday.
 - 2 leaves-Dharana pavana vratum, modes as to fasting, and eating.
 - 7 leaves—on the meritorious gift of a lakh (100,000) lights.
 - 5 leaves—the end of that ceremony from the Vayu puránam.
 - 5 leaves Vishnu panchaca vrata a five days ceremony to Vishnu.
 - —écadasi, and Sravana dcádasi special fasting days: as also the new and full moons: with a variety of other matter; on similar subjects of fasting and ceremonies—the whole on 100 leaves—1 leaf nágari letter,

It seems to have been a collection made by some Brahmans, on peculiarities; not commonly met with in other books; and taken from different puranas.

The book is of medium size, rather old, and in tolerable order.

- 8. No. 1235, Vrata calpas.
 - -4 leaves-Yamunia púja, homage to the Jumna river, before performing the 'Ananta vrata.
 - —anga búdam, or bodily homage to Vishnu (or Krishna) incomplete; and the finishing that ceremony, on the 14th lunar day, bright half in Bhúdrapada month, 6 leaves complete. Krishna told this to Yuddhisthira.
 - -4 leaves contain a legend as to the benefit obtained by using the 'Anan-ta vvata, incomplete.

- -4 leaves—kédára vrata calpa--a field homage to Siva and Parvati; usually where a large symbol is placed in wilds, or thickets.

 Another book.
- -3 leaves—Vara Lacshmi vrata, a ceremony to the Sacti of Vishnu, incomplete.
- -5 leaves Narasinha jayanti vrata calpa, on the birth-day of the man-lion avatára, to be used on the 14th lunar day, bright half of lunation, in Vâisac'ha month (May, June) incomplete.
- -7 leaves, hédára vrata calpa, forest ceremony to Siva and Parvati complete.

The first book is long, and thin, edges blackened, as if by fire; the other of medium length, thin, and in good order.

9. No. 1343. Vináyaca vrata calpa, from the Scánda purána, slócas and prose.

The mode of a ceremony to Ganésa, with its benefit, and some legendary tales in exemplification. Krishna, it is stated, remarked that Dherma raja performed this ceremony; and thereby attained the results he desired, leaves 1—7. The book is of medium length, very slightly touched by insects.

XVII. MIMAMSA OR RITUAL.

1. No. 1071. Sudarisana bhásya, or Gurugiya vyákyánam, a comment on a book termed Sudarisana, or Gurugiya.

By Sudarisanáchárya, in 8 padalas, or sections. A directory to Brahmans, as to rites, deportment, duties &c.

The book is short, of medium thickness, in pretty good order.

2. No. 1098. Mayúk'ha málini, said to be a vyákya, or comment on the Sastra dipica, or Scripture lamp; on the Mimamsa. The 3d adhyáyam, or chapter, to the 7th páta, or foot complete, the 8th páta incomplete. See the following book, No. 1108. As to the first páta, on sésha and séshi.

The jyóti-stóma, a kind of sacrifice.

-Darasana púrna mása, another kind.

The names of many other kinds of sacrifices, and matters pertaining to them.

The Soma yagnya, or drinking the juice of the acid asclepias; here termed bhacsha, eating. It is drunk only by the somayágin, or sacrificer.

Other ritual matters, wholly on the púrva mimámsa, ritual sacrifices.

Leaves 79 to 180-no ending, incomplete.

The book is rather long, and thick, in pretty good order.

3. No. 1108. Sástra dipica, a prose work on the Mimámsa.

By Pártha Sárati Misra.

3d adhyáyam, the 1st pátam complete, the 2d pátam incomplete.

Definition as to sésha and séshi. It appears that séshi means Isvara God, as the First cause; also the larger part, and the producing cause of any effect. Sésha is the remainder, or effect from a cause. Enquiries concerning these two: their properties &c., having a relation to the subject of sacrifices. So yágam or sacrifice is Seshi a cause, and Svergam or Heaven, or Paradise is Sésham the effect; that is, they who perform sacrifice will obtain happiness after death. (It seems to me that Sésha, in one sense of the word, exactly corresponds with plérôma a filling up, or complement.)

Many matters relating to sacrifices: and also an explanation of passages in the Vedas; such only as relate to ritual sacrifices, leaf 1—16 incomplete.

The book is long, thin, in the middle touched by insects.

4. No. 1136. Purva Mimámsa, prose.

By Rudra déva suni.

The meaning of certain $dh\acute{a}tus$, or roots of words proved; they occur in the $V\acute{c}das$; and the meaning is shewn.

Sacrifice has an invisible (or mystic) virtue following its performance, which attaches to the person, on whose account it is made: and its fruition is in the obtaining of Sverga (not mocsha.)

The meaning of certain expressions in the $V\'{e}das$, relating to sacrifices; and a refuting, or reconciling objections, concerning those expressions.

On the excellency of the $k\bar{a}rma$ —rites, or ritual ceremonies, (as distinguished from penance or knowledge) and like ancient matters: much superseded by other notions in modern times.

The book is in difficult language: and full of ritual references. Divided into pátams, meaning feet, also quarters.

Leaf 1-209 wanting 85, 86, 172, 173.

The book is long, thick, and in good order.

5. No. 1155. Darasa púrna mása yága prakaranam. On the practical observances of sacrifices at the new and full moon, and first day after each of them; refers to agni hóma, fire offering, by burning rice, glee, &c. and to various other modes of sacrifice: complete.

The book is long, of medium thickness, nearly new.

- 6. No. 1160. Gópála bháshyam, slócas, with vyakyánam, or explanation. In 6 padalas or sections. Slócas ascribed to various rishis, or sages (as in the Védas.) Gópála is said to be the name of a Brahman, who gathered these distichs from various books and explained them to the less learned, as in the paraphrase. The subjects relate to rites and ceremonies, to be performed by sacerdotal Brahmans. The homage rendered by them consists in reciting ill understood slócas, and mantras; many of which last have no meaning, but are mere sounds, or symbols: together with anga nyása and kara nyása motions of the members, and fingers, of typical import, as may appear in these notes, passim.
- 61. No. 1164. Samusára nirnayam.

Verses said to be extracted from the *Védas*, and used on a variety of domestic occasions; being among the *shédasa karma*, or sixteen ceremonies, commonly so termed.

- --Pumsa vanam-at the quickening of the fœtus-putting a herb in a cloth and causing the woman to draw in the smell, and like charlatanerie.
- ---Simantem, a following ceremony coming within the eighth month, to secure the life of the infant. Some mantras to make the husband, and pregnant wife live in concord.
- —Játa carmam, on the day of birth, connected with constructing the horoscope, and its record. Shasti pujonam a ceremony if the child be born on the 6th lunar day.
- -The ceremony of adoption.
- -The Náma carmam, naming a child.
- -Karna védu, on boring the ears.
- —Anna prasádam, first feeding—on the completing of twelve months the making a composition, or pap, putting it on the child's lips, teaching it to eat.
- Chavulam, on shaving the head of a young Brahman, going just before the following ceremony.

- Upanainam, investing with the scholastic thread; before beginning to read the Vedas.
- Pálasa carmam-making a hóma or fire offering, with sticks of the muruha, or pilasa shrub, a forest creeper.
- -Gâutama vratam, the gift of a cow, after the first shaving the head.

Brahmáchári kála vidhi, rules for the celibate Brahman student; and npa karman, an annual ceremony in July, or August, after receiving the thread until married.

- -Utsa janam, on beginning to read the Védas.
- Annaddhyáya nirnayahà, observing certain prohibited tit'his, on which the Védas must not be read: the 1st and 8th with new and full moon days.
- Véda vruttáni-observing the fasts prescribed by the Védas.
- Viváham, the ceremony of marriage.
- -Gótro pravarna nirnayaha, an examination of genealogies to prove the husband and wife to be of different families; as those of the same gotra, or tribe, are not allowed to intermarry.
- Varjanya kanihayà, rejecting any woman found not to be suitable as to tribe.
- -Kanya viváha kála Vrihaspati zánti a ceremony to the planet Jupiter, to avert evil, when soliciting a virgin for a wife.
- -Cumtha viváha, filling a pot with water, and attendant ceremonies preparatory to the ceremony of marriage.
- Harcka viváha, a ceremony with the asclepias shrub before marrying a third wife, two being dead; used also at the breaking of a Brahmá-chári's celibate vow.
- Vágdana vidhi, mode of promise to give a daughter in marriage.
- Vivúha púrva dina curtyam, a ceremony the day before the wedding day,

The book is written in *slócas*; some leaves are wanting. It is of medium length, thin, and much injured.

61. No. 1177. Sráddha, ceremonies used at the annual commemoration of the death of an ancestor: complete.

Observances of the like kind, on every new-moon day; defective. The book is small, and *new*, suspicious.

No. 1229. Vâidica karma prayóga, detail of ceremonies appointed by the Veda in the karma cándam, or portion on rites. Marked on the label Rig Véda.

Homage to Ganésa—on purifying water to be used for sprinkling -on marriage ceremonies-propitiation of the nine planets-sowing and watering seeds at the time of the marriage ceremony (ancurápanam) -fire-offering, spell of the nine planets-fire-offering connected therewith, another propitiation of the planets: sankalpam, or summary record of the time when any ceremony was performed, homage to the nine planets, summary of times, as above—on betrothing; other rites; birth ceremony; giving a name; first feeding; putting on the learned thread; feeding Brahmácharis—ceremonies on relinquishing the celibate of a Brahmáchari for family life-before betrothal enquiry as to a virgin's tribe, family, &c. whether suitable or not-dowry to her parents before marriage, the marriage ceremony itself—the fire-offering when solemnized; first entry of the bride on the bridegroom's house---fire-offerings there -the fire must be carefully watched, for five days; if by reason of any inattention, it be suffered to go out, a prayaschita, or expiation, provided. On the foregoing the stuti or véda, prose directions as to formule, slocas, as to benedictions.

Also 'Asláyana karica, special rules in brief sútras by Asláyana muni—ceremony on a married couple coming together—birth ceremony—at naming—giving first food—shaving—putting on the learned thread. The riráha or marriage ceremony—on first entering a house to live in it—on the daily fire-offering—the vaisva déva—on renewing the sacred thread annually on the Sravana nacshétra, at the full-moon. So far the karica or a doctor's additions to the rules in the Védas, (something like a targum to the law.)

The matter of the Vedas recurred to—in prose. Sense of the fire-offering on the first lunar day in each half lunation—birth ceremony—giving a name—feeding for the first time—shaving the head—putting on the scholastic thread on relinquishing the celibate state—marriage, its fire-offering—nuptial ceremony on coming together—the maha sancalpam, or most important record as to the time of marriage; this record must be made before the homa or fire offering.—Other ceremonies connected with the Brahmanical thread; Sri sucia a hymn from the Vedas in praise of Lacshmi. If the proper time for relinquishing the celibate has passed by then a prayaschita, or expiation, on that account. The sancalpam, or record as to the time of assuming the scholastic thread. The preceding are chiefly prose directions.

On the sayana vidhi i. e. on the position of the head when sleeping in differing situations. If in any one's native town, then the head to the east; when merely sojourning head to the west—in a mother-in-law's house, head to the south; in the house of any one hostile or not

beloved, head to the north. (The like is customary in common Tamil parlance.) On the sóbana or nuptial ceremony—on first coming together—a prayaschita if any action contrary to the Brahmanical rules or customs has occurred, and carrying loss of caste with it: such as, cutting of the head-lock, or eating in the house of a chandála &c. On renewing the Brahmanical thread, after any such occurrence. The responses (anugraha) of assembled Brahmans to certain forms of benediction, pronounced by the officiating Brahman (like to Psalms with responses at our own marriage ceremony) on a Brahmáchári feeding the sacred fire with pilassa sticks (a forest creeper) on renewing the scholastic thread annually at the full moon in Srávana. The above giving the mode (or form) of performing these several rituals; other books give the words, or symbols used: leaf 1—247 the end; but 3, 5, 37—39, 233 are left blank. If completed, a valuable, and interesting book on rituals; being matter of the Védas, with tradition superadded.

The entire book is somewhat long, and thick, old; only a few leaves slightly damaged.

8. No. 1230. Section 1. Dámara kalpam, or chandrica púja nidhánam, order of homage to a form of Parvati, slócas and prose: leaf 1—47 complete. There are various parts, or steps. The púja or act of homage. The hóma or fire offering—the avákana, or fixing the sacti in the representative image—the bija mantra, or the symbol containing the peculiar mystic letter, and four others—the japa muttered prayer, which is sometimes a magic imprecation; and the dhyána, or intense meditation on the whole ceremony, supposed to add intensitive power. The like, for most of such rituals; for section 2 see VI. same number.

Leaves rather long, gnawed at one end.

9. No. 1233. Páncha ráttram, Tradition; slócas without any tíca—incomplete.

The reasons for samprócshana, or first ceremony in cleansing a temple, an image, or the like; its order and method. On the eight lettered Vaishnava mantra, its power, or fruit. On mental meditation on Vishnu. Description and properties of bells. Meditation on the man-lion avatára of Vishnu, also on Ráma, and on Vitala (a name of Vishnu)—the properties of the sálagrama, or petrified shell. The method of offering water at a shrine. Mode of conveying prána (life or divinity) into an image. Description of an image, as an object of worship. On the drum used in festivals; mode of beating it. Description, and properties of it. Mode of unbloody sacrifices. On the five products from a cow, milk. curds &c. how they should be used. Description of

the altar for oblations. Mode of transferring any small image's life into a pot of water (Cumbhábhishégam.)

—On the arôhana, or raising the flag at the beginning of any festival. On the consecration of an image—the same of a car—of a palanquin, as used on some occasions—on sowing various grains at the beginning of a festival, and matters down to the avarôhana, or lowering the flag. Vásťhu hôma a particular eeremony in a fane—on bringing earth, in which to sow grains as above. On the fruit, or good effect of consecrating the flag with its staff.

The above are only a few matters, by way of specimen. In the middle of the book there are many other matters: the whole relates to comparatively modern regulations, in all the minutiæ of detail of a now generally established system of idolatry, in Vāishnava temples.

The book is long, of medium thickness, old, and very much damaged; wanting at the end.

10. No. 1234. Pancha ráttram, slócas, and some prose.

Leaf 1-9 prose, containing details of the merit of the deity, and on preparing a pot to hold water—putting flowers on it: uttering mantras, and then using the water in the way of sprinkling, in order to purify various matters pertaining to the temple.

a leaf-properties of the said pot, or calasam, complete.

151 leaves Bhéri tádana, on beating the great drum at festivals.

Dévata áhuvána dvaja aróhana. On calling together the deitics, by beating the drum at the time of lifting up the flag at a festival.

1½ leaf—Guruparamparà anu santána, slócas; ; contaning a genealogical list of gurus, or spiritual heads.

7 leaves—dévata visarjana krama, on sending away the deities, or demi gods, before taking down the flag; slócas, with the meaning in Telugu, complete.

18 leaves avarôhana vidhi, mode of dismissing the people to their homes, and taking down the flag; and dipa stámbha pratis'hta, consecrating the lampada, or stand for camphor light near the flag staff; also zánti hóma, a fire offering and precatory service to remove the cvil of any omission, or error that may have occurred during the ceremony.

Some heterogeneous sundries.

—Λ receipt for money in the Telugu language, Canarese letter. Two leaves chattu sticas various distichs, desultory.

8 leaves— $BAla\ graha\ chicatsa$, in Telugu prose ; spells to expel evil spirits from possessed children—incomplete.

The book is of medium size, old, and exceedingly damaged: leaves, of different sizes.

11. No. 1236. Pancha ráttram, slocas. The 1st bhága, or part by Kapinchala.

On bringing in earth for sowing grains at a festival; mode of consecrating the image in a temple; on the hierophant's qualifications for such consecration; on the tying cotton bracelets round the arms at the time of a festival. The statuary's work in making an image; while he is at his work the image is bathed with the five products of a cow. On opening the eyes of the idol. Sending away the artist. Zánti hôma, fire-offering to expiate any impurity; on putting the image into water: these, and a few other ceremonies, concerning the idol—from the 21st to the 28th adhyáya, or chapter, leaf 43—92.

Intermediate—some Véda extracts.

Astrological slócas; other Páncha ráttra slócas; on the 10th day of any festival the flag is lowered; the preceding night is Vishnu kalyána; the marriage of Vishnu; when the male and female images are brought near each other, certain ceremonies are performed, and this is considered to be a marriage.

The $jala\ cridha\ utsava$; or the images bathing together described; pertains to the Krishna-avatáram.

The Gópála pratisht'ha-nacshitra, or the proper lunar day for consecrating an image of the cow-head (Krishna.)

The 2d bhága is considered to be the Páncha rattram as delivered by Vishna. On the sacred fire—on the unbloody sacrifice—the order of Vishna's marriage, as above; its hóma or fire offering; these, and various other matters relating to festival processions; some leaves are wanting in this part 117—159.

Other matter.

Rama stóttra—ascribed to Vyása; some injured leaves from the Bharatam.

The Varáha mantra, and some slócas on the páncha ráttra—16 teaves much injured. The whole book is incomplete.

It is long, thick, old—in the middle some leaves are ½ broken off. The intermediate portion may be from another book.

12. No. 1238. Púja vidhánam, mode of homage by Vâishnavás, at their houses: by Ananta Tirrt'ha, one distinguished among the followers of Madhvácharya; 29 leaves complete.

The book is of medium length, thin, and in good order. It contains slócas, and prose, with some sútras from the Vedus.

13. No. 1252. Pancha ráttram.

There are two parts in this system the *gnána vata bhagam*, and the *kriya váta bhagam*; the one on the reason, and the other on the prac-

tice of the system. In this book the two are not separate, but confused together: and what *Brahma* says is mingled with what *Kapila* says.

Leaf 1—34. The Mahópanishada containing the Páncha ráttra system, as said to have been delivered by Vishnu to Brahma, 20th to 22d chapter; with a little of the 23d containing rules as to the consecration of images, and ceremonies, in homage of the man-made god.

Padma sanhita by Kapila—in this there is confusion. The gnána vátam here occurs; various matters of temples, but not as to idols.

Padma tantra, a ritual pertaining to the kriya vátam, or practice.

On sacred fire—on officiating hierophants, on such a one first worshipping the idol, before he officiates for others. On the consecration of a *Mantapa*, or outside porch, where the idol is halted in processions. On the altar for oblations, or sacrifices. On lights in great number, at the *Cartikeya* festival in November.

On the flag staff; on hoisting the flag with ceremonies attendant. These are slocas, with the meaning in Telugu.

Various other matters: in the middle of the book a few lines, on Krishna and $R\acute{a}ma$.

The book is incomplete. It is long, thick, and old.

XVIII. MISCELLANEOUS.

1. No. 534. This book is a melange of subjects, without coherence—a few leaves of one subject, one leaf of another, two or three of another. It was examined for about \(\frac{1}{3}\), and the subjects noted; but they cannot be classified, being so entirely miscellaneous. The only use of the book would be to supply leaves to other books deficient, by a general work of collation: which would probably greatily amend the entire collection.

The incoherent mass is huddled together in eight bundles; one of them being in the Tamil language, and referred to under that division.

- 2. No. 546. A mass of like chaotic description, though smaller in size than the foregoing. It is chiefly in the Tamil language; but Telugu, and Sanscrit in the Telugu letter, are mixed; also Sanscrit in the Canarese letter. An analysis may best explain.
- 1. Camben's Rámhyanam, leaves 18, 19, 25.
- 2. Sanscrit Telugu letter 1 leaf, on nouns in the masculine gender.
- 3. Sanscrit prose, on the conduct of a householder, leaf 139, 14, 15.

- Sanserit shows, leaf 11, 15, stating with what flowers Isvava is pleased, as an offering.
- 5. Camben's Râmáyanam, leaf 42, 17, 14, 15, 16, 17, 18, 22, 4, 52, 51, 50, 19.
- 6. Déva nágari, 1 leaf.
- 7. Camben's Rámáyanam, 1 leaf.
- 8. Déva nájari, 3 leaves.
- 9. 3 stanzas from the Telugu Bhagavatam, on the sacrifice of Janamejaya against ser pents.
- Camben's Rámáyanam, on the marriage processions of Ráma, leaf 31, 42, 29, 11, 12, 21, 22.
- 11. 1 leaf 133. Tamil of the 'Aluvar.
- 12. Camben's Rāmāyanam, leaf 26, 6, 4, 23, 21, 2, 16, 15, 20, 26, 30, and other like matter: with one leaf Sanscrit, Canarese letter.

Such is the book; strung together without knowledge; and only adapted to supply omissions by collation.

- 3. No. 1021. Various matters.
- 1.) Bráhmana karmam, rites performed by Brahmans; this is the apara, or latter portion on obsequies, in extremis—upon death—burning the body—to remedy any defect as to the sacred fire—daily observances for 10 days—during the 10th or 11th the form of a bull is made to bear the deceased's sins—giving food to one man only—on the 12th day the sapinda or ball of food offered to ancestors—giving food, to 16 persons—present of a cow at the end—completed in 12 days.
- 2.) Rushi panchami vrata, said to be from the Brahmanda puranam certain days, known as the fifth of the suges, occur once a year. In them a fast, and ceremonies are performed, (chiefly by women) to remove sins by offerings: sins in youth, in maturity, in old age, occasioned by the five senses. Other notices occur in various places,
- 3. Vishnu sakasra náma, praise of Vishnu, by 1008 names, strung together, of daily usage.
- 1.) Yamuna púja, homage to the jumna river, by bathing in it.
- 5.) Rules for sanniyasis, or strict ascetics.
- 6.) Soma vára vrata—special fast, and ceremony to Siva, on some Mondays.
- 7. Veda mantras, seven leaves of extracts from the Védas.
- 8. Vara Lacshmi vrata, homage to the gift-bestowing Lacshmi.
- 9. Védamantea, 1 prasna from the 3d cándam of one of the Védas.

 The book is lower, thin, eld, but in good order.

- 4. No. 1065. Various matters, chiefly in Telugu letter, but with some matter in nágari: as follows.
 - -Bhavish'ottara puránam, a portion only.
 - -Vámana jayanta puja, homage used on the birth day of the dwarf avatára.
 - Ananta vrata calpam, Krishua to Dherma rája, a ceremony to Vishuu.
 - Vara Lacshmi vrata, nágari letter, Siva to Parvati, ceremony to the gift bestowing Lacshmi.
 - -Vináyaca vrata calpa, two copies: a ceremony to get benefit from Ganésa.
 - -Padma puránam, a discourse between Krishna and Konti dévi, wife of Pāndu, and mother of some of the Pandavas.
 - -On the benefit of worshipping Krishna; two copies.
 - -dasa p'hala vrata calpam, a fast and ceremony to get ten kinds of wealth.
 - -Vara Lacshmi vrata calpa, in Telugu and Nágári letter, defective.
 - -Véda lacshnanam, nature of the Véda, 3 leaves, Telugu letter.
 - -Yamuna púja vrata, bathing in the river Jumna, as homage.
 - Harka viváha, a ceremony with the yerca, or asclepias shrub; it pertains to Brahmans.

Before a Brahmåchåri can marry, or any other for the second or third time, this ceremony is used; two copies, 1 complete, 1 incomplete.

- --Vishnu samprocshana, purification of images, before being placed in temples to be worshipped.
- 5. No. 1081. Bundle of fragments, in various languages and character. Twelve fragments can be counted, by mere inspection as to the difference of leaves. More particularly: 12 leaves, kamalá-chála mahatmyam; legend of the lotos-hill, and of the chacra pool, also on the glory of Krishna. At the said pool a king named Babra was cured of leprosy; leaves irregular, and not complete, Sanscrit.
- 8 leaves, Naráyava cavacham, a charm invoking aid of Vishnu, Canarese language.
- 1 leaf, on Vishnu at Tripeti, Tamil language, from the writings of the Aluxar,

- 6 leaves, Siva gita, praise to Siva, Canarese language: padya cavyam.
- 6 leaves, Svara sára sangraha, on the different kinds of breathing or vital airs, within the human body, 45 stanzas.
- 12 leaves Tamil language, Grant'ha letter: on the eight lettered manira of Vishnu.

The meaning explained in Tamil.

- 7 leaves dandacam, or long chant; praise to Siva, Telugu language.
 - 3 leaves, concerning Parvati, in the Canarese language.
- 2 leaves 16th and 17th sargas, of the Kishkinda section of the Rámáyanam, subject; the killing of Váli.
- 12 leaves, Vibishana's advice to Rávana, to relinquish Sita in favor of her husband Ráma, incomplete, Canarese language, Grant'ha letter.
 - —11 leaves, Sâira mata siddhantam polemic, contending that Sira is supreme; and condemning all that differ from that view, Canarese language.
 - —18 leaves, Mantras, Bhâirava &c., some medical remedies; a remedy, and magic diagram against camáli vyáti, or jaundice. Tamil language.

The book is without boards, two fragments are of medium length, the others short, all of them old, but with difference.

6. No. 1163. Various matters.

For section 1—see VI.

- 4 leaves—on $R\'{a}m\'{a}$'s constructing the bridge to Lanca, &c., from the $R\'{a}m\'{a}y\'{a}num$.
 - 2 leaves—a mantra, or charm, against the bite of a snake.
 - —Pancha garya krama, on the five products from a cow—milk, curds, butter, oil, dung, urine: if these are compounded, and taken as a medicine it will cleanse all impurities. (Used also in some ceremonies in pagodas.)
 - -Vidhava néman, on widowhood; and the proper deportment of a widow, after the death of her husband.
 - -Vishnu stóttram, praise of Vishnu.
 - -Nati-státtra, praise of rivers.
 - -Sálográma stóttra, praise of petrified shells, sacred to Vishnu.

- -Partiva-linga puja, on making a Sâiva symbol of earth, with homage to it.
- -Guru gita stóttra mantra, praise of Vishnu, by a spiritual teacher.
- —Gayatri hrudayam, heart of the mantra to the sun (said to have been taught to Ráma by Agastya.)
- -Punyáha vásanam, purification of a house, also of men.
- —Pumsa vanam, a certain ceremony consisting in putting the juice of a herb (álumpuram) into the nostrils of a woman, on visible symptoms of pregnancy.
- -Simantam, a following ceremony from the 6th to the 8th month (any time between) to promote the life of the infant.
- -Játa carmam-ceremony after birth.
- -Anna prasnam-first feeding a child.
- -Tripura Santari stottra, Praise of Párvati a consort of "the destroyer of three towns,"
- Gókuláshtami nirnayam, appointment for the 8th lunar day of the cow-herd tribe: a ceremony on the birth-day of Krishna; the 8th tithi in Róhini.
- -Suncranti nirnayam, ordinance for the passage of the sun from one sign to the next: of special consequence at the winter-solstice.
- -Terpana vidhi, a mode of ceremony with cusa grass.
- -Lacshmi sahasranáma, one thousand and eight names of the consort of Vishnu.
- Garbhani samascára vidhi, mode, or ceremony on burning the body of a pregnant woman.

The book is long, of medium thickness, worn at the edges; in very various hand-writings.

- 7. No. 1167. Itihása puránam, old tradition.
- 1.) Forms of prayer, said to be from the Védus.
- 2.) Sóma ulpati, the birth, or origin of the moon, a legendary fable, found in the puránas. On the moon's calis, that is, phases.
- 3.) Some discrimination with regard to the *tit'his*, or lunar days, and the various rituals occurring on them; who may, and who may not be present at those rites. A *Brahman* who has lost his wife, by death may not; and there are very many other disqualifications.

The book is very short, and thin, rather old, but in good order.

8. No. 1169. Varieties.

For Section 1, 5, 6, 7, See XXVIII. 10.

Section 2.) Sarvanjanum, medicinal, for the eye, I leaf Tamil language.

- 3.) Bhágaratam 35th adhyáya of the 10th Scándam: Gópika gita, song of the milk-maids, 13 leaves.
- 4.) Anjana, I leaf Grant'ha letter, on magic ointment for the eyes, enabling any one to see things lost, &c.
- 8.) 'Atura Sanniyási vidhi, from the Smritis or law books: a few days before death it is prescribed to assume the habit and observances of the Sanniyási, as a means of removing sin, and, in some instances, it is done. In the present day the smártas follow this rule; but the Váishnavas do not accept it. This fragment contains the rule for this observance; but not the whole of it, 5 leaves Grant'ha letter.
- 9.) Krama Sanniyási vidhi, the general rules for Sanniyásis, or strict ascetics (monachs) by all sects, 8 leaves, complete.
- 10.) Rosa váta, alchemical, to turn mercury to silver: 3 leaves, Tamil language, incomplete.
- 11.) Nimba kalpam, medical preparation, from the seeds of the Nimb, or Margosa tree (Melia azird.)
- 12.) Sacti surúpam, form, nature, or glory of Párvati: 1 leaf Nágari, 1 leaf Telugu letter.
- 13.) Vishnu stóttram, praise of Vishnu, 4 leaves Telugu letter, with a line or two of Nágari.
- 14.) Bhágavatam—(not the 18th purána) 31st adhyáya, or chapter. It contains praise to the Deity; service of Vishnu. In this sense Bhágavatam is the Vâishnava credence. A Vishnu devotee is commonly termed Bhágavatah.

The book is of medium size, injured by insects, and broken.

- 9. No. 1178. Theological matters.
- 1.) Purusha suctam, a hymn from one of the Védas, praise to Náráy-ana, as Para Brahm, or the supreme.
- 2.) The 1st prasna, or paragraph from an upanishada, or supplement to the yajur Véda.
- 3.) Manishà panchacam, five slócas, on the human intellect by San-caráchárya,
- 4.) 'Atma bodha, spiritual instruction, or "soul-teaching."

- 5.) Bhágarata dhyána upadésa ridhi; Mode of instruction as to meditating on God.
- 6.) Siva mahimana st'hapam, praise on the glory of Siva.
- 7.) Siva cavacham, praise to Siva, with invocation for aid, and finger signs.
- 8.) Dattátreya bhujangam, praise to an inferior manifestation of Vishnu: put into a serpentine form, ascribed to Sancarácharya.
- 9.) Vácya vrata prakaranam, a section concerning the soul.

The book is small, one leaf broken, otherwise good order; but leaves are wanting in various places.

- 10. No. 1181. Various matters.
 - -23 Leaves, stanzas in praise of forms of Vishnu; that is Vencate-svara at Tripeti and Varada rája at Conjeveram: some stanzas, and some prose, in the Telugu language, on the same subject.
 - -2 leaves, Telugu Arithmetic, on multiplication.
 - -27 leaves, containing homas, or fire-offerings; called nava graha, or the nine planets; used before fixing any image on its shrine; by which process the sun, moon, and planets are supposed, in their effects, to be located there.
 - 2 leaves, part of the Ramayanam: on Rama's sorrow for the loss of Sita, Telugu language, Canarese letter.

1 leaf, slócas from the Bhagarat gita.

The book is of medium length, thin, and various as to size of leaves, and age.

11. No. 1183. Various:

leaf 1—14. Vishnu Sahasranama. The 1008 names of Vishnu, strung together in slócas; said to be from the anusasnica parvam of the Bháratam; complete.

1 leaf, a slóca on presenting the arghya, or sacrificial offering, to Siva.

14 leaves, Siva sahasra náma vali, prose, enumeration of the 1000 names of Siva, incomplete at the end.

leaf 2-22 Siva sahasra nama vali, the same 1 leaf deficient, and about 50 names. In all 51 leaves, defective at the end.

The book is long, with some shorter leaves, medium thickness, some leaves old, some recent.

12. No. 1199. Various fragments.

- $1\frac{1}{2}$ leaf, on $V\hat{a}ishnava$ modes of homage: 5 leaves Tamil pallándu and $p\hat{u}$ chuttu, a lullaby to images, and chant when putting on it flowers. The Telugu letter is used.
 - 2 leaves, praise of R'ama, with some medical recipes.
- 3 leaves, $G\'{o}rinda$ ashtacam, an octave in praise of the cow-herd Krishna.
- 3 leaves, on medical matters, Telugu language; and some stanzas in Canarese, from the Rámáyanam.

The book is somewhat long, thin, and a few leaves are injured.

- 13. No. 1915. Portions of various books.
- 2 leaves, examination of three jewels; or the Vedanta, according to the view of it by Madhra, Sancara, and Ramánuja.
- 2 leaves, worship of serpents, hôma offered to them, mode of putting ashes on the forehead; agni hôtra a fire-offering.
- leaves 75—101. Váidica subjects, on the disputes between Sancaráchárya and Ramánuja; whether the human soul is wholly, or partially one with the Deity, instruction on the siddhanta, or rectified system: and on funereal ceremonies.
- 15 leaves, on assuming the scholastic thread, and the mantram used at marriage ceremonies, with some sútras by 'Apa stambha, on marriage—on the aforesaid thread—on pregnancy—on first shaving the head, &c.
- 17 leaves, on the scaras, or mode of chanting the Védas—some mantras—the rule of Gâutama—on the thread—and marriage ceremonies; with Bharadwája sutra, on funereal ceremonies—and preserving the sacred fire, and a few other matters; on 142 leaves: whether a selection, or carelessly strung together is not certain.

The book is long, thick, and in good order.

14. No. 1216. Small sundries.

leaves 13—40, a prose explanation of the octave of *Varadachraya*, by one of his scholars, complete four *slócas* on the meaning of the eight lettered mantra of the *Väishnavas*—two slocas, on the dwayam, a mantra of two letters; and charama slocas; the last distich of the Bhagavat gita; the said three are of daily use.

-Two leaves—on food proper to be eaten, and what is not so. Must eat nothing that is given by a Mahomedan, or fallen from the mouth, or put into the mouth, and taken out again, nothing blown on by a Cow &c.

By Vedantacharya head of the Vadagalus.

 $\frac{1}{2}$ Leaf—a *sloca* on the soul, and its concerns, another on moral subjects, and also on *sacuna*, or omens.

Leaf 43—44. Nyasa vimsati, twenty slócas, on devotedness of mind to Varada raja (or Vishnu) at Conjeveram; with qualities of teacher and disciple.

By the above Vedantacharya.

Leaf 45-54-a comment on the nyasa vimsati—only 10 slocas—leaves left blank.

Leaf 66-70-slocas on the soul, and its concerns-also, praise of Lac-shmi, ascribed to Indra, from the Vishnu puránam.

Leaf 71—72. Cshama shodasa, 16 slócas complete, on the elemency of Rangha nat'hu, at Srirangham, near Trichinopoly.

By Vedantacharya son of Véda Vyasa Bhatta of that place.

1 Leaf Salugrama - silu - lacshanam, on the petrified shells found near the Himalyas; Brahma to Vyasa.

2 Leaves, Vencatésa mahátmyam, legend of Tripety complete; some slócas on ritual ceremonies in a house.

2 Leaves, Ramáshtottra sata nama: Ramà a name of Lacshmi; praise of her by 108 names, 1 leaf Vishnu súctam, a hymn, concerning Vishnu, from the Yajur véda.

½ leaf--slócas 30th and 31st adhyayas from the last part of the Padma puránam. Mahésvara to 'Umu.

In all 61 leaves, irregular as to numbers.

The book is long, of medium thickness, touched by insects.

- 15. No. 1217. Five tracts.
- 1.) Ceremonial rites for fixing the influence of the nine planets upon any particular spot, designed for a temple, or shrine &c.

The fire offerings, gifts &c., leaf 1—15.

- 2.) On dreams, good and evil dreams distinguished; and their fruits, or indications explained. According to this tract dreams go before any result, and do not follow events by association of ideas: a form of expiation for bad dreams, leaf 16, 17.
- 3.) Gift of a cow before any one's death, and on a wife burning herself with the body of her deceased husband: also the nine days funereal observances. (The total with *Brahmans* is 12 days, and with *Sudras* 16 days.)

Hasti sanjayanam, the bathing the bones with milk, and casting them into the sea, or into the Ganges. Other apara, or funereal rites, in slócas, prose, and extracts from védas leaf 18—43.

The following differ in appearance.

- 4.) Description of the fire-pit, used for homas.
 - Abicháram, or sunya-mantras, injurious, or magic spells, of evil design, to kill enemies &c.
 - —Atma samracshana mantra, a precative spell for soul-preservation: incomplete fragment, leaf 75—82.
 - 5.) Sahanas, rules as to expiation of the evil results of sin, in a former state; such as a disease, which is the punishment of an antecedent sin, in a foregoing life. The expiation is intended to remove it.

Description of diseases as the consequences of such, and such sins in a former state, or in the present one e. g. killing a woman, result, consumption; sloeas: this portion is complete, leaf 228—258.

1 Leaf at end—a sancalpam, or collocation of time e.g. in such a lunar day, on such a day of the week, in such a yógam month—year, I am about to perform, or, I did perform—such and such a ceremony. This record is termed sancalpam.

The book is long, old, of medium thickness, somewhat damaged. $15\frac{1}{2}$. No. 1219. Miscellaneous.

Mantra retna vali.

A discourse of Mahésvara to Uma.

Leaf $1-8\frac{1}{2}$ Hanuman mála mantra with yentra—a string of charms, with diagrams: formed on one original, or mála mantra in nine padalams: containing the excellence of the charm, and spells to subdue, or draw over, to stop any person or thing in progress, to drive away, with the mode of $p\acute{u}ja$ or homage to Hanuman, and other matter of a magical nature.

Leaf $8\frac{1}{2}$ —26 Brahma siddhánta rahasyam, this is also in mantra form—concerning Hanumàn, and his eight lettered charm, with hómas or fire-offerings, and Vibîshana's praise of Hanumàn: 1st to 9th adhyáya the 9th incomplete.

Leaf 22—37 Déva púja vidhánam, the order or mode of homage to any god pacsha raya prabhava, glory of the king of birds; that is Garuda the kite, or eagle—agni stambhanam rendering fire harmless, shadastra stambhanam rendering weapons blunt, or harmless.

- -To enable any one to plunge his hand in boiling ghee, without harm.
- —Other four leaves. Góla sássanam Telugu language—record of a gift: Gola is a shepherd tribe.
- -3 leaves-kápula sássanam, Telugu record of a gift by the people of kápula, a town.
- --2 leaves, Devangula sássanam, record of a gift, by one so named.
- -2 leaves-medical, a composition of pepper, and other materials—also anjanam, ointment for diseased eyes, Telugu language. In all 48 leaves.

The book is of medium size, touched by insects.

16. No. 1220. Various matter slócas and prose leaf 33—43---Véda svara lacshanam, on the accents used, when intoning the vedas; incomplete.

Leaf 44—110-47th wanting. Subhagódáiya derpanam, reflected image of the beautiful woman.

By Srînivása rája yógésvara.

On the sacti-worship.

The modes of their reading, morning, noon, and evening homage to the female energy; differs as to form, and object; differs as to times, and in other matters—their mode of pouring out water from both palms of the hands (Terpanam) the modes of their reading prayer or mantras, to the máta, or mother; the mode of sacti púja or ritual of homage to some emblem of the female energy: many yentras or magic diagrams, with the mantras or charms to be used with them—the places wherein the spell letters are to be written are graha nyása, mark of the planet, nacshétra-nyása—mark of the lunar mansion, rása nyása mark of zodiacal sign: pit ha nyása mark of a seat, or shrine; prapanja nyása, the mark of space, or of worldly things. A spell to propitate the goddess (or universal mother, physis or natura) another spell to destroy enemies, and Siva cavacham (incongruous here.)

Leaf 111-134. Siva gnúna vidhya, science of Sáiva knowledge,

By Suta to other rishis.

From the 1st to the 13th adhyáya-515 slócas complete.

- 1.) On the five lettered Saiva spell—its use, and its excellency.
- 2.) Its god. 3) and following chapters, to 12, on the motions of the hands and fingers, in the use of this spell.
- 13.) The mode of using it in ritual worship of Siva.

- —Leaf 135—160 (wanting 137, 138) Tripura suntari-stóttra mantra Praise, and spell to the Sacti of Siva.
 - Vasikarana varáhi stóttra mantra Praise and spell to Parvati, as influencing, or bewildering the senses of others.
 - —Prána pratishta mantra—spell to restore the soul to the body after homage rendered; it being supposed to go out of the body in the act of worship.

These three matters probably relate to the sacti system.

Leaf 161—181. Nava-rátri-vrata calpam. Ceremony with its benefit, on the nine days festival to D'urga (or the Dasra): it begins with the new moon in September; and closes on the 9th or 10th lunar day.)

This tract is said to be from the last Chapter of the Marcandéya pu-ránam; it is complete.

3 leaves—grammatical, on the declension of nonns, some words given as specimens ; 36 other leaves, marked by letters of the Sanscrit alphabet, but not regular.

- —Nava chacra, nine diagrams for mantras with hôma or fire offering, used with them.
 Nanti sràddha, ceremonies proper to marriage,
- -again some words, in grammatical declension.
- -Nandini dhenu mahà mantram.
- -Dhanavantari mantram.
- -various mudras, seals, or motions of the hands and fingers, used with muntras.
- Yógini púja, homage to a female sprite, or gnome: 64 are reckoned. This kind of being is supposed to be in the way as an evil hindrance in different directions, according to the moon's age. On the 1st day E. 2d N. 3d S. E. 4th S. W. 5th S. 6th W. 7th N. W. 8th N. E. 9th Zenith 10th earth, then the same twice over again till the next amácási; to go on again at its close. So that between the sála on solar days and the yógini on lunar days, a votary of superstition may be puzzled which way to go.
- —medical matters, and preparations, in Telugu prose, 185 leaves, and some others blank.

The book is somewhat long, and thick, rather old, and a little damaged; leaves in some places broken.

Though so various in matter, it has the appearance of a homogeneous collection of *excerpta*,

- 17. No. 1222. Various matter.
 - -at the beginning, 22 blank leaves.
 - -18 leaves, referring to marriage.
 - Garbhádhána hóma and mantra a fire-offering, and spell to produce conception; used at the solemnizing of marriage.
 - —on the excellence of the sacred grass, then used; homage to the nine planets; nanti sraddhu the marriage rite. Also,

- Srávana hóma—a ceremony for the annual renewing the scholastic thread in August, the full moon, when that occurs in Srávana nacshétra—a few other matters on the same subject.
- —2 leaves—Grant'ha letter—one contains some slócas from the 15th section of the Bhagavat-gîta, and 4 S'âiva slócas, the other slócas from the said 15th section, and some slócas relating to Ráma.
- -12 leaves-punah santánam, a domestic offering to fire, by the head of a family.
- -Prasna bhûgam-horary questions in astrology answered; as to the fitness of going to any place, &c.
- -Gayatri hrüdayam—heart of the Gayatri; Brahma gave it to Yagyn-yavaleya. An enlogy of the mantra to the Sun (hrüdayam sometimes used for praise) its substance is that one who recites the gayatri does, in effect, everything.
- --28 leaves blank.

leaf 2-7, formularies from the Védus.

-20 leaves blank, save one Saiva slócas.

In all 42 written leaves, and 70 blank ones.

The book is homogeneous, short, of medium thickness, talipat leaves, and in good order.

18. No. 1223. Various matters.

Leaf 1—73. Vyása sicsha vivaranam an explanation of Vyása's instructions, entitled Véda tâijasam; splendor of the Veda.

By Súrya Náráyana.

On the mode of intoning the *Vedas* from the chapter on terms, to the chapter on the benefit of articulation, prose, and *slócas* mixed together.

Leaf 74-82. Vyásasicshà múlam, slócas; this is the original, following its commentary.

Leaf 41—56. Bhappam-Bhatta.

On the sacrificial fire at marriages, and at putting on the scholastic thread.

On the ancurápanam, or sowing various seeds at the time of marriage, &c. watering them; from their growth, an augury.

Veda verses, distichs, and prose, the foregoing are the $p\'{a}rva$ or suba; the following the uttara, or $apara\ kriya$; that is auspicious rites, and funereal ceremonics.

Leaf 1—19. Sråddha-ridhi on the pinda or sacrificial ball of food, offered to ancestors; and other matters pertaining to the 12 days, relating to obsequies.

Leaf 20—39. Advâita macarantam, honey comb of the Advâita system.

On the oneness of the Divine, and human soul.

- -Gayatri ryákyánam-explanation of the mantra to the sun-complete.
- -Vishnu sahusranámam-list of the 1008 names of Vishnu-complete.

The following is an assemblage of at least six books, the leaves of differing lengths.

- —leaf 1—30. Darisa púrna masa, hómas or fire-offerings at the new and full moons.
- Pinda pitru yagnya, offering of a ball of food to ancestors; with the verses from the V'edas, used on the occasion, complete.
 - 46—79. 'Apa stambha-paribhasha, a commentary, or explanation of sátras by 'Apa stambha, on rituals ; complete.

By Hari dhatta.

- -Sinha anuvaca vyakyánam-a comment on a passage of the Védas, or connected therewith; complete.
- -Sri-sucta, a hymn from the Védas, referring to Lacshmi. explained.
- -Agni karyam, on a fire-offering; incomplete.
- Chandra-lóca, a rhetorical work, especially on the art of poetry, of high repute.

By Cáli dása, the original in slócus.

This is said to be the primary work on this subject; whence commentaries, and other treatises, took their origin: it is incomplete.

Leaf 73—82. Parásaryam, slocas from the code of Parasara, on ritual observances proper to the four yugas, and this one as specially adapted to the present age.

- Gana-hóma, a fire-offering directed to numerous celestials. Siva's attendants, prose form; said to be from the véda.

Leaf 73-78. Hannmanta málà muntra.

There is one mila-mantra, or original spell, named after Hanuman; this is a string of spells subordinate, founded on the original.

- Triyambaca mantra, a spell directed to Siva.
- Voyésvara mantra-a spell named after a chief ascetic.

Total 226 leaves, much needing distribution.

The entire book is long, thick, old, but in good order.

- 19. No. 1226. Miscellany, the subjects are various; but the leaves are in connected order to the close.
- 1—54. A comment entitled Art'ha retna vali, on a book entitled chattu shadi; prose, with slòcas in some places. It contains yentras diagrams, and mantras precatives: not of an evil kind, but with a view to obtain benefits, or protection.
- 55-74. Chattu shadi, the original slocas, in 5 padalas or sections, said to have been delivered by Sira to Parvati.
 - Seet. 1. Mantra prayóga, use of the letters, syllables, or other mystic signs.
 - Sect. 2 Chacra prayógam, practice of the diagrams, in which the signs are written.
- Sect. 3. Mudra prayógam, on the various motions of hands, and fingers; when actually using the spells.
 - Sect. 4. Kāma rāja sacti bhija satanam, on obtaining matters desired, sexualiter.
 - Seet. 5. Japa and homa p'halam unittered prayer, fire-offering used, and benefit.
- Leaf 75—95. Ganádipati mantram terpana stóttra—by Sancaráchárya. Spell addressed to Ganésa—with pouring out water, from the palms of both hands, and praise.
 - -Vinayaca stara rája, royal praise to Ganésa, w th a caracham, or spell for protection, complete from the book called Rudra yámila.
 - Vignésvara cavacham, another spell to the same—Nandi told it to Brahma.
 - Vinúyaca sahasranáma, a list of the 1008 names of Ganésa, complete.
- Leaf 96-116. Jyotisha mati kalpa, Rudanti kalpa—and Mandhúga-Brahmà kalpa—these three relate to roots, or medical plants; the virtues ascribed to which are extraordinary.
 - -Nidhi pritipáca grant'ha, a book to point out hidden treasures.
 - Nágárjuna siddha, the siddha nágarjuna tuntra, or diagram, with spell included, for supernatural knowledge, or sight; also mode of getting out hidden treasures, by means of a human sacrifice to the demon supposed to guard them, hómas, fire-offerings, and spells.

Instructions how to bury treasures.

20, 21— padalams only complete—ascribed to Siva who told the contents to Parvati.

Leaf 117-121. Rénuca mantram complete.

—A spell addressed to the mother of *Párasu Rámu* and wife of *Jamadagni*—to obtain things desired, (See other notices.)

Leaf 122—153. Gópála kalpam; sammóhana gópála kalpam, gópala gayatri; gópala saudhya randana; these all relate to the Cowherd-god Krishna, the second one being in conformity with his libidinous character. Sanatcumára told to Náréda, the Sanatcumára sanhita as above; complete.

Leaf 154—195. Pánchacsharî mantra, the five lettered Sâiva charm, with its p'halam or benefit; and Vâma déva chacra, a magic wheel, or diagram.

Núna ridha ponchácshara p'halam, various results from changing the order of the syllables in the 5 lettered spell—na-ma-siva-yi, as 1, 4, 3, 2, 5, &c.

Modes of drawing yentrus, or diagrams for spells from the the Rudra-y'amala.

- —Panchácshara shadprayóga, on six modes of practising, or using the five lettered spell. From the chitambara kalpa, complete.
- —Pranava panchácshari—mantra yentra, diagrams and spells for using the primary symbol O'm (of high and unexceptionable import) with the aforesaid five lettered Sáiva spell (a gross abuse of a pure symbol.)
- -Arthanésvara státtra, 10 slócas, praise of that form, which on the right side of the one body is Siva, and on the left side Parvati.
- -Ahishégam ridhi, mode of pouring over idols either water, or butteroil; from the Scánda yamila.
- -Zanti mantra, spell used at the close of other ceremonies; to avert evil from any omission.
- Aprájitù stóttra-mantra, praise with spell, directed to Parvati, as the invincible or victrix.
- —Indrácshi mantra, spell to a goddess: with motions of hands, and fingers in using it: the name most usually occurs in connexion with the sacti worship.

This book might be headed "sorcery;" though containing other matter; but all of it tending to what is termed "the black art." A careful, and competent translation would make darkness visible.

The book is rather long, thick, now and then a leaf damaged, but in general good order.

- 20. No. 1231. Parts of different books.
- $2~{\rm Leaves-Telugu}\,;$ some stanzas ou $\it R\'ama$ and cradle hymns for the images.
- 5 Leaves—yamuna pája, homage to the Jumna river, before the 'Auanta vrata; this homage is generally by women.

Leaf 1—12 (other book.) On the panchami or 5th lunar day of some months, in the vrata or fast &c. directed to the seven rishis; here their names are Casyapa, Atri. Bháradwaja, Visvamitra, Gântama, Jamadagni Vaszdita

- On the udyápanam, or close of that ceremony. The ceremony itself its mode, its value; story, or legend concerning it, &c.

Its use is said to be to cleanse from all kinds of impurities by touch, or contact with vessels &c. in houshold, or other concerns of women. Taken from the *Brahmánda puránam*, a discourse between *Brahma*, and *Naréda*; complete, as far as regards the *rishi pánchami*.

- -5 Leaves—Lucsha vartti varta calpum on the ceremony of 100,000 lights, and its attendant benefit; from the Scánda puránam, ascribed to Capila.
- -4 Leaves. The udyápanam, or close of the said ceremony, by feeding Brahmans &c. from the Vayu puránam—this is complete.
- -24 Leaves, a treatise concerning elephants.
- —In what countries found—classification as to kinds—and many other matters on this species of animals: slócas, with a tica, or running verbal comment, in Telugu.
- -1 Leaf-Telugu stanzas from the Rámúyanam-54 leaves in all.

The entire book is an assemblage of three or more others. It is of medium size, and rather old.

- 21. No. 1251. Sundries.
 - -3 Leaves—nágari, with Siva státtram, or praise to Siva; in the measure common in the Canarese language.
 - -5 Leaves, contain letters of the Canarese alphabet, written in a square subdivided; and with different meanings to each square; the mantra is compared with it, and a result augured according to the square punctured by any one at a hazard, a kind of divination.
 - -4 Leaves-Amba stava-praise of Párvati.
 - —10 Leaves—Sivá-sahasra náma—slócas. The 1008 names of Siva in a string.
 - -10 Leaves, Déri sahasra núma, slócas 1008 names of Dévi or Parrati.
 - -7 Leaves Tripura sunturi sahasranúma stottra, slócas. The 1000 names of a sacti of Sica, with praise: it pertains to the female energy system.
 - -7 Leaves Sira sahasra nama stoltra, slócas as above; with the addition of praise.
 - —2 Leaves Trivita linga mani praise by a guru, of the triple symbol; Canarese language.
 - -3 Leaves-On the five products of a cow, used in bathing a statue when being carved for an idol; mode of so doing.
 - -3 Leaves Siva cavacham, a spell with praise to Siva, for protection.

-1 Leaf Canarese letter, 3 leaves nágari.

Quite another book.

-From the Marcandeya puránam.

 $Purvati\ cavacham$, spell with praise for protection; her mantra called mahátmya.

-Saptasitica-mantra, a spell containing 87 letters, or syllables.

On the killing Madhukitapa an asura.

The war of Dévi with Mahishásura, and destruction of himself, with his army.

- -Other combats, 1st adhyaya to 16th on leaf 1-69.
- -1 leaf-a spell to operate on fire; and some saiva slócas.
- -10 Leaves-mantras, named after Ganapati.
- -Indrácski Triyambaca (or Rudra.)
- —nama tréya mantra—spell of three names i. c. Vishnu---Varaha— Narasimha.
- -7 Leaves in *Grant'ha* letter, on *Búda suddhi*, purifying the 5 elements; and *prána pratishta* conveying life to an idol; 151 leaves in all-
- 22. No. 1255. Twenty seven subjects.
 - —The first two leaves, old, and blackened, illegible; they seem to contain homage to *Vishnu*.
- 1.) Nyása tilacum, 32 slócas complete.

By Védantacharya, praise of Rangha natha at Trichinopoly; entitled from the forchead spot.

- 2.) Nyasa rimsati, 3 leaves slocus complete; praise of Vishnu.
- 3.) Góta stuti, 2 leaves, 29 slócas, complete; praise concerning the wife of Péy-aluvar; given up by him to the service of the god.
- 4.) Abhiti stâvam, 3 leaves 29 slocas complete: praise of Ranghanátha at Trichinopoly. The foregoing are by Védantáchárya.
- 5.) Sri Rangha rája Mahisi-stóttra.

Praise of the Sacti at Trichinopoly.

By Parásara Bhatta 62 slócas on 7 leaves, complete.

- 6.) Vishnu stottra 2 leaves, slocas. Praise of Vishnu.
- 7.) Jitante stóttram, slócas five sections; two of them here; afterwards more.

Praise of Vishuu, ascribed to Brahma.

- 8.) Suntara báhu stóttra, 1 leaf incomplete; slócas—on Vishnu.
- 9.) Sarána gati dipica 60 slócas complete Vâishnava panegyric. By Védantáchárya.

An illustration of the mode of taking the soul, and laying it at the feet of the god.

10.) Atti mánusha stava, slócas.

Praise relating to Rangha natha leaves 10; on the 10th some explanatory comment.

- 11.) Kriya dipica, slocas, 4 leaves "ritual lamp," on Vishnu homage.
 On the 4th leaf urdhva krama mode of putting the trident mark on the forehead; incomplete.
 - 12.) Varada rája satucam, 70 slócus, incomplete. On Vishnu at Conjeveram.
 - 13.) Jitante stóttram, slócas 3d and 4th section so far complete. (See 7) supra.
 - 14.) Déva rája Mahishi stóttra, and dèva rája stuti, complete. Praise of Vishnu, and Lacshmi at Conjeveram, two leaves.
 - 15.) Some panegyrical matter concerning Rámanúja, slócas incomplete, one leaf only.
 - 16.) Vishuu stuti, slócas, 1 leaf, incomplete. Praise of Vishuu.
 - 17.) Cshama shodasi, 16 slocas, complete, on 4 leaves. On the elemency of Rangha nát ha at Trichinopoly.

By Véduntachárya, son of Véda Vyása Bhatta.

- 18.) Two leaves, one on bodily ablutions, and one on *Bhagavatā-rádhana*, on the worship of God.
- 19. Dasa avatára stuti, 10 slócas complete.

Praise of the ten incarnations, I sloca to each.

By Védantáchárya, head of the Vadagalas, 3 leaves.

- 20.) Rahasya triyart'ha, slócas, 2 leaves, meaning of the triple mystery, it has a reference to the nature of deity, and of the human soul.
- 21.) Búda suddhi, slócas, and prose, incomplete. On the purification of the 5 elements, and 5 senses, 4 leaves.
- 22.) Rangha nát ha mangalam, slócas, 1 leaf, praise of Rangha nat ha.

- 23.) Prána agni hótra vidhi, 2 leaves complete; on offering up the soul to God, and consecrating every action, or passion to him.
- 21.) Guruparámparà-anu-santánam, 1 leaf—containing a list of distinguished gurus, including the 'Aluràr, down to the time of Vedantácharya; after which a schism divided them into Vadagala, and Tengala; northerns and southerns.
 - 25.) Medicinal. Telugu language.
- 3 Leaves—benefit of medicines attended with yentras and mantras, or spells, 3 leaves.
 - 26.) Vishnu rúju mantram, 6 leaves, on homage to Vishnu, with praise.
 - 27.) Yeti raja saptati—70 slócas, but not complete, on Rámanúja. By Vedantáchárya.

This manifold book has a homogeneous appearance; but the hand writing differs, in various places; and a few leaves are doubtful.

It is of medium size, and in good order, but old.

- $22\frac{1}{2}$. No. 1281. MISCELLANEA.
- 1.) Mayura satacam.

By Mayura cavi, with explanation by Sri Rangha déva, one hundred slócas, in praise of the sun, leaf 1-28.

- 2.) One slóca on Saiva matters, with a comment, begun but not completed.
- 3.) Saiva matters, slócas on 16 leaves, half a leaf of a book termed Tarkha paribháshya, logical.
- 4.) Visha mushti tayalam, the recipe for an ointment to remove obstinate swellings (it is sold in the bazar.) The recipe by Sanghay-yen. In all 44 leaves. 4.) is quite different from the preceding in appearance.

The book is long, thin, and in good order.

- 23. No. 1283. Various matters.
- 1.) A portion of the Hari vamsa for which see XXI.
- 2.) On gifts. The benefit of giving food, land, cows, water, to travellers.

On the value of the *súlagrama* or petrified shell;—on the fast obserced on the eleventh lunar day benefit of bathing in the Ganges—on honoring a guest upon his entry—on devotedness to *Vishnu* the means of obtaining *sver-gu*, the sensual heaven—the sins that lead to *naraea*, or hell; the legend of

Combhaconum—on the chandra pool at Srirangham—fame of Rangha natha, the god there; also legendary matters concerning Sri sûilam, and Vencatadri, or Tripety.

Hasti sâilam, or Conjeveram, and simhadri (lion-hill) known as chôla singha puram; a few other matters on Saiva homage, and on the Siva ràtri, an especial night in February.

3.) Fourteen loose leaves of different sizes, some of them broken; slócas on various subjects, but requiring to be collated with other books—among other matters on walking round the Nimb tree, and doing homage to it, by which means disease is said to be removed (possibly by the exercise so taken.)

The entire book is of medium size, and in good order: except 3) at the end.

- 24. No. 1286. Various matters, some Sanscrit some Telugu, in confusion.
 - -1 leaf-Rámárghya dhána crama, homage to Ráma at birth, Sanscrit.
 - -91 Leaves Narasinha stóttra and mantra.
 - -100 Telugu stanzas, praise to the man-lion incarnation, and spell.
 - -2 Leaves, Cháttu-slócas, Sanscrit distichs, on distinct, and varied subjects.
 - -6 Leaves, praise of Vishnu, and others in Telugu.
 - —6 Leaves, Vencatáchala pati státtra, and Janárdhana stuti—praise of the god at Tripety, and of Ráma: Telugu.
 - -3 Leaves, praise of Chengalvaraya.
 - -1 Leaf, mangalam, epithalamium,
 - -Sumati satacam, 110 stanzas, Telugu.
 - -5 Leaves, ashta die gaja padyam, ethical stanzas in Telugu; the eight elephants being merely a mode of marking the stanzas.
 - —2 Leaves, Mangala ashtacam, an octave, ascribed to Cáli dása—for benefit, or prosperity; Sanscrit.
 - -1 Leaf, two stanzas on the Tripety god. Telugu.
 - -5 Leaves. Nine stanzas on Krishna, named after the nava nidhi, nine jewels.
 - -2 Leaves-seven Sáira stanzas.
 - -3 Leaves, 13 stanzas, ornate, erotic.
 - —4 Leaves, 24 stanzas. The poet takes notice of the different actions of women, in a houshold; such as grinding corn, washing clothes, making cakes, and turns all into licentious allusions.
 - -10 Leaves, various stanzas, on different subjects.
 - —4 Leaves, samat hruti padyas, dark sayings, as a trial of skill in the case of authors: sléshas, or double meaning, and partly like the sphinx's riddles.
 - —1 Leaf, stanzas on colours, only three colours written; what beings &c. are white, as Gaûri, milk, the amsa bird &c. and so on, as to other colours.

- -5 Leaves, praise, on Saiva and Vaishnava themes.
- -6 Leaves, fifty Sanscrit slócas, on various ethical subjects.
- -1 Leaf, various stanzas.
- -6 Leaves, 36 stanzas on Ráma.
- -2 Leaves, 10 stanzas on the same.
- -1 Leaf, on Sira.
- -4 Leaves, on the lord of Tripeti.
- 1 Leaf, stanzas in Telugu.
- -6 Leaves, 9 stanzas on Narasinha.
- -2 Leaves, chatta slocas, Sanserit disticlis, on varied subjects.

At the end an agreement on business, for lending money, 119 leaves in all.

The book is of medium size, old and damaged; supposed to be a sort of common place book.

25. No. 1296. Sundries.

- -1 Leaf, a memorandum of the days for funereal anniversaries, in two or three families.
- $-3\frac{1}{2}$ Leaves, a few slócas on the meaning of words extracted from three lexicons; that is the Amaram, the Visva nigandu and the Váijayanti.
- —25 leaves, Subhàshita slócas, elegant extracts, or beautiful specimens from different works, moral, erotic &c., in all 29 leaves, extracted at different times, and on leaves of differing ages.

The book is of medium length, thin, some leaves very old, others more recent.

26. No. 1344. Various in matter, and letter.

- -1 Leaf nágari.
- -Leaves 159, 160, 161, Ráma bhújangam, 25 slócas in the form of a serpent, containing praise of Ráma; complete.
- --Leaves 183-193 (1 broken) Rāma stava rājam, Nārēda gives high praise of Rāma. Leaf 1-4 Dattātreya stati, praise to an inferior form of Vishnu, 15 slócas complete; including 9 slócas incomplete. Jaganat'ha mangalam, wishing success to Jaganat'ha.
- -10 leaves, Nágari letter, from the Vàyu puránam, containing Madhava-stava ràju, special praise to Vishau; a devotec asks pardon for one hundred faults.
- -Leaves 1-3. Pachama Rangha stóttra, praise of Vishnu at Seringapatam.
 - By Gaûtama, 15 slócas, complete, Canarese letter.
- -7 leaves, Grant'ha letter, containing four subjects.
- -Chandra Sec'hara ashtacam, an octave of slócas in praise of Siva.
- -Mahadéváshtóttra, 108 names of Siva, in prose, with praise.
- -Krishnáshtóttra, the like as to Krishna.
- -Krishnáshtóttra satánámávali, a string of 108 names of Krishna.

Leaf 1-5 Bhárata savitri, an epitome of the Bharatam, on the embassy of Krishna, and the battles that followed, complete.

- -3 leaves, Nagari, siva Sahasranáma, the 1008 names of Siva.
- -2 leaves, Mangalashtacam, 6 slocas incomplete. On special gods, rishis, mountains, rivers, &c. and by these success, and prosperity wished to the person addressed; in all 44 leaves, of various lengths, medium on the whole, some of them old, and damaged.

XIX. MUSIC AND DANCING.

No. 1291. Bharata sástram.

By Sarangha déva.

12 leaves—incomplete, chiefly on various gestures by members of the body, and on musical time, to correspond therewith. Quality of a prologue; offering of flowers; homage to the earth; opening part of a performance: slocas, with the meaning of them in Telugu.

Other 36 leaves—some *chūrnica* rhymes from *Ráma sástri*, other parts, by an unknown author: octave verses by *Jayadéva*, from the *ashta padi*.

Also an explanation of various motions of the hands, fingers, &c. to express the changing variety of passions intended to be represented. The whole appears to be connected with native operas.

In the midst 8 blank leaves.

The book is long, of medium thickness, injured by insects.

XX. PAURANICAL.

1. No. 1055. Bhágavatam.

The 8th cándam or book; another portion contains the Gajendra mócsham, or legend of a crocodile and elephant, 1, 2, 3, adhyáyas. There is also another copy of this last piece, the 2d and 3d adhyáyas only. There is a mixture of Grant'ha letter in this book.

1½. No. 1067. Scánda upapuránam, slócas.

The Siva bhakti mahatmyam, said to be taken from the said minor purána.

By Agastya 1—90 adhyáyam, complete.

On the dignity, and excellence of some special places, of Sâiva worship: as Cási (Benares) Cála hasti, and Cánji (Conjeveram) Madura, and others; but they are principal ones.

On the superior excellence of Såira bhaktis or devotees to Sira; and also on the great value of vibhúti, and rudrácsha beads; excellence of the five-lettered spell.

A statement as to special votaries to whom mukti or beatification was given; as Suntara pracása, a king in the Dacshin, not named; Sâuntaraca; Chandra sec'hare; Dhana pála; Kala nat'ha; Múrtinát'ha; Chandésa; Tilacà vati (a woman;) Vágpisa; Kula pacsha; Véda súra (to this one the highest degree, Sáuchya, was given) Chandra Kánt'ha; and various others specified: leaf 1—155.

The book is long, of medium thickness, on talipat leaves, in good order.

2. No. 1068. Brahmánda puránam.

From the 1st to the 10th adhyáyam of the tirt'ha cándam. It contains a discussion between Bhrigu and Náréda; and the Vencata giri mahatmyam, or legend of Tripety.

The book is long, thin, and in good order.

3. No. 1069. Vishuu Puránam.

The 1st candam from the 1st to the 22d adhyayam,

The 2d cándam from the 1st to the 16th adhyáyam.

The 3d cándam from the 1st to the 11th adhyáyam; or the Vishnu puránam, complete to the end of the 3d book; sometimes termed Parásara slóca, as delivered by the father of Vyása to Máitreya.

The book is of medium size, on talipat leaves, in good order.

4. No. 1070. Vayu puránam, slócas.

From the 1st to the 30th adhyáyam.

This portion relates to observances which occur every 12th year; on the planet Jupiter entering the sign Mágha, or constellation Leo.

The book is of medium size, and damaged at the edges.

5. No. 1074. The Brahmottara cándam.

From the 1st to the 21st adhyáyam, incomplete, supposed to be from the Scánda puránum; related by Suta, a disciple of Vyása, to a king; on the power of the Suiva spell na-ma-si-vá-yi, and other matters.

The book is of medium size, and in good order.

6. No. 1075. Nárediya puránam, of the Vaishnava kind; from the 1st to the 31st adhyáyam: a fragment, leaves wanting. Various legends, relative to Vishnu, and to Krishna.

The book is long, and somewhat thick, old, and damaged.

 No. 1077. Fragment of some purana, containing the 71, 72, 73d edhyayas only. On the Siva rattari, a night commemorating that on which Siva swallowed the poison of the serpent Vasúki, in the cúrma avatara; hence observed as a watch night by his disciples.

8. No. 1180. Náréda puránam, ascribed to Savunaca-rishi; who describes different kinds of sins, discriminating their degrees of demerit, and explaining the prayaschita, expiation, or punishment of them. There is also some matter on the upanâinam, or scholastic thread; worn by Brahmans, and others; and in the 25th adhyáya, some details on viráha, or marriage.

The book is of medium length, thin, touched by insects, otherwise in good order.

- 9. No. 1346. Paûranical matters.
 - -3 first leaves numbered 66, 67, 68 déva nágari letter, from the Vayu puránam, discourse of Mahésvára to Uma; the excellence of the sudarisana, or discus of Vishnu, and of wearing the tridental mark on the forehead.
 - -6 Leaves in Grant'ha letter.

The mágha mahatmyam from the Pádma puránà, delivered by Vasishta to Dilipa, a king, the ancestor of Ráma; the 5th adhyáya complete.

-20 Leaves. Telugu letter; the mágha mahatmya, from the Vayu puránam; the 7th, 2d, 9th adhyáyas, each one incomplete.

On the great merit of bathing, and other observances in the Mágha month. Also on the merit of offerings of the tulsi plant (ocymum sanctum) and of sandal wood: acceptable to Vishnu. Tales in illustration of the value of the tulsi &c., in all 29 leaves.

The book is of medium length, thin, old, and much damaged; the leaves differ, and are fragments of three books.

XXI. PURANAS local or Mahatmyas.

- 1. No. 1067. Bhaktà mahátmyam, a fragment said to be from the Scandópa puránam, from the 27th to the 48th adhyáyam, leaf 62—105: but with some intermediate ones wanting: I leaf is in Canarese letter. See XX.
- 2. No. 1078. Yádu giri mahatmyam.

The St'hala purána of yádu giri, in the Mysore country: or of the shrine of Mélu kotta tiru Náráyana, a form of Vishnu; 1st to 12th adhyáyam.

The book is long, and thin, the edges damaged; otherwise in good order.

3. No. 1079. Purushóttama cshétra mahátmya, legend, or st'hala purana of Juganat'ha temple, of ill-fame in Orissa: related by Vy-ása to Jaya muni, from the 1st to the 24th adhyáyam; the 25th not complete.

The book is long, thick, and in good order.

4. No. 1086. Väisya charitra, verse.

This is a purana of the Cometis, or merchant class in the north; Siva and Parvati sent an incarnation as the daughter of Kusuma: with whom Vishnu Verddhana, the lord of Muhéndra-puram (one of the Bellála kings) fell in love; on seeing her at Maha giri puram of the Vâisyas. Various details on this part of the subject. The young woman, to avoid further proposals being made to her, destroyed herself. The people fled from the place in a body. They afterwards worshipped the said young woman as a goddess; and the custom is said still to exist among the merchant class. The morning, noon, and evening forms of homage used by the Vâisyas, are given. Also a list of gótras, or tribes of the Vaisyas; leaves 1—8 a fragment very incomplete. One leaf on Astrological horary questions: with one distich enumerating 18 castes among Hindus.

The book is of medium length, and in tolerable order.

XXII. RHETORICAL, including the art of Poetry.

1. No. 1109. Kúvaláiyánandam, a commentary on the Chandra lóca of Cáli dása.

By Appáiya dicshada, leaf 1-98 incomplete.

On upamanam or comparison, or simile with subdivisions: apanura concealing, atishaya yucti hyperbole, drishtanda example, proof: vyája stuti ironical praise: viródha abhása equivocal words; e. g. nava cambalavàh, he who has nine shawls, or a new shawl, the latter being the real meaning.

Various other rhetorical figures.

The original is quoted in the midst and the meaning given; but the original and comment are not distinct, as in some other works.

The commentator introduces illustrations from other authors. His comment has been severely criticised,—at the end are 10 leaves, on the same subject; but from another copy, or another book.

The book is long, of medium thickness, slightly touched by insects and two leaves are broken.

2. No. 1110. Kúvaláiyánanda, as above; chiefly slócas, with some prose: the original and commentary are interlined, leaf 1—99 incomplete. Other 23 leaves cháttu slócas, or distichs on a variety of unconnected subjects; and one leaf on the mode of dividing lands.

The book is of medium size, at the beginning one end is damaged, otherwise in tolerable order.

3. No. 1114. The same work, original and comment intermingled —by Appaiya dicshada, sometimes the number of the original slócas only given: it seems an abridgment compared with the other copies, leaf 11—42, four leaves not numbered.

The book is of medium length, thin, a few leaves are broken.

XXIII. ROMANCE HISTORICAL.

1. No. 535. Bála Rámáyanas.

A collection in which nine different sized books are visible; and formed chiefly by eight copies of the bála-rámáyanam, an epitome--for children used in schools: one incomplete, others complete. Sanscrit, chiefly in Telugu letter, with some tica or running comment in Telugu, one copy in Grantha letter, one with a tica in Canarese. Two ticas, in the Telugu language, are in the Canarese letter. In the midst is a list (2 leaves) of cycle years and months, Canarese letter.

Also Ráma Sahasranáma, the 1008 names of Ráma, in slócas, incomplete. Its course was from Rudra through Parvati and Ganésa and Sanatcumára, and Suta rishi to the people.

A total of 156 leaves of various sizes, no boards, old, some leaves worm eaten.

2. No. 1051. Bála bháratam, an easy prose version of part of the Bháratam, for schools: the 4th, 5th and 6th sargus; but left incomplete.

The book is of medium size, old, and damaged at the edges.

3. No. 1056. Rámáyanam, slócas.

By Valmica, from the beginning, down to the 31st sarga in the yuddha candam, or section on the battle.

The book is very long, and thick, on broad talipat leaves, small hand writing, old, tolerably good order.

4. No. 1057. Ramáyanam slócas.

By Valmiki.

From the 41st sarga of the Suntara candam, to the 68th sarga the end. Then the yuddha cándam, from the 1st to 134th sarga, the end; only a fragment of the entire work: but with one complete section.

The book is of medium size, and in good order.

5. No. 1058. Rámáyanam.

It has the beginning, or bála cándam also the Ayódhya cándam; and down to the 15th sarga of the kish-kinda cándam: a prose version.

The book is of medium size, and in good order.

6. No. 1060. Bála Rámáyanam, an epitome for children; this copy is complete, in a large rude hand, by a school boy, of no value.

The book is long, thin, much damaged.

7. No. 1062. Bála Rámáyanam, two copies of the same puerile epitome; with an explanation down to the kish-kinda cándam only.

The book is small leaves not equal a little damaged.

The book is small, leaves not equal, a little damaged.

 $7\frac{1}{2}$. No. 1063. *Uttara Rámáyanam*, a fragment from the 73d to the 90th sargam.

The book is long, thin, and has some leaves broken, one half gone.

8. No. 1064. Rámáyanam sáram, a prose epitome of a portion, from the Aranya cándam the 3d in order, down to the Suntara cándam the 5th.

The book is small, old, and has several leaves damaged.

9. No. 1089. Rámáyanam, the uttara cándám or Supplement: see other notices, from 6th to 24th sarga.

The book is long, of medium thickness, old, good hand writing.

 No. 1121. N\u00edishadam, a poem on the episode of Nala in the Bh\u00earatam.

By Sri Harisha Cavi. The original slocas only; from the 1st sargam to the end of the 5th complete, with 16 slocas of the 6th sarga.

Description of Nala, his capture of the amsa bird—description of Damayanti—on the bird's going to kundini-nagara, her residence—the amsa bird's description of Nala to Damayanti—her love for him—Naréda's going to Indra's world to impede the match; and a few other connected matters—further details wanting—leaf 1—49.

The book is long, of medium thickness, some leaves damaged.

11. No. 1122, Nåishadam, slócas only.

By Sri Harisha Cavi.

This book contains part of two copies, neither one complete.

1st Copy 1, 2, 3 sargas complete, 4th 5th wanting, 6th has from the 8th sloca to the end, 7th, 8th 9th sargas complete—(mulam, no tica.)

2d Copy 2d sarga has 107 slócas, the end wanting, 3d wanting 4th opening slóca wanting; then to the end right, 5th has 6 slócas wanting, then from 119 to 137 the end, 6th 7th 8th 9th 10th complete, 11th 12th wanting, 13th complete 14th has only 65 slócas, incomplete.

1st Copy, leaves 1-28, 52-69, others confused.

2d Copy, ,, 8-11, 20-26 33-81 do.

The two copies have leaves of different lengths. The book is somewhat thick, and touched by insects.

11½. No. 1123. Raghu vamsa—múlam.

By Cali dasa, 3rd 4th 5th sargas only.

-Sanjivini, a tica on the Raghu ramsa.

By Cola Chéla malli nāt'ha.

1st to 3rd sarga, not fully corresponding with the above; but together making up 5 sargas.

Marriage of *Dilipa* with *Sùdacshini*, and, after a considerable interval, birth of *Raghu*; who, when he became king, took some countries such as *Yávana désam*, *Párasica désam*, *Cámboja désam*, and others. *Raghu* afterwards made a great sacrifice in which *Kavutsa*, a great sage, officiated. *Raghu* gave him fourteen crores of *varàhans* (a thousand millions sterling, excessive hyperbole) leaf 1—32.

Subject of the *tica* genealogical as to *Menu* and other kings, coming down to *Dilipa maha raja*; afterwards the 3rd sarga as above: leaf 1—96.

The múlam is of medium length, the tica shorter, book of medium thickness, leaves narrow, the boards long.

12. No. 1124. Raghu vamsam, slócas.

By Cali dása.

This is deemed a classic poem. It dwells somewhat on the ancestors of Ráma, as Dilipa, Raghu, Aja, Dasaratha; but dilates on the subject of the Rámáyanam, in highly ornamented poetry.

This book has only fragments; not forming a complete copy.

Surgam 2 two copies complete.

3 one copy, wanting a few slocus.

4th 5th complete.

6th complete, 7th complete.

8th wanting, 9th complete.

In all 88 leaves, looking like portions of three different books; the centre piece being the oldest. The entire book is of medium size, touched by insects.

13. No. 1125. Raghu vamsam, slócas.

By Cali dása.

3d Sargam, only 16 slócas, 3d and 4th sargas complete; 5th has only 50 slócas; these are the múlam, or original only.

4th Sarga, has $sl\acute{o}eas$, with a Telugu $t\acute{e}a$, or glossary to each word; 5th similar, but no more than 20 $sl\acute{o}eas$.

Also a fragment on Grammar, on the declension of nouns from Rúma, and pronouns to kim (what?) incomplete.

14. No. 1126. Mágha Cávyam, a heroic poem, on the expedition of Krishna against Sisupála. By Magha; sometimes styled Vannin Mágha. Portions of the original are followed, by an imperfect commentary.

Sargas 1, 2, 3 complete, 4 has only 47 slócas, 5 has 58 slócas, 6 is wanting, 7 has from slóca 19 to the end, 8, 9, 10 complete.

The commentary.

By Kola chela malli nátha Súri, a high sounding title given to the Telugu poet, Pedda Bhátta.

Sarga 2. Complete: 3 wants the comment on 11th to 15th sloca, the rest is found.

- 4. Wants the comment on the 7 first slocas, and on those following the 22d sloca.
- 5. Wants the comment on the 2 first slocas, the remainder is right: leaves, 1—100, but some in the midst are wanting; 92 leaves remain, containing the march of the army, and the killing of Sisupála. This poem is a classic.

The book is long, and rather thick; in the middle several leaves are broken off, at one end.

15. No. 1127. The Magham, with a commentary.

—leaf 1—16 Mágha Cáryam, by Mágha Cavi from the 1st to the 8th surga—original,

—leaf 5—57 Sárvánghashà—a comment on the Mágham; by Kola chela malli nàt'ha súri (súri is a title of respect among Sáivas.)—1st and 2d sargus complete, 3d sargus incomplete—4 leaves contain 52 slócas from 1st sargum of the original.

The general subjects are—the march of Krishna's army—encampments; killing of Sisupala: with much florid poetical ornament interspersed.

16. No. 1128. Bháravi Cavyam, slócas.

By Bharavi.

-from the 11th to the 17th sargam complete, a few slocas only of the 18th sarga,

This is another classic poem, and very commonly known as the Kiraturjunyam. The subject is the penance of Arjuna in the Himaluyas, in order to obtain the pasupatástra weapon; his encounter with Siva, disguised as a hunter; and subsequently obtaining the desired boon.

The book is of medium size, old, and both ends gnawed off by rats.

17. No. 1129. Cumára Sambhava, slócas.

By Cáli dása.

8 Sargus complete of the original only, leaf 1—36 with two sargus, leaf 1—40 of a vyahyanam, or comment, entitled Sanjirini, by Kola Chéla malli nat'ha sari.

The general subjects are—the birth of Parvati on Himaut-hill—her nurture—description of her person. Siva (in a state of penance) being assaulted by Manmata, destroyed him by opening his frontlet-cye—grief of Rati his consort—marriage of Siva with Parvati, birth of Subrahmanya, otherwise termed Cumura.

The book is old: injured at the end; of medium size.

18. No. 1282. Bála Ramáyanam, ascribed to Válmiki.

An epitome of the Rámáyanam, one sarga for the whole, on eight leaves, for the use of schools, and still generally so used; from the birth of Ráma to his being crowned at Ayoddhya: omitting the utlura supplement.

The book is short, and thin, old; but in good order.

19. No. 1283. Hari vamsa, or aschárya partam, a supplement to the Bháratam. The apara bhágam, a second part; original slocas.

From the 1st to the 56th adhydyam—leaves 1—188: but wanting the following leaves 105—107, and 120, 121 and 124 to 127, and 142, otherwise complete.

So large a work cannot be abstracted. See French translation by M. Langlois.

The book is of medium size, and in good order. For the other portion of the book see XVIII.

20. No. 1337. Näishada Cávyam.

By Srî Harisha cavi.

The first four sargus of the mulam, or original only, these are complete.

1st description of Nala, and his taking an amsa bird, &c.

2d matters related to him by the bird, concerning the town of *Kundini*, and *Dama-*

3d. The bird went to *Damayanti*, and gave a description of the person, and prosperity of *Nala*.

4th. The passion of Damayanti on account of Nalas

Leaves 1-57,

The book is of medium size, and touched by insects.

XXIV. SAIVA SECTARIAL.

1. No. 1084. Scandópapurána, slócas, a fragment of 25 leaves, containing a little of the 50th adhyáya, thence from the 51st to the 78th adhyáya; but with leaves deficient, and a little of the 70th section.

One of the minor (*) puránas, on the excellence of the Sûiva credence, and in particular insisting that Siva is the sole Paran, or heavenly one; that is the alone Supreme; which is a dogma of the extreme Saiva class. There are various other matters on this mode of credence; together with many tales in exemplification of positions assumed.

The book is of medium length, thin, a little damaged.

XXV. TALES.

1. No. 1076. Vieramáditya charitra, from the 1st to the 23.1 section.

A series of tales, said to have been delivered to *Bhója rája*, by thirty-two statues, being imprisoned nymphs, on the steps of *Vicra-máditya's* throne.

The book is of medium size, and in good order; but not complete.

2. No. 1085. Náchi ketőpakyánam.

In 16 adhyayas, complete, slocas.

This is a tale of a kind not permitting minute abstract. A rishi, or sage, named Uddálaca performing penance, was visited by Brahma, who promised that he should have a child. In a way either absurd, or highly metaphorical, the daughter of Raghu brought forth a daughter, and abandoned it in the wilderness. The rishi heard the child's cries; took and reared it; and afterwards learnt that the child was his own. In the end he married Nachi Kétu the daughter of Raghu (or Rahu,)

^(*) The name does not appear in the usual list,

there being some enigma as to Rahu, and Kétu, astronomical terms. In the end Náchi Kétu is described as going to Yama's world: the punishment of the wicked in that world described. She came back again: which is the close of the book: leaves 1—42. Two additional leaves contain 23 slócas in praise of Kálahasta-Isvara, or Siva at Calastri; and a few ethical slócas.

The book is of medium size, touched by insects; and one leaf, at the end, broken.

3. No. 1115. Catambari—prose incomplete.

By Bhána Cavi.

This is only a fragment of a large romance divided into the purva and uttara cátambari. A fictitious series of tales, running one into the other, in an ornate style. The author was contemporary with Cáli dasa at the court of Bhója rája. Sudraca a king described—visited by a chandála woman, bringing a very learned parrot, a bird understanding all languages, and all devices: describing its own birth, in a Bombax tree, and various rishis: by one of whom it was taught. The city of Ongein described. Story of Dharapida a king, and of his queen—no more here—but all introductory to the birth of their son Chandrapit ha and of Cátambari, a woman born of a Gandharba—the book, when complete, being a love-tale, concerning these two.

This fragment is of medium size, leaves 1-75 some blank, worm eaten, and broken in some places.

4. No. 1132. Mégha Sandésam—The cloud messenger. By Cáli dása.

Leaf 1—12—containing 120 slocas—of the well known poem translated by Wilson.

The subject the message sent by a banished Yacsha to his wife at Alacápuri with descriptions, geographical, and otherwise.

The book is rather long, and thin, damaged at one end.

XXVI. VAISHNAVA SECTARIAL.

1. No. 1083. Satvica Brimha vidya vilása, slócas, incomplete.

The respective punishments in Naraca (or hell) to different kinds of crimes, described. On viracti or self-control. The absence of all worldly desires described. The excellence of the urdhva or tridental forehead mark. The mode of putting it on. The excellence of the Vishnu bhakti, or devotedness to Vishnu. He is the giver of beatification, and the alone First cause of created beings, and things.

The leaves bear no number: one has some Sanscrit roots, with their sense.

The entire book is long, thin, injured by insects.

2. No. 1099. Sunmárga - mani derpana, or the jewel looking-glass of morality.

By Vencatésa Pandita, slócas.

On putting the marks of the chank, and chacra on the arms, or shoulders. On giving to children names of the $V\hat{u}ishnava$ kind, such as $R\hat{a}ma$ $G\hat{o}vinda$ &c. On putting twelve $n\hat{a}mas$, or tridental marks on the body, as forchead 1, neek 3, breast 1, shoulders 2, navel 1, back 1, nape of neek 1, &c.

Sri churna-dharara, putting on the central line of the trident in yellow, or red—yellow is correct—(outside lines always white.) On the advantage of lighting lamps; and sweeping the floors in Vaishnava fanes.

On the benefit of strict veracity. Mode of bathing; anushtúnam, or regular rule in all observances. On the átma guna, and Para tatva, or nature of the human soul, and the divine truth or nature (a fruitful theme of Hindu controversy.) Various other Vaishnava matters, with numerous quotations, and praise of rishis, ancient seers, or sages.

The book is rather long, of medium thickness, old, some leaves broken; about the middle eaten into by termites so as to destroy the coherency of meaning.

3. No. 1137. Itihása samuch haya traditionary compendium, slócas.

A discourse between *Bhrigu* and *Sarunaca rishi*, in the manner of the *puránas*. At the opening of the 1st section, one asks for information and the other gives it; the bearing of the whole is on the glory of *Vishnu*.

Some of the contents are—duties of guru and disciple; excellence of homage rendered to the guru—a child must obey its parent—if otherwise there is sin—excellence of Vishnu bhahti (see 1.) nature of tapas, or penance. On the gift of water—of food—merit of pilgrimage—benefit of chastity in women, highly praised; causes of sorrow referred to pūrva janma, a preceding state of existence—the means of removal, penance, ritual homage, or merit in the present life—on the merit of receiving guests; sin of rejecting such—mode of casting off houshold, or family cares, by choosing an ascetic life. Vishnu bhakti saves from Naraca or hell. Vishnu is the First cause of creation—devotedness to Vishnu is the procuring cause of beatification. On the maya, illusion or power of Vishnu; benefit of homage to Vishnu. On the rejecting sensual pleasures; it is praised,

On the excellence of the anngamanam, or a wife's burning herself with the dead body of her late husband.

On the benefit of bathing in the month $M\acute{a}gha$; on the four colors (or castes,) Brahman, $Cshetriya\ V \'aisya$, Sudra; and on the four order of Brahm'a-ch'ari, Grahast'ha, Vanaprast'ha and Sanniyasi. Duties of those belonging to the said castes and orders. Various like matters: each having the illustration of a tale. The whole is like a pur'anam, perhaps gatherings from several: 1st to 34th adh'auya, and so far complete.

3 Leaves on the nature of Vaishnava worship seem added.

The book is rather long, and beyond the medium thickness, old, damaged by insects; the ends are eaten off in some places.

4. No. 1214. Vishnu Dhermóttaram.

A summary of Vaishnava duties and principles, written as if a supplement to some purána. Garuda, the vehicle of Vishnu narrated it to Marichi. Marichi enquired, what is the Vaishnava rule? and Garuda replies; stating also votaries pleasing to Vishnu: divided into chapters.

- 1. Concerning Prahlada, a devotee.
- 2. Introduction to Vaishnava duties.
- 3. How to receive a guest, and the benefit resulting.
- 4. and 5. Rules for women as to duties.

On the four eastes, and on the four orders Brahmáchári, &c. description of excellent young women, as a guide to marriage.

Women must reverence their husbands.

- 6. The benefit of ritual homage to Vishnu.
- 7-8. Excellence, and use of the tulsi plant.
- 9. Benefit of lighting lamps in a fane.
- 10-11. Benefit of various ceremonies directed to the service of Vishnu,
- 12. On the excellence and use of the salagrama or petrified shell.
- 13. More on the benefit of homage to Vishnu.
- 14. Laudatory of Brahmans.
- 15. Benefit of giving a cow.
- 16-17. The same as to land, and food.
- 18. Importance of the fast, on the eleventh lunar day.
- 19. On the punishments inflicted in the world of Yama, after death.
- On sins of the mouth, and other members of the body, and sins of the mind, which
 tend to Naraca, or hell.
- 21-22. Specification of the punishment of sinners in Naraca, according to the nature of their crimes.
- Description of the formation, and growth of the fectus in the womb, until the 8th month.
- 24. In this birth (or life) men receive the fruit, or consequence of virtue, or of demerit, in a former one.
- 25-26. On the virtues, and kind of devotion which lead to môcsham, or release from further pains of transmigration, beatification.

27. On the four yugas, or ages, and what is dherma, or virtue, in each one, in its progress; details on the evils of the hali yuga, or present age: tales concerning Brahmans in this last age.

Leaf 1-130 complete; 4 leaves nágari letter, at the beginning.

The book is long, of medium thickness, rather old; and some leaves damaged, by breaking.

5. No. 1227. Bharadvája sanhita, matters ascribed to an ancient sage.

On taking the soul as if in the hand, and placing it at the feet of *Uishnu*. On the *chacra* mark on the shoulders. On the *urdhva* forehead mark—its excellency—the mode of putting it on, the importance of being a follower of *Uishnu*.

On the five marks of the *Madhavas*; that is, on the breast, two shoulders, forehead, pit of the stomach. To give up the soul to *Vishnu* is the short, or ready way to salvation. Earthly possessions, and desires are not pure; not tending to future bliss: the not desiring them is pure. Some are vainly troubled about similar things; these are unwise. Some despise like things, such persons are sage. Various other matters, relating to the excellency of the *Väishuava* credence. Four *adhyáyas* leaves 1—38 complete.

The book is somewhat long, and thin; much damaged by insects, and breaking near the beginning.

6. No. 1241. Väishnaváchárya padadhi: chapter on ceremonials, slocas.

What food may be eaten, and what may not. On the mode of meals at noon and night. On the fast of the eleventh lunar day, in each half lunation. On commemorating the birth-day of the Narasinha, and Krishaa incarnations; the day of each distinguished as to its occurrence. On the duties of women, incomplete—2 leaves at the end—on the mode of putting on the forchead mark, and of marking the shoulders—excellence of a guru—incomplete; in all 16 leaves.

The book is long, thin, and in good order.

7. No. 1249. Vishnu sahasranáma, slócas.

By Vaisambáyana; said to be from the anusásnica-parvam of the Bháratam.

A list of the 1008 names of Vishnu; said to be repeated daily by Vaishnavas.

16 Leaves complete.—1 leaf *Vayu stuti*, praise of a god of wind. The book is of medium length, thin, and in good order.

- 8. No. 1298. Vaishnava miscellanies.
- 1.) Sudarisana ashtacam, an octave.
- On the chacra, or discus of Vishnu. I sloca wanting—on two leaves differing from the rest.
 - 2.) Rahasya triyam; triple mystery: some Vâishnava mantras—nature of the human soul, and of the divine soul—duties of living men—nature or glory of the Supreme (paramátma surúpam.) The triple mystery, is sometimes explained as the Divine Being, the human soul, the visible world: and with reference to their identity, or diversity. This tract on 31 leaves is Tamil in language; the letters being Telugu. Its separation belongs to a work of collation; much needed.
 - 3.) 12 Leaves, containing a Vishnu mantram and Bhagavata árádhana hrama—the mode of worshipping the Deity; and jayanti uirnayam, on the observance of Kryshna's and Ráma's birth-days.
 - 4.) Praise of Rámánuja of Sri Permattúr, one of the Aluvàr—Vishnu stuti praise of Vishnu—Dherma sastra vachana, some prose from the ritual portion of Hindu law.
 - 5.) Niti padya—moral stanzas in Telugu, and a few other matters.

 45 Leaves in all—the book remaining incomplete.

It is long, thin, only a few leaves not damaged, most of them worn off at the ends.

- 9. No. 1341. Vâishnava tracts.

 (The first one should be taken out on collation.)
- 1.) Nitya anusantánam, the daily ritual; containing the Tirupálánda, eulogy, or a Viva addressed to Vishnu, with additions; in substance, praise; prefixed to a following portion of the Tiru vayi morhi, or Tamil version from the Vedas: and also the Tiru pávi, by Chúdu kodutta náchiyar, or the daughter of Periya áluvàr, she who culled flowers, made them into a garland, and presented this to the god; to whom she was afterwards married—and further, some stanzas on matters relative to Krishna. In the Tamil language; and Telugu letter.
- 2.) 'Ala vantár stóttram, 67 slócas.
- By Yamunáchárya, complete; praise addressed to Vishnu, by an aluvàr, leaves 20—25.
- 3.) Yeti-rája-vimsati, 20 slócas panegyrical of Rámanúja, head ascetic.

 By Manavála maha muni, leader of the schismatic Tengalas; leaves 26—28.

4.) Cshama shodasi, 16 slócas.

On the elemency of Rangha natha at Trichinopoly, complete: by Vedantáchárya, son of Véda Vyása bhatta: leaves 29—31.

5.) Bhugavatu árádhana krama, mode of homage to the deity, ascribed to Parásara, two leaves 57, 58, slócas, incomplete ½ leaf brief extract from the divya-prabandham in Tamil, and 4½ blank.

The book is of medium length, thin, old, bored by insects.

- 10. No. 1358. Väishnava observances.
- 1.) Náráyana verma, a cavacham, or charm for protection, addressed to Vishnu—two leaves only; in this eight names of Vishnu are used the last one being Naráyanu: the use of which, with a preceding ceremony, is supposed to have great efficacy. It is known as Haridháratamyam, praise of Vishnu, as the universal being.
- 2.) Snanu sancalpam, record of bathing; given the year of the cali yuga, Cycle year, month, day, tit'hi, &c., on which such a one bathed in such and such a sacred pool, for the removal of sin. Caveri prat'hana homage to the river Cavery, or to its goddess.
- 3.) Mrittica snánu, rubbing the body with earth that has surrounded the roots of the tulsi plant—also rubbing the body with cowdung moistened with water: also rubbing the body with tilu powder (of sesame) mixed with water.
- 4.) Amalaca suánam, rubbing the body with myrobolam fruit (nelli kayi) mixed with water; and a few mantras, used at noon-day. In all 16 leaves.

The book is short, and thin, good order.

11. No. 1360. Vishnu sahasranáma, púja, homage by the 1008 names of Vishnu; a few slócas of praise prefixed; then the 1008 names; and, at the end, are slócas, stating the benefit arising from the use of the "thousand names."

The book is of medium length, thin, and slightly injured by insects.

XXVII. VEDANTIC.

1. No. 1165. Section 2. Vedanta-vácyum.

Discussion on the *Vedanta* system, with discrimination as to the differences on this subject among *Smartas*, *Mádhavas* and *Vâishnavas* of the Peninsula; the first being *advāita*, the second *dwāita*, and the third *visishta-advāita*; the first maintaining the oneness of Deity and the human soul; the second that they are distinct, the third that they are almost one, or related. See XXVIII for section 1.

2. No. 1184. Védanta vyakyanam, or vivaranam, explanation of the Védanta, prose fragment, without beginning or ending. It describes the Paramátma and jivatma, divine soul, and human soul, and seems to maintain their unity; but the whole would be needful to decide as to its being advaita in class, leaf 75—204.

The book is long, and thick, injured by worms, and breaking.

3. No. 1187. Fragments on the *Vedanta* according to the *Vaishnavas*.

Leaves 3—20 Vyása sutropanása vyakyánam, a commentary on the original sutras of Vyása, by Sri Rámésvara Bhárati; leaves 45—65, wanting 46 and 54; exponent of the Vâishnava system. Vishnu is the great First cause. There is a difference, and distinction between the jivátma or human soul, and Paramátma or divine soul, Vishnu has all mild, benevolent, or good qualities; in opposition to the advâitas who ascribe to deity a negation of qualities; with other details. The composition is a mixture of prose, verses from the Vedas, and slócas; in all 39 leaves.

The book is somewhat long, old; but in good order.

- 4. No. 1265. Ara dúta gita mahà mantram, stócas, 7 prakarnas or sections; represented as a discourse between Dattátréya, and Góracsha. Section 1. 2. On the oneness of the human soul with Isvara, the divine being.
- 3d. The form of the immortal (acshara, in the sense of múrti, or surúpam.)
- 4th. On being resolved as to truth, and on firmness of mind in maintaining it.
- 5th. On equal sight, or appearance; that is, there is no real difference in existing things; because all are equally seen in the light of *Isvara*; as the evolving, or development of his being—all is *Isvara*.
 - 6th. Acshara varam, description of the immortal one.
- 7th. Nirvana nisht'hana mahima, the glory or value of release, or of absorption into the divine essence.

This book denies any difference between the jivatma and paramatma; and maintains that all beings, and things, are but manifestations of the divine being. So far complete, on 20 homogeneous leaves, and one handwriting.

The following are miscellaneous, and different.

- Sani stottra, praise of Saturn the planet, or its regent. By Rudra to rishis. A story of Dasarat'ha introduced: in consequence of no evil disease from Sani (Saturn being a malignant planet) coming into his country for twelve years. Dasarat'ha celebrated the praise of Sani, and received a varam, or gift from that being. They who hear this praise recited will get benefit from Sani, 2 leaves, incomplete.
- Sira bhújangum stóttra, 25 slócas in praise of Sira, put into a serpentine form. By Sancaráchárya: complete. Two other slócas on Saira subjects, and 8 slócas.

Dacshana murti ashtacam, an octave in praise of a form of Siva; considered as giving wit, skill, intelligence in literary matters. Also 44 slocas on Vaishnava subjects, praise of Vishnu, complete. In the event of needed collation these last matters should be taken out; and the whole separately arranged.

The entire book is long, and thin, a little damaged.

5. No. 1295. Védanta ethics, author unknown, prose, incomplete.

The destruction or removal of a triple sorrow tends to moesham, meaning happiness in the present life. This triple sorrow is,

- f.) Attaching to the soul,
- 2.) Proceeding from the five elements of matter, body, &c.
- 3.) Proceeding from malignant spiritual agency.

The first is subdivided into saríram and manassa body, and mind. The body being subject to vátam, pittam, slésham and to irregularities caused by them. The mind is subject to háma, evódha, lóba, maha móha, and other evil affections, or passions. The second includes not only the five elements, as causing evil, but also beasts, birds, reptiles, and stavaram, things immoveable; by these sorrow is occasioned. The third refers to troubles by yacshas, rácshasas, evil beings, and by guha, sprites or gnomes. They cause trouble by avésham, invisible possession; they are supposed to lay hold of people, and by so doing to trouble them, by giddiness &c.

To get these various sources of sorrow removed, or to get rid of them, is the way to heaven, or happiness in the present state of being.

Brahma surúpa nirupanam, description of the form of the supreme Being, by negatives; as without arms, seeing without eyes &c. giving to the book an adváita turn. It is short, thin, leaves 1—45, a little gnawed at one end.

XXVIII. VEDAS, or UPANISHADAS thereto pertaining; and like matter.

01. No. 1179. Two portions.

- 1.) Sri súcta—a hymn from the Vedas prose like form, incomplete.

 The glory of Lacshmi declared.
- 2.) Rudram—prose, incomplete.

Praise of Rudra (or Siva) from the vedas.

On the dherma, or duties of the four Colors; Brahma, Cshétriya, Vâisya, Sudra; and of the four orders Brahmáchári, Grihast ha, Vanaprast ha, and Sanniyasi. The sentences end with the word rudra: 6 leaves.

The book is of medium size, worm eaten.

- 02. No. 545. Véda.
- a. Nágari a few leaves. b. Telugu letter.
- a. Rudra jada, a repetition of words concerning the glory of Siva: leaves marked 6, 3, 6.
 - b. Incomplete on Yága dherma, or duty of sacrifice. Cause of water and other things; duties of Brahmans, and other three Colors: meaning difficult.

Leaves 80-121.

The book is somewhat long, of medium thickness, has only one board, and is damaged by worms, and breakage.

1. No. 1150. Srâuta, matter from the Védus.

'Aba stambha trisana prayóga, section from a Véda, chiefly on sacrifice, and rituals; sutras from the védas—sóma panchaca—these, and other like extracts.

At the end, in Grant'ha letter, a commentary on 'Aba stambha sutras, in three parts.

1st Leaf 1—37, 2d Leaf 1—31, 3d Leaf 1—7, being explanatory paraphrase, or amplifying the brief sutras of the original.

The book is long, of medium thickness, old, and very much worm caten. The commentary has leaves something longer than the preceding portion.

2. No. 1151. Yajur védam.

The 1st ashtacam, four prasnas, out of eight.

The 2d ashtacam, eight prasnas, leaves are deficient, in various places.

The book is long, thin, and much injured.

3. No. 1152. Yajur vedam.

1st Cándam from the 1st to the 5th prasna.

The 6th prasna defective.

6th Candam -- the 1st prasna on sacrifice.

The book is long, of medium thickness, and damaged.

4. No. 1153. Srauta.

A selection of practical offices from three védas; such forms as are useful, or most required. They relate to the yága vidhi, or mode of sacrifice; out of 33 prasnas, only from 1, to 5, with a little of the 6th fragment.

The book is long, thin, in good order.

- 5. No. 1161. Various *upanishadas*, supplements to the *Védas*, or assuming to be such.
- 1.) Rudra nyásam, homage to the five members, or heads of Siva.
- 2.) Srî Ráma rahasyópanishada, the mystery of Ráma; delivered by Siva to Vyása, on the birth of Rúma.
- 3.) Sarvasára upanishada, two copies; substance, or essence of the Vedas.
- Náráyanu upanishada, two copies.
 It ascribes the origin of all things to Náráyanu.
- 5.) Vajra-súji upanishada.

The penetrating diamond needle: on theological, or spiritual instruction.

- 6.) Sariraca upanishada, concerning the human body.
- 7.) Yoga tatva upanishada, on mystic truth; on the system of ascetics,
- 8.) Kâivalya upanishada, two copies.

On mócsham, or beatification in the Satya lóca, or world of Brahma. (The highest heaven;) and the means of its attainment shewn.

- 9.) Garbha upanishada, on the womb, and the feetus in it.
- 10.) 'Arunica upanishada, homage or service to Brahma; from 'Aruna, the dawn, charioteer of the sun.
- 11.) Kéna upanishada, 1st Cándam.

A woman named *Hemavati* asks *Dévendra* how to obtain *mocsham* or beatification; *kéna* is "by what means," (quomodo,) Indra replies.

This tract appears to be on the *sucti* worship principle (quoud Bona Dea.)

- 12.) Atma prabodha upanishada, special instruction as to the soul.
- 13.) Kálágni rudra upanishada. Sanatcumára asks Siva concerning various ritual, or other observances; such as the use of cow-dung ashes, beads, and the like: Siva replies.

- 14.) Mandúcya upanishada. Mandūca, a sage, asks Rudra (Siva) concerning the pranava, or mystic triliteral aâm (Om) how given, and to what end; supposed to lead on to theological matter.
- 15.) Hamsa upanishada; on the all-pervading Spirit; and on the yógam, or abstract meditation on Deity.

The aforesaid fourteen tracts professing to be *upanishadas*, are complete, and very brief: the entire book not being large. Some of them were translated by Ram-mohun roy, and others.

This book is long, of medium thickness, leaves at one end damaged; otherwise in good order.

6. No 1162. 'Aba-stambha-sutra.

A very imperfect fragment, many leaves intermediate wanting; and a few leaves in nágari letter thrown in. As far as can be made out, from the imperfect state of the document, it contains rules for ritual ceremonics, taken from the Védas; and elsewhere, under the same title, more largely detailed.

The book is long, thin, old, with only one board, and much damaged.

7. No. 1160. Chandródaya upanishada.

Said to be an appendix to the Sāma véda, 1st to 7th adhyáya complete, with part of the 8th said to relate to Brahma. This is the 1st section in this book: for the 2d see XXII.

The entire book is long, thin, and somewhat injured.

8. No. 1166. Aranam-yajúr védam.

Concerning the five elements—On the soul; the *váidica harmam*, or rituals, founded on the *védas*: leaf 1—63, so far complete.

- —Véda pata retnam, the impression of the véda compared to a jewel, for some other matter see X.
- 9. No. 1168. Agni-stóma yagnyam.

On one of the kinds of the sacrifices prescribed by the *Véda*. In this mode the entrails of sheep are taken out, and east into the sacrificial fire; the sheep tied to a post is considered to die only by the power of *mantram* used. Such is stated to be the only subject of this book, which is of medium size, old, and a little damaged.

10. No. 1169. For various sections see XVIII.

Section 1, Mandākópanishada. Supplement by Mandāca a rishi, only 8 leaves; first sac'ha, or sanhita. The Véda has 7 Cándams; various additions are termed sac'has, offsets.

Section 5, Brahma bindha upanishada, only two leaves; it belongs to the yajur véda.

Section 6, Ecácshara upanishada, one leaf, explanation of the formule Aum; called one letter, though a triple compound; chiefly on its use as a spell, or in praise. It is tantamount to Hebrew cabalistic symbols; and implies a triple unity in Deity.

Section 7, Událaca upanishada, of the yájúr véda. On the soul. Paramátma, the Divine Being, jivátma the human soul. This treatise is chiefly on the Divine nature: given by Událaca rishi to his disciple Swéta ketu: 7 leaves, or 1 part complete; letter Grant'ha, other parts wanting.

The entire book is of medium size, injured by insects, and broken.

11. No. 1170. Fragment of the yajúr védam.

The beginning is wanting, 28 leaves remain: some defective in the midst. The original has an explanation, in plainer language, on the sun, and other deities.

The book is long, thin, and nearly new.

12. No. 1172. Rig vēda.

Containing eight ashtacas. In the 6th the 1st to the 6th prasna, a little defective.

The book is long, of medium thickness, injured at one end.

13. No. 1173. Yajúr védam.

In the 3d ashtaca, from the 1st to the 9th prasna, complete.

- 1. On the lunar mansions; their importance.
- 2, 3. Ishti mantra, offerings, on the first day after the new, and full moons; to obtain things desired,
- 4. Nara médham, human sacrifice, and the spells used therewith.
- 5 Homage of Para Brahm, the Supreme.
- 6. Agni, Indra, Vishnu, homage to these three.
- 7. Vivaha mangalam, on the happiness of the marriage state.
- 8, 9. Asvamédha yágam, on the sacrifice of a horse; and its ritual.

The book is long, of medium thickness, in good order. The 4th prasna claims special notice.

14. No. 1175. Bhrihadáranya upanishada.

1st sac'ha, two copies, one complete, the other not so; said to relate to the doctrine of the soul: understood to have been translated into French, and German.

An upanishada of the yajúr véda, not complete, 8 leaves only.

- -On the five elements-instruction to a disciple.
- Ráma upanishada, not complete at the end; said to refer to Rama. Besides there is great confusion of leaves. This part of the collection specially has need of collation, and improved arrangements. The book is long, thin, the older leaves injured by insects.

Note. As regards this article XXVIII, I do not feel perfect confidence in it. The books referred to in it were examined at an early period of the work, and a sástri employed was found to have urged on another *Brahman* engaged with him as a check, the great sin of explaining the contents of the *vedus* to a foreigner. He soon after died: and other more intelligent agents, were found.

β . A.

d. Canarese Letter.

1. Advaita.

No. 1443. Section 2. Juana patam, 8 padalas, or chapters, on 15 leaves.

Description of the Sâiva vedanta, or Advâita system. On the maya surûpa, or illusive form of Deity, as apparent in worldly beings, and things; jîva-Isvara abhêdam, the human soul and God indivisible, or without separation. All human souls are, in effect, one; even as air shut up in a box, and a pot, though apparently separate, is the same; and if both are opened will flow into one: the atmosphere being one, though it may be variously subdivided—with like matter.

For Section 1, see XVI.

II. Architecture, and Statuary.

1. No. 1562. Vástu purusha-lacshanam.

On building, with introductory matter; partaking of divination, and astrology; *slócas* with an incomplete *tica* or glossary, in Canarese.

If when any one is intending to build a new house, and when journeying, or going anywhere about that purpose, he meets with any of the following persons or things, the same is a good omen; that is—a married woman bearing a brass, or copper pot of water from a tank—any one bearing a silver arm-ring, or otherwise wearing silver in any form—musical instruments—

married women; in these cases wealth will follow the building. On the signs of the zodiae deemed favorable for building, from mésha onwards. In which of the signs the house should be begun, and the foundation laid—mode of putting in the first post. It is good to build a house in chaitra—April, May, wealth will follow. In Mithana (or Gemini) destruction. In Carcata (Cancer) long-life, old age. In Siaha (Leo) good offspring. In Kanya (Virgo) poverty. In Tula (Libra) allowable. In Vrieshica (Scorpio) death of relatives. In Dhana (Sagittarius) loss of property. In Macara (Capricorn) riches will follow.

The book remains incomplete; so that directions as to the building itself are wanting.

It is of medium length, thin, touched by worms, and gnawed by rats on one side.

2. No. 1585. Silpi sástram slócas.

By Cásyapa, on the structure of a Sáica temple with its various adjuncts; incomplete.

On the lacshanam, quality or properties of various objects-descriptive of them—as the statue, or image representing the principal god in any fane-right place for the shrine, and connected matters. The pitha seat, or shrine of any inferior, or secondary image; the védica, or verandah of the shrine; the calasa-bandham, or mode of crowning the cupola-proper placing of pillars, of doors, ornaments for doors-the cumbba, vase, or round top on the summit of the garbha-graha, or shrine. Júlaca lacshanam, properties, or proportion and form of windows; and of torna, or festoons in carved work over doors and windows. Where the door may be placed: may be on the East, or North, but not on the South; on the West doubtful opinion. Sichara lacshana, proportion of the crest to the qópara, or tower over the great gate way. On the form of the different mantapas, or porches within or without the temple. Form of ornaments of the corners. On the shed for holding materials for public processions—it is termed zála (salle.) Proportions of the front gópara, or tower. Dimension of the great door, or gate beneath the tower. On the figures of Vryshabha, Vináyaca, Vira Bhadra, and various others in plaister, outside the tower, as ornaments. Concerning cells, or chambers in the wall inside, and round the shrine, between which, and them is a space for internal processions, on minor occasions.

The book is long, somewhat thick (136 leaves) on broad talipat leaves, injured by worms.

III. ARITHMETIC.

1. No. 1511. Panchánga ganitam, on calculating almanaes: slócas, with a tica or glossary in Canarese: incomplete. The 1st and 2d

adhyáyus are wanting; from the 3d to the 5th complete, so far. In the beginning, numbers are expressed by names, as 7 by samudra, from 7 seas. 5 Bhánam, five arrows of káma; 14 by lóca—14 worlds, 7 upper, 7 lower, and so on, for other numbers.

Mode of reckoning the tit'hi, or lunar day, váram, day of week, and nacshétra, lunar mansion for the day. On the calculation of solar, and lunar eclipses. Leaves 34—143.

The book is of medium size, and slightly injured.

2. No. 1518. Section 2, for section 1, see XVIII.

Ganita sástram, on Arithmetic.

By Maha rája.

- —Carmini karma sútram, on addition, or multiplication; as, if 10 to one place, how many to 20 places.
- -Sambhagaram sútram, subtraction.

The sútrus of both of these have a tica or explanation in Canarese: 8 leaves incomplete.

32 Leaves in the entire book.

IV. ART OF POETRY.

1. No. 1414. Váca Bhotta alancaram; slocas.

By Jainendra-cavi, 5 asvásas, complete.

On the nine rasas, poetical feelings, or sentiments; as common places.

- 1. Sringára rasam amatory.
- 2. Vira ,, courage,
- 3. Karma , favor, kindness.
- 4. Adbhuta ,, admiration.
- 5. Hasya ,, mirthful.
- 6. Bhayancaram ,, timidity, fear.
- 7. Bhihadsa " causing horror, or dislike.
- 8. Raudra ,, wrath, cruelty.
- 9. Zanta , mildness, clemency.

These sentiments, or passions occupy one part: the other one is occupied with the proper mode of describing the nayaka and nayaki, or hero and heroine of any piece: as, for example, the way in which different poets describe Nala and Damayanti.

The whole of the alancara is not here; only 14 leaves in all.

The book is of medium length, on talipat leaves, and in good order.

- 2. No. 1158. Two tracts.
- 1.) Pratápa rudríyam, on the rhetoric of poetry, named after Pratápa rudra Ganapati.

By Vidya náť ha Pandita; slócas and prose incomplete.

On metaphor, on comparison, on apologue or parable. On simplicity of expression; that is, not mixed or general; but applicable to one person alone, as $R\'{a}mu$ or $R\'{a}vana$, not what might be predicated of both of them. Many other matters as to the use of words in ornamental composition.

Some slócas made on Pratápa rudra, a king of Warankal: as used in exemplification of the different rules—17 leaves.

2.) Chandra-lóca, urs poetica.

By Cali dása, slócas, incomplete.

This work should contain one hundred poetical figures; but in this tract there are sixty eight, wanting the remainder. The composition is so ordered by this distinguished author, that the first part of the distich gives the rule, and the remainder, the exemplification: leaves 2—4 wanting out of 16—14 leaves remain.

The book is of medium length, old, slightly damaged.

V. Astrology.

- 1. No. 1205. Two books of different size, put together, agreeing in subject.
 - 1.) Jyótisham on astrology—it seems to be a collocation of tracts.
 - —On yógas, or times suitable, or not so, for journies. The different nacshétras explained, as to their influences.
 - -On taking the time of birth, framing a horoscope, and thence deducing events of the following life.
 - --Mode of determining the rijn porutam by counting from the asterism in which any one was born, by means of the joints on the back of any one's hand, and thence determining if the woman and man are suitable for marriage, or not so.
 - Mantras on the ten kinds of dánam or gifts; such as a cow, land, gold, &c.
 - —A japan, or charm, on three names of Vishmu i. e. Achyuta, Ananta and Góvinda.
 - -Bhava p'hulam, taking the horoscope, and thence fortelling leading circumstances of life; such as property, conveyance, wife &c.
 - Divination; if a large lizard fall on any one: deduced from the part, or member of the body on which it falls.
 - Prisna sástram, horary questions, and mode af answering them.

- Svalpa játacas, brief horoscopes.

By Varáha mitra.

- Yavana hora, astrology, by Yavana, containing 13 adhnáyas; being on the aspects at birth, and conclusions thence resulting: with an especial reference to the horoscope of females.

Palmistry, as to females, lines on the hands; it includes physiognomy, and somatoscopy, the face, hair of head, soft, or crisp or curly; hands, feet, nails, &c., how these ought to be.

On the friendships and enmity of the nine planets among themselves.

- -Bhúvana pradipicà on horary questions.
- -Mani derpana, "jewel looking glass," on horary questions.

This has a tica, or verbal comment, in the Telugu language.

- -Bála asishta, mode of determining if an infant will die, within a short time after birth.
- -Dhátni kalpam, medicinal use of the kadu kayi, astringent myrobolan.
- 2.) On horary questions 56 slócas.

By Varáha mitra-pillay, with a tica, or verbal commentin Telugu.

-Kâusalam, a book on astrology.

Given any event, then taking the year, month, hemispherical places of the sun, lunar day, yógan, &c. and thence prognosticating results, yet future.

With some other like matters.

Both books have 151 leaves, not numbered on them. As a whole the book is long, thick, old, and a little damaged.

2. No. 1446. Sarvartha chintanani, an original work on Astrology, in slocas; without any comment, author not known.

It should contain two *bhágams*, or parts; but as found herein, it is not a complete work. (See Vol. 2. γ . A. b.)

1. Játaca bhágam, on the birth—horoscope on the nature and influences of the Sun, and other planets. On the twelve bhávas, states, or condition of being; as to health of body; wealth; learning; brothers; conveyance; death of mother; birth of children; diseases, or sufferings of body; suffering from enemies; time of marriage; dispositions of the future wife; length of life; auspicious, or prosperous circumstances; when the subject's father will die; how the subject will obtain his livelihood; as, by merchandize, or personal labor: profit, loss. On the raja yoga kingly lot, or very great prosperity; the opposite of poverty.

The preceding seem deduced from the time of birth known; but there is another mode, called *nashta játacam*, when the horoscope is lost or time of birth not known: leaves 5—133 wanting 108 and 110.

The book is of medium size, on talipat leaves, some of them gnawed on one side; otherwise in good order.

3. No. 1536. Súrya siddhanta bhásyam.

A comment on the Súrya siddhantam, an astronomical, and astrological work; from the 1st to the 14th adhyaya complete; other matter wanting: slócas; about 20 leaves have a Telugu tica, and beyond a tica in Caparese.

The periods of the planets in the signs of the zodiac, calculation of the stay in each one. On the revolution of days, lunar days, and asterisms—as also the other astrological divisions; yóga, nama, carana; in the course of an entire year. Details concerning lunar eclipses. Discrimination of the appearance of Cuja, Budha, Sucra, Sani (Mars, Mercury, Venus, Saturn) so as to know each one at sight. Their bimbam, shape or diameter. On the rising, and setting of the lunar mansions. On the revolutions of the planets in their orbits; and on their effects, or influences, when in different signs. Rules for the calculation of almanacs.

At the end aragada chacra adhyáyam on the evil results from planets being in particular signs, or lunar mansions. If a father and son be born in the same nacshétra (lunar mansion) it is of evil import to both. In the case put—of father, son, and wife, born in the same asterism, then in what positions the different planets will be infortunes to them: These, and like matters, on astrological evils stated.

The book is of medium length, very thick, touched by insects.

4. No. 1537. Kála nidhánam padadhi, chapter on the discrimination of times. A portion of the Jyótisham, or astrology.

The book is occupied with determining the proper astrological times for various ceremonics and observances; as, the pumsa vanam—simantam—noma carma—first feeding—játa carma—beginning to learn letters—putting grass on the loins for ceremonies appointed by the Védas—on beginning to read the Védas—on giving a Cow at the close of a vrata or vow—for any special fire-offering—for beginning a journey—for putting on the scholar's thread—for buying and selling (in the case of Brahmans) for anointing with oil—for sráddhas or funereal rites: they must be within 10 A, M, and 5 P, M,—for anointing a king—for going to war—ancurápanam, sowing seeds, on auspicious ceremonies—for consecrating the image of a god. Besides these

there is a statement of good muhurttas, brief periods, for doing any kind of business with success following. Leaves are wanting at the beginning; 137 remain.

The book is of medium length, thick, old, slightly injured.

5. No. 1539. *Jyótisha sástram*. Astrology: slócas with a Canarese tica or gloss, defective at the beginning.

The first matter is on dreams; according to the night watch, from the 1st to the 4th, what is signified by different dreams, and after how long a period accomplished. In the 1st watch after a year or more, the time diminishing with the other watches; and if the dream occur in the last watch, or from 3 to 6 o'clock in the morning the result will be speedy, or immediate.

Avagada chacra p'halam, evil results explained from any horoscope; what year, &c. any accident or evil may happen. On the division of the lunar mansions into ganas, classes or sections; as déra ganam—manushya ganam—rácshasa ganam. The first good, the second medium, the third bad; referring chiefly to affiancing for marriage. Their results stated.

On the *rásis*, or zodiacal signs; their union or agreement, separation or discord. Their influence,

On the lords of the different signs; their influences.

On the proper times, astrologically determined, for various sacerdotal ceremonies; as pumsa vanam—simuntem—jāta carmam—chavulam, learning letters—upanāinam, beginning to study the Védas. Proper times for buying and selling; only in the case of Brahmans, proper time to put on a new garment. On the influences of the lunar, and solar days; the lunar mansions (or nacshétras)—not further; leaf 19—125 incomplete.

The book is of medium size, old, injured by white auts, and worms.

6. No. 1540. *Jyótisha-sástram*, Astrology: slócas, with a tica in Canarese.

On the influence of the different cycle years; which of the sixty is a good one to be born in, and which not so.

Shad-rutu p'halam, on the influences of the six seasons. Mása p'halam on the influence of the different months. Tit'hi p'halam, on the influence of the lunar days; also of solar days of the week, and of the lunar asterisms.

On the oppositions of the planets—depending on their nature, and on the signs in which they are situated, at the time—Mésha áti p'halam—influence of the sign Aries, and the others consecutively.

If Asvini or Hasta, lunar mansions correspond with Monday or Wednesday, this is termed amryta yóyam, and is deemed propitious, the results are detailed in full. The time is not fatal, or mortal (from a privative and mryta dying.)

Arayada-chacra p'halam, the same as the technical term ganda; at what times, according to the horoscope, unfortunate, or ill events may be expected; and other details, which, from the state of the book, are not easily legible.

At the end one leaf has 4 $sl\acute{o}cas$ from the $M\acute{e}gha$ -sand\'{e}sam, or cloud messenger.

The book is of medium size, old, very much injured by worms, and broken in some places.

7. No. 1543. Muhúrtta derpana, mirror of hours; slócas, incomplete.

By Vidya mádhava.

The 1st adhyáya is complete, the 2d not so, on rásis, signs; grahas, planets; nacshetras, lunar mansions. These have other than the usual names e. g.

Mésha is termed Ajam.

Vryshabha " Vryshágam.

Mit'huna .. Nri-yugam.

And so with others.

The grahas planets, are termed vricshas,

The nacshétras are called Bhà.

In the 2d adhyáya there is a little matter on good muhárttas, or fortunate hours for celebrating marriages: whence the book takes its title, but unfinished: 15 leaves remain.

The book is short, on narrow talipat leaves, injured by insects.

8. No. 1514. Játacádhyáyam, chapter on the horoscope, slócas, no tica, and incomplete.

The effects of the various positions of the planets at the time of birth.

Then of the 12 signs (called also lagunas; properly the sign in the ascendant is laguna.)

The tithis, or lunar days noted; which good, which evil; and the effects good, or evil of the lunar mansions, nacshétras: 18 leaves.

The book is somewhat long, and much worm caten.

9. No. 1545. Játaca kála nidhi, jewel of birth-time; Astrology, slécas. The 1st and 2d vilásas complete, the 3d incomplete.

Influence of the signs from Aries onwards, and of the nine planets. On the samueta, or conjunction of two planets in the same sign.

On the influence of the opposition of planets, influence of the laguna, or sign in ascendant at the moment of birth: 26 leaves; 58 blank.

The book is of medium size, on talipat leaves, in good order.

10. No. 1546. Játacas, horoscopes.

Four brief records of birth of the children of a Jaina named Dána chenna-pâiyya.

- Sal. Sac 1515. Vijaya year. Mina month on the 14th lunar day, Monday; son named Vijayanna, slócas, one copy. Another copy, in Canarese prose; to live 58 years, and the various events in them briefly stated.
- Sal. Sac 1528. Prabhava year. Vrishabha month—22d solar day, on the 9th tit'hi; son named Padumanaka, his horoscope in brief.
- 3.) Sal. Sae 1551. Sucla year, bright half of Srávana, on Tuesday, Hasti nacshétram; son named Déva chandrayya, his horoscope briefly in Canarese.
- 4.) Sal: Sac 1551, Sucla year, 'Ashada month, Friday. Asrini nacshatrum: son named Chelvapa-ayya his horoscope briefly stated; 26 written leaves.

The book is short and thin, on narrow talipat leaves: injured by insects.

11. No. 1547. Játacabaranam, horoscope jewel; slócas incomplete.

The results of being born in each of the sixty cycle years; also when the sun is in the north and south hemispheres. The influence of the *Vasanta*, spring, and of the remaining five seasons of the year.

The influence of the months reckoned from $\it Ch\'{a}itra$ (April) onwards: and of the bright and dark half lunations.

If any one be born at dawn it is good; at evening not so good; at night evil.

On the rási-cháram, or sun's place in the zodiac. On the laguna p'halam, result of precise time of birth, compared with the state of the heavens: especially the ascendant.

Influence of the nacshétras, and of the ganas or divisions of them; **Déva**, manushya, rácshasa, divine, human, infernal. (European division of solar signs, humane, bicorporal, feral) the whole of the nacshetras are distributed under those three divisions.

On the influence of the house, or sign, in which the sun is at the time of birth.

Leaves 1-63, deficient to 83 thence to 103.

The Look is of medium size, and in good order.

12. No. 1549. Nacshetra chiidamini; jewel of lunar mansions: slocus without comment, incomplete.

On the influence of the nine planets.

On the devá dasa ravi, twelve suns. The Adityas, or sun in each of the twelvesigns, treated as if distinct; the sun's influence in each of the signs.

On the effects of the lunar mansions; from Ascini onwards.

The proper days of the week for going on a journey, including the sálám (impediment.) Not W. on Friday and Sunday; not E. on Monday and Saturday; not N. on Tuesday and Wednesday; not S. on Thursday.

The various tithis, or lunar days, on which it is not good to set off on a journey.

Threefold division of lunar asterisms, into divine—human—inferior; termed ganas. It is supposed that one born in a rácshasa gana may travel without fear or harm at night; if in a déra gana he may do so; but if in a manushya gana he must not venture to journey by night; 26 leaves, without numbers.

The book is long, and thin, on talipat leaves, slightly damaged.

13. No. 1553, Jalacam, horoscope of an individual.

Sal, Sac 1605. Rahtácshi year, sun in the southern hemisphere—in Srávana month, dark half hunation, tenth hunar day on Saturday (st'hira và am) Canya or Virgo in the ascendant, the exact minute of birth of Nrisinha Bharati-svami, a Brahman of the Madhara class. The situation of the planets at his birth; and their influence, through a series of successive years, stated in reference to definite results; leaf 1—21.

The book is short and thin, on broad talipat leaves, in good order.

14. No. 1568. *Jyótisha-sangraham*, epitome of astrology, *slocas*: and, in some places, a prose explanation; incomplete.

There are two prefixes of 5 leaves, and 3 leaves, shorter than the following ones; 5 leaves on the times when young women come to maturity; good or bad according to the *macshétra* in which it occurs; 3 leaves on the agreement, or friendship of planets.

The following is of different size, and writing.

On the various influence of the nine planets. On the influence of the zodiacal signs. On the influence of the laguna, ascendant at the moment of birth, compared with the planets, and signs. On the influences of the tithis and ráras, or lunar and solar days, some good, some bad. On the siddha yogam and amrita yogam, two astrological coincidences esteemed good.

If a house is to be built, at what time it is good to begin, and when not. On times for observances in the 5th and 8th month of pregnancy.

On what day women may go on a journey: and on what day men may go.

Giadi sacunam, divination from lizards; as to the quarter whence they chirp, as to falling on any one, according to the place; e. g., if on the head, parents will die soon, &c.

There are other matters: but the state of the book prevented further examination; 93 leaves.

The book is somewhat long, and thick; damaged by breaking, $\frac{1}{2}$ leaves only remaining.

15. No. 1580. Jyótisham, Astrology, slócas, without comment.

Vastu dévata, the properties of it. Before building a house or temple a human figure is drawn on the ground: homage is paid to it, and the supposed indwelling spirit there is requested to quit the place, and, after a time, the earth is first dug up there. The fitting time for this ceremony.

In Canarese; in a horoscope the til'hi, váram, nacshétra, laguna.

The lagunas take their name from signs in the ascendant, therefore the same in effect as the signs, in different horoscopes; twelve lagunas in the revolution of a solar day. The sign that is in the ascendant at the moment of birth is the laguna.

The twenty seven nacshetras are divided into three sections, according to their place at any given time; to wit.

Urdhva-muc'ha, above; adhò-muc'ha, beneath; parsva-muc'ha, on the side.

The p'halam, or result in each case so occurring, what is fitting to be done; that is when any particular nacshétra is in such or such a position what is fitting to be done; e. g. when Bharini is adhômucha, then may dig a well; When asvini is urdhva mucha, then may sow corn: and so on.

There is another division into quick, fearful, medium, gentle, indifferent. When asvini, revati, hasti, pushya are ascendant, or culminant, work should be done quickly: mula, ardhra, jyest'hya, aslesha give terrible, or fearful, effects to work under their influence.

The book is long and thin, injured by insects.

15½. No. 1601. Under this No. in the Library are placed a great many Almanacs; which it may be expedient to distinguish, for the sake of back reference, if at any time needed.

Salivahana. Sacya, 1617. Cali Yuga, 4796, yuva year; leaf 2—28, complete. The p'hala stuti, as a preface, stating which among the planets is, for that year, king, premier, lord of corn, &c; and whether a propitious year, or not so. Then the five angas, or divisions of the almanac as usual. It is of medium length, thin, injured by insects.

Sal. Sac, 1661. C. Y. 4840, Siddhart'ha year. The p'hala stuti, leaves 1—12, and the five divisions 1—29, complete. Medium good, order.

Sal. sac. 1600 (1651?) C. Y. 4830, Saûmya year. The p'hala stuti, and 5 divisions, 1—31 complete. Medium size, injured by insects.

Sal. sac. 1657 C. Y. 4836 Rácshasa year, p'hala stuti, 1—11, and 5 sections, 1—25. Medium, good order.

Sal. sac. 1642 C. Y. 4821 Sárvari year, p'hala stati 1—9, and 5 sections 1—30 complete. Medium size, injured by termites.

Sal. sac. 1674 C. Y. 4853 'Angirasa year, p'hala stuti, 1—12, five sections, 1—36 complete.

Sal. sac. 1652 C. Y. 4831, Sadárana year, p'hala stuti, and 5 sections, 1—38. Medium size, one leaf broken at Jyest'ha month; sucla paesham.

Sal. sac. Vikari year; p'hala stuti wanting; five sections, 1—40, some particulars are wanting. Two leaves on good days; as the concurrence of Sunday with the Hasta lunar asterism, and Thursday with the Pushya asterism, are good. Medium size, much injured by insects.

Sal. sac. 1703 C. Y, 4885, Cródhi year, p'hala stuti, 1—10, five sections, 1—32, complete. Medium size, good order.

Sal. sac. 1684 C. Y. 4860 Pramádicha year, p'hala stuti 1—12; five sections, 1—29 complete. Short, medium thickness, good order.

Sal. sac. 1651 C. Y. 4830 Saimya year, p'hala stuti 1—5. The 5 sections, wanting châitra month. Medium length, thin, worm eaten, and broken at one end.

Sal. sac. 1657 C. Y. 4836 Rácshasa year. The p'hala stuti, 1—12, and 5 sections, 1—26, complete. Medium, slightly damaged,

Sal. sac. 1688 Vijaya year. The p'hala stuti 1--5, and 5 sections, 2-23 complete. Medium length, thin, good order.

Sal. sac. 1671 C. Y. 4850 Sucla year. The p'hala stuti 1—11 and 5 sections, 1—28 complete. Medium size, good order.

Sal. sac. 1669 C. Y. 4848 Prabhava year. The p'hala stuti, 1-9, and 5 sections, 1-23 complete. Medium size, injured.

Sal. sac. 1712 C. Y. 4891 Sádárana year. The p'hala stuti 1—5, and 5 sections 1—21 complete. Medium size, injured.

Sal. sac. 1667 C. Y. 4816 Cródhana year: The p'hala stuti 1—9, and 5 sections 1—26 complete. A list of good hours for the ceremony of marriage is included. Medium size, injured by worms.

Sal. sac. 1696 C. Y. 4875 Jaya year. The p'hala stuti 1—9, and 5 sections 1—21, 25—32; wanting the Kartikeya, and Margala months. Short, medium thickness, good order.

Sal. sac. 1669 C. Y. 4848. Prabhava year. The p'hala stuti, and 5 sections, 1—51 complete. Medium size, slightly injured.

Sal. sac. 1671 C. Y. 4850 Sucla year. The p'hala stuti, 1—10, and 5 sections, 1—28, complete. Medium size, good order.

Sal. sac. 1665 C. Y. 4844 Rudrótgari year; the p'hala stuti 1—11, and 5 sections, nearly complete, 1—26, one leaf wanting, for Phalguni month. Medium size, slightly injured.

Sal. sac. Isvara year. The p'hala stati wanting; 5 sections, 1-28 complete. Medium length, thin, injured by termites.

Sal. sac. 1630 C. Y. 4809 Sarvadhári year; the p'hala stuti, and 5 sections, 1—36 complete. Medium size, injured by insects.

Sal. sac. 1673 C. Y. 4852 Prajótpati year. The p'hala stuti, and 5 sections, complete; leaves 1—34; wanting 2 days in P'halguni month, at the end. Medium, slightly injured.

Sal. sac. Viródicratu year, 25 leaves, in irregular order, incomplete. Short, thin, not injured.

Sal. sac. Prabhava, year, p'hala stuti wanting: 5 sections, 1—26 complete.

Sal. sac. 1665 C. Y. 4844 Rudrótgari year, 2d copy, p'hala stuti and 5 sections, 1—32 complete. Short, medium thickness, good order.

Sal. sac. 1707 C. Y. 4886 Visrarasu year, p'hala stuti 1-10; and 5 sections 1-30 complete. Medium size, injured.

Sal. sac. 1656 C. Y. 4835 'Ananda year, p'hala stuti 1—7; and 5 sections complete, 1—29. Medium size, in good order.

Sal. sac. Vijaya year, p'hala stuti wanting; the remainder incomplete. Short, Medium thickness, much injured.

Sal. sac. fragment 9-39. Medium size, very incomplete; not injured.

Sal. sac. Vilambi year; very incomplete; 6--34, slightly injured.

Sal. sac. fragment Nágari letter. Medium length, thin, old, very much injured.

Sal. sac. 1686, Tarana year, p'hala stati, and 5 sections, 1—53 complete Nagari letter, short, medium thickness, slightly injured.

Sal. sac. Angirasa year, p'hala stuti 1—6 and 5 sections 1—32 incomplete. Medium size, somewhat injured, Nágari letter.

Sal. sac. 1637 C. Y. 4816 Manmata year. The p'halastuti, and 5 sections, 1-36 complete; leaves reversed, Canarese letter. Medium size, slightly injured.

The foregoing almanaes are on the siddhánta system; following by Sairas and Smartas in the Peninsula: the Vaishnavas use the Vácya system: at least here in the South.

153. No. 1601. Another bundle; also Siddhantam.

Sal. sac. 1651 C. Y. 4830 Sâumya year. The p'hala stuti, and 5 sections, 1—40 complete Châitra April to P'halgani March: the 5 angas, and places of the planets, with other matters. Medium size, very slightly injured.

Sal. sac. 1658 C. Y. 4837 Nala year. The p'hala stuti 1—11, and 5 sections, 1—28 complete. Medium size, slightly injured.

Sal. sac. 1659 C. Y. 4838 Páingala year. The p'hala stuti 1—8, and 5 sections, complete, 1—28 Telugu letter. Medium size, good order.

Sal. sac. 1672 C. Y. 1851 Pramóta year. The p'hala stuti 1—9, and 5 sections, 1—26. Wants the cháram, or places of the planets. Medium size, good order.

Sal. sac. 1670 C. Y. 4849 Vibhara year. The p'hala stati 1-7, and 5 sections, 1-26, complete. Medium size, slightly injured.

Sal. sac. Palavanya year; p'hala sluti wanting: the 5 sections, 1—26, complete: at the end on kilaca year: the next following leaves contain the places of the planets &c. 9 leaves, in all 35. Medium size: much damaged by worms.

Sal. sec. 1700 C. Y. 4879 Vilambi year; p'hala stuti 1—6: then Chaitra to Asviji seven months, the 5 angas, so far only complete 7—14 in all 20. Medium length, damaged.

Sal. sac. 1663 C. Y. 4842 Dunmuc'hi year p'hala stuti 1—9 the 5 sections; or tit'hi, varam, nacshétra, yóga, tyajam; the latter on bad times, 1—29, in all 38. Medium, damaged by worms.

Sal. suc. 1653 C. Y. 1832 Firódicratu year, four mangala slócas. The p'hala stati, and 5 sections, for 12 months 1—31 complete. Medium, damaged at one end.

Sal. sac. 1687 C. Y. 4866 Parties year, 2d copy, p'hala stuti, and 5 sections, 1—32 complete, damaged by worms.

- Sal. sac. 1677 C. Y. 4856 Yuva year, 2d copy, the p'hala stati, and 5 sections, 1—40 complete; from Châitra to P'halguni 12 months. The rising, and setting of Sucra (Venus) also stated; because it is not allowable to face, or move against that planet when undertaking any journey. Medium size.
- Sal. sac. 1687 C. Y. 4866 3d copy. The phala stuti, and 5 sections, 12 months, 1—33 complete. At the end rámà; that is ratri mása tyájyam, the bad time at nights, in each month. Short.
- Sal. sac. 1667 C. Y. 4846 Cródhana year. The p'hala stuti, and 5 sections, 1—37, for 12 months; the places of the planets not fully stated; and, in some places, the bad times at night are stated. Medium, damaged.
- Sal. sac. 1665 C. Y. 4844 Rudrótgari, year. The p'hala stuti, and 5 sections, for 12 months: 1—35, complete. Medium size, slightly injured.
- Sal. sac. 1677 C. Y. 4856 Yuva year. The p'hala stuti and 5 sections, complete, 12 months, 1—40. Medium, 1 leaf broken at the ends, 3 remains.
- Sal. sac. 1676 C. Y. 4855, Bhara year. The p'hala stuti, 1--7, and the 5 sections, 12 months, 1-30, in all 37. Medium.
- Sal. sac. 1382 C. Y. 4860, Pramádhi year, The p'hala stuti, and 5 sections, 12 months, 1—8, and 1—32=40: complete. Medium size, a few leaves broken.
- Sal, sac. 1673 C. Y. 4852. Prajodpatti year. The p'hala stuti, and 5 sections, 12 months, 1—39 complete. Medium, slightly injured.
- Sal. sac. Viscárasu year. The p'hala stuti wanting; 5 sections, 1-26, complete.
- Sal. sac. 1662 C. Y. 4841, Raüdri year. The p'hala stuti and 5 sections; wants eight days in the dark half lunation, P'halguni month, at the end. Medium, slight injury.
- Sal. sac. 1671 C. Y. 4850 Sucla year. The p'hala stuti, the 5 sections, 12 months 1-9, and 1-30=39, complete.
- Sal. sac. 1668 C. Y. 4847. Ch'haya year. The p'hala stuti, and 5 sections, 12 months. In the midst the propitious days for marriages, simantem, and ubanáinnam, are specified, 1—42, Medium.
- Sal. sac. 1664 C. Y. 4843 Dundubhi year. The p'hala stuti, and 5 sections, 1-38 complete. The days on which gain or loss, in mercantile transactions, may be expected are stated. Medium, good order.

- Sal. sac. 1644 C. Y. 4823. Subacritu year. The p'hála stutī, and 5 sections, 12 months, 1—32, complete. Short, much injured at both ends.
- Sal. sac. 1676 C. Y. 4855 Bháva year. The p'hala stuti, and 5 sections, 1—42, complete. Rather long, slightly injured.
- Sul. sac. 1673 C. Y. 4853 Prajótpatti year. The p'hala stuti, the 5 sections, 12 months, 1--36 complete, includes days of profit, or loss. Rather long, slightly injured.
- Sal. sac. 1697 C. Y. 4876 Manmata year. The p'hala stuti, 1—8, and 5 sections; 12 months, 1—27=35. Medium size.
- Sal. sac. 1666 C. Y. 4854 Ractácshi year. The p'hala stuti, 1—11, and 5 sections, for 10 months only, Châitra to Pushya, 1—23, in all 34; wanting Magha and P'halguni months.
- Sal. sac. 1655 C. Y. 4834 Pramádicha year. The p'hala stuti and 5 sections, 12 months, 1—29—43, irregularly strung. Medium, much damaged by worms, and two leaves broken.
- Sal. sac. Vicruti year. The p'hala stuti 2-5 one leaf wanting, and 5 sections, 11 months, wanting. Sravana month: 21 leaves; of both 25 leaves remain. Medium, thin, slightly injured.
- Sal. sac. 1656 C. Y. 4835 'Ananda year. The p'hala stati, 1—8 the 5 sections, 12 months, 1—23=31 complete, rather long, slightly damaged. [So far almanaes.]
 - 16. No. 1611. *Jyótishum*, Astrology, *slócas*; in a few places a *tica* in Canarese.

The dasa vidhi poruttam, ten kinds of times, or occasions.

- 1. Dina, day; 2, gana, class; 3, mahéndra; 4, stri~dirgha; 5, yóni; 6, rási~adipati; lord of ascendant sign; 8, rasya; 9, ráju; 10, Védu.
- These have a relation specially to the forming contracts of marriage.
- The déva ganas are Asvini, Mrigasiras, Pushya, Punarvasu, Sváti, Hasta, Anuvadha, Svavana, Révati.
- The manushya ganas are Rôhini, Pûrva p'halguni, Pûrva shadha, Pûrva bhadra, Bharini, Ardra, Uttara p'halguni, Uttara shadha, Uttara bhadra.
- The rácshasa ganas are Critica, Magha, Visac ha, Aslésha, Satábhisha, Danusht ha, Chittra, Jyeshtya, Múla.

Specimen—if the woman's and man's nacshetra both are of the déva gana this is the best; the next best is when one is déva, and the other manushya; the worst is the concurrence of the rácshasa and déva ganas. If a woman's nacshétra be racshasa in class, no one ought to marry her (sic dicitur.) If the manushya and rácshasa ganas concur, one of the two contracting parties will soon die. If a man's nacshétra be rácshasa it is not so bad, as in the case of a woman. Evil, in any ease, will occur, if at all, within fourteen days: if it do not, then this artificial construction is of no consequence. This is only one specimen of the many agreements, and disagreements, which place parents at the mercy of astrological Brahmans.

There is another mode by counting the man's and woman's nacshétra on the finger joints, throwing out one at each turn; then if the man's and woman's asterism fall on the same joint it is deemed bad, or unpropitious, &c.

There is also a mode of looking at the náma nacshétra by means of any one's name: the syllables are artificially made to correspond with a lunar mansion:—so Vira sámi is made to correspond with Rohini, &c.

On journeyings-what are suitable, or unsuitable days of the week.

On the moon's age, or tit'his, and on the signs of the zodiac.

On the effect of the primary menstruation according to the nacshétra in which it occurs: on yóyas. Specimen as to bad yóyas. The 2d day after the new and full moon, if it be a Wednesday, is a dadda yóyam (bad) the 5th, if Tuesday, bad; the 6th, if Thursday, bad; the 8th, if Friday, bad; the 11th, if Monday, bad; the 9th, if Saturday; the 12th, if Sunday.

On the time of an infant's birth—its effects. Suitable lunar asterism for crowning a king. Vára súla, obstacles to journeying in certain directions on different days of the week. Nacshétra súla, on such and such lunar days, not good to go in such and such directions; with various other, and like details. In all 68 leaves, without numbers.

The book is of medium size, old, and much injured by worms.

17. No. 1657. Ganita sastrum. Astrological and other calculations; slocas and sútras with tica to both.

By Sri rájaditya.

Trai rásica vidhi, astrological trigons of three signs to each one, distributed into 4 varques, or classes.

Puthica prakarnam, chapter of contents to the following book.

Rules to determine the path, or orbit, of the sun and of the moon, by means of the trigons, and their classes.

Description of eclipses, and mode of calculating when they will or will not occur.

Asvini, and the other lunar mansions, their way, or the path they yield, as the orbit of the moon.

Mésha and the other zodiacal and solar signs; pointing out their places, as the path, or orbit of the sun.

Nara gruha nirupanam, description of the nine planets. Specially on the rising and setting of Sucra (Venus.)

These and various like matters, with rules especially for calculating and determining details respecting them.

Also a mode of designating persons or things by numbers, and cice versa numbers, as Vishnu by 10 (avatars), or 10 by the name of Vishnu. The sea by 4, or 4 by the word sea, &c. &c. This book uses the word sangya for total.

It is long, of medium thickness, very slightly touched by insects; being also complete, and more scientific than other like books (the surya siddhanta excepted,) it might merit full translation, as an exponent of native science:—25 leaves.

- 18. No. 2334. Extracts from the jyótisha samhita, a large work, slócas, on 30 leaves, incomplete.
 - —Dina kútam, by means of certain processes a védā is elicited of 10 minutes very bad time, in which nothing should be done.
 - —Gana kútam, by examining the déra, manushya and racshusa ganas a time is determined: it is not well to do any thing important in the racshasa ganam.
 - —Stri dirg'ha kútam, a comparison of the woman's and man's nacshetra (in marriage contracts), their agreement, or otherwise: thence good or evil forescen.
 - -Rási kútam, from the revolution of the zodiacal signs in any day, a good time is deduced, or determined.
- -Nárzi kútam, from the Indian hours of 25 min: a good time, or otherwise, is deduced.
 - -Nacshetra vara kútam, the like from lunar, and solar days.

By knowing, or ascertaining the above, the good or evil time for performing certain anspicious ceremonies will be arrived at; such as *panainam (assuming the scholastic thread) and vivaham (marriage.)

The book is long, of medium thickness, and slightly injured.

19. No. 2335. Jyótisham játaca bhávam, judgment on a horoscope, incomplete; prefixed, in Canarese, is a medical remedy for headache.

On Asvini, and the following nacshetras, and on persons that are born in each of them. Places of the planets in each of them, and how affecting, or modifying the influences of the lunar asterisms and solar signs. Hence, from any horoscope is prognosticated how many years of life, prosperity, adversity. These, and similar matters from horoscopes detailed; 52 leaves in all.

The book is short, of medium thickness, old, in good order.

- 20. No. 2336. *Jyótisham*, astrology; *slócas* and prose, with a Canarese *tica*, in some places.
 - -On horary questions; termed lampatam.
 - -On the different signs: and what lunar tit'hi, or day, is good.

Properties, or construction of a horoscope as to the exact time of birth, termed *laguna*; which denotes also the sign in the ascendant.

- —On the friendship or enmity of the planets among themselves. Mars, for example, at enmity with all except *Venus*.
- Siródhya rásiyam, noting the sign of the zodiac when an infant's head first appears, at the time of birth.
- —On the position of the planets in the different signs; the nature, and results of each one.
- —On the different influences of the signs; as differing at different conjunctures.

And various similar matters, founded on the horoscope, or time of birth, leaves 1—115, incomplete.

The book is of medium size, on narrow talipat leaves, injured near the beginning.

21. No. 2337. Jyótisham, fragment on four leaves, prose.

On the twenty seven lunar mansions, and a mode of determining the influence of the zodiacal solar signs: each nacshétra is divided into four bhágas, parts, or quarters, and nine of these are ascribed to each solar sign. Thus Mésha contains Ascini, Bharini, and \(\frac{1}{4}\) of Critica: and by means of these divisions and arrangements, the fruit, or influence of the constellations, at any given time, is said to be determined.

The book is of medium length, touched by insects.

22. No. 2355. Jyótisham, slócas, with a tica in Canarese; incomplete. Prasna bhágam, the part relating to horary questions: e. g. when any one enquires "may I go, or ought I not to go on such and such a journey? Will such and such a one come, or not?" and so on; 25 leaves.

The book is short, thin, and very much damaged.

VI. CCLINARY.

No. 1557. Súpa sastram—art of cooking.

By Bhima sena of Virata nagari; slocas, with tica, and prose in Canarese. Mode of forming a clarified oil, from the milk of the jackfruit. The like from the plantain-fruit.

Mode of making butter or (ghee) a clarified oil, from cow's milk.

To turn milk into tyre, or curds, by a kind of leaf; again to reduce the tyre to the state of butter milk.

Treatment of the yerea kayi, asclepias berry: and of the wild palma Christi shrub. To make curry (made-dish) from seeds of the Veppa or Nimb tree, so as not to be bitter. Properly to cook peas, or pulse in general. Mora korambu for curries. Chittra anna, food composed of rice mixed with tyre, and made into various figures, as a tiger, &c. &c. On the use of lime-juice, and tamarind-juice, with rice. Various kinds of cakes, or bread. On dishes prepared with milk, termed páyasam: and on panacam, or marmalades made with warm-water, and various kinds of fruits, to be eaten: at the end three leaves are illegible.

Leaves 1 to 10 and 12-16 and 18-34 and 59-57, intermediate ones wanting.

The book is rather long, of medium thickness: some leaves at the end broken.

VII. DIVINATION.

1. No. 1398. Samudrica lacshanam said to be from the kasi candam of the Scanda puranam, and ascribed to Nareda; slocas, the 4th and 37th adhyáyas; only these two complete.

On the properties of the female womb; and indications derived from its appearance in the time of pregnancy.

From lines on the palm of the hand to tell females how many children they will have. Also to tell fortunes as to prosperity, or adversity. Palmistry; 37 leaves.

The book is of medium length, thin, a little damaged,

2. No. 1552. Sira lic'hatam or svara sastram, divination from breathing, or sneezing. Sira to Parrati, slócas with a Canarese tica, incomplete.

Prasna bháyam, section on questions; e. g. if any one asks concerning a lost thing, to tell, by his mode of breathing, whether it will be found, or not.

- -Ravi p'halam, good or evil divined from the position of the sun, when any one sneezes.
- Vára p'halam, the like according to the day of the week when sneezing occurs.
- -Bála svara p'halam, if any one breathes gently, life will be prolonged, but if heavily life will not be long.
- Chára laguna p'halam, influence of the planets at the time of sneezing.
 Only a small portion of this book was examined, to ascertain its bearing.

The book is short, medium thickness, (83 leaves,) old, very much injured by worms, and off-wearing.

3. No. 1678. Section 6 Prasnachari on divination; as, if a jewel be lost, and the question is asked—"will it be recovered?" answered by means of this book: of miscellaneous contents—partly in Canarese.

VIII. DRAMATIC.

1. No. 1532. Vasanta tilaca, a b'hānam, or monologue drama: slocas and prose, with Prácruti slocas, and prose.

Ascribed to Varadachárya of Conjeveram: incomplete.

Description of Conjeveram - of the spring festival in May-of a pool called Ananta-saras; of the dásis, or female slaves of the god-ridam bhána, ridicule of them in teturn for their sarcasms at the author; descriptions of the day of a profligate attending at the festival. See other notices: leaves 1—12, are broken.

The book is of medium length, injured by worms.

2. No. 1533. Sacontala nátacam. By Cali-dasa. Sanserit and pracruti prose, intermingled with verse. From the beginning to the end of 6th anca wanting; the 7th, incomplete; on 28 leaves.

On the amour of *Dushmanta* with *Sacontala*, as translated by Sir W. Jones. The book is long, and thin; in beautiful handwriting; and is much injured by worms.

3. No. 1531. Maha nátacum, slocas. A drama founded on select events taken from the Růmáyanům; incomplete.

The Bála and Ayódhya Cāndams complete; the Aranya Cāndam has 90 slócas, the remainder of the drama wanting.

From the birth of Ráma, and his going to dwell in the wilderness, down to Rávana's abduction of Sita—leaves 1 to 21.

The book is long, and thin; injured by worms.

4. No. 2332. Sóma vali prahasyanam, a comedy, or farce.

By Dindina cavi, otherwise known as Arana giri nátha; complete.

Déva raja, a king, and Yógánanda his minister, with attendants and many other people, went out to hunt in a forest or wild, where they came to the dwelling of Chapanaca, who had a daughter named Sóma vali, with whom the said king became enamoured; and, taking counsel with his minister, sent the latter to her father, who was unwilling to give up his daughter. The mautri then dealt with the girl alone, and took her, disguised as a man, to the king. A gandharba marriage followed.

On this foundation broad farce is built for the million; 53 leaves: no division, only one act, continuous. Book of medium size—leaves very narrow, touched by insects.

IX. ETHICAL.

1. No. 1387. Bhagavat gita, slocas only.

Ascribed to Tyása: 18 adhyáyas complete.

The mystical, and metaphysical discourse of Krishna to Arjuna, teaching the universality of the Divine soul, and other matters; and communicated by Sanjivini to Dritarashtra: 81 leaves.

The book is rather long, and injured by insects.

2. No. 1388. Bhagarat gita, slócas, with a tiea in Canarese; complete from the 1st to the 18th adhyayas.

At the end Pandava gita, 118 slócas in praise of Krishna.

The whole is paged 107—139, as if taken out from some larger book: the handwriting is extremely small, close, and neat.

The book is long, of medium thickness; general good order.

3. No. 1389. Bhagavat gita-múlam.

From the Bhishma parvam of the Bháratam. Only the 10th and 11th adhnáyas, and these not complete; 9 slócas, deficient at the beginning of the 10th section; the 11th has only 24 slócas at its beginning; wants the rest; 5 leaves only: 109—113. Some larger book suspiciously subdivided.

Krishna's metaphysical discourse, as above. The book is long; the boards quite new; good order.

4. No. 1390. Bhagavat gita, slocas.

By Vyása; and communicated to Dritarashtra, by Sanjivini.

18 Adhyáyas complete. The metaphysical discourse to Arjana, to lessen his aversion from slaying his own relatives. Book of medium size, considerably injured.

5. No. 1391. Bhagavat gîta, slócas complete.

From the $Bh\hat{s}hma\ parva$ of the $Bh\hat{a}rata$, and ascribed to $Vy\hat{a}sa$. Eighteen $adhy\hat{a}yas$: 61 leaves.

When Arjuna had come fully prepared for the war against Duryódhana, and his clan, 18 evil signs contrary to them were seen. Arjuna being afflicted at the prospect of the death of so many of his relatives communicated his distress to Krishna, who assumed the risva rúpa, or form of deity, and discoursed with him as to the nature of the soul, as emanating from the Deity, and returning on liberation from the body; on the need of destroying the wicked, and protecting the good; with much other metaphysical matter. From Sanjaiyar to Dritarashtra. The book is of medium size; a few leaves damaged.

6. No. 1393. Bhagarat gita, slócas.

In 18 adhyáyas complete.

The narrative by Sanjini to Dritarashtra of occurrences in the war, including chiefly this address of Krishna to Arjuna, on the foundation of the Vedanta system, originating with Vyása: 84 leaves.

The book is short, thick, and a little injured.

7. No. 1394. Bhagavat gita, slócas.

"By Vyása;" incomplete—from the Bhishma parvam of the Bháratam. Krishna's metaphysical discourse to Arjuna, as narrated to Dritarashtra, by Sanjaiyar; leaves 44 remain; wanting 1—16, 17, 18.

The book is of medium size, in good order.

8. No. 1395. Bhagarat gita, slocas. "By Lyasa," incomplete.

From 1st to 15th adhyáyam, 16th to 18th wanting. 45 leaves remain: Krishna's discourse.

The book is of medium length, in good order.

8½. No. 1416. 'Atmanu sássanam, on the soul; slócas, with prose tica; incomplete.

By Guna Bhadráchárya.

Against covetousness of other people's property, possessions, or rights of any kind, as a sin leading to *Naraca*. Remonstrance against such evils, and pointing out homage to God as the way to beatification; leaves 16.

Book long, on broad talipat leaves.

9. No. 1515. Niti sara sangraha.

Essence of equity epitomized, slócus; with a ticu in Canarese. The following are a few specimens.

If an obstinate (or unwilling) disciple be taught it will only do injury to the teacher-

If any one marry an evil wife, it will cause his ruin.

On the qualities of a minister of state. He should be of good family, true, benevolent, having *ingitam* (intuitive perception of what people mean before they speak), and like qualities.

He is clever who speaks directly to the purpose, and answers any questions pertinently.

Anger should not go beyond bounds, or just cause, but be proportioned to it.

If a benefit be done to an enemy it will turn out to the injury of him who does it.

Similar sententious matters; leaves 1—6. The book is long, and much worm-eaten.

10. No. 1573. *Chánacyam*, ethics. By *Chanaca*: 90 slócas, with a *tica* in Canarese—incomplete.

Specimen: what may not be trusted—Rivers, beasts having claws, such as have horns, armed men, women, Kings: place no confidence in any of them; sic aliter: leaves 1—33.

Medium size, old, injured by insects.

- 11. No. 1575. Two ethical pieces.
- 1.) Nuti sustram, rule of equity; slócas, incomplete: leaves 165—200. This fragment contains the qualities of the five sandhis (or acts) of a drama considered to belong to ethics.
- 2.) Bartri hari, slócas—incomplete.

This work has three satacas—of which in this fragment the niti saturam is complete, with 11 slocas only, of the sringara satacam, 17 leaves—in all 51 leaves.

The first piece is long, the second of medium length, both injured by insects.

12. No. 1576. Subhashita niti; slocas. By Bartri hari—incomplete.

Of the three divisions of this work, the niti and sringára satácas are complete; but the ráirágya satacam has only 11 slócas; and 5 slócas of this last part are prefixed to the book; 48 leaves remain. See other notices as to contents.

The book is of medium size, injured by worms.

13. No. 1578. Prasanga retna vali.

Jewel-wreath of discourse. The book contains the Vipra prasamsa padhati.

Chapter on the concerns or excellency of Brahmans; and other chapters on a variety of topics, or common places, as Dariddra, poverty, the poor; bhágya, wealth, the rich; Samsára, family, family-men; Sajana and Durjana, good and bad people; Dasavatara, the 10 avatars; Cali-yuga the iron age; mána-jana, respectable householders; Cavita, poets; Mitra-prasámsa, praise of friendship; Carma p'halam works of merit; yáchaca, on begging; garva karuna, eause of haughtiness; namuscára, homage, worship; suputra, on a good son; murc'ha, insolence; lóha, avarice; arisvasa, want of integrity, "rara-fides;" dána p'halam, benefit of gifts to the giver:—leaves 10—51.

The book is long, of medium thickness, injured by rats and insects.

14. No. 1581. Chanacyam, slócas 104.

By Chanaca, with a tica in Canarese, incomplete.

Ethical ex. g.

Any one who speaks flatteringly, and affects a friendly guise; but who, going to some distance off, does mischief and acts contrary to such words, is like a vessel filled with poison, on the surface only of which there is a little milk.

The book is of medium length, thin, old, and injured by insects.

15. No. 1604. Bhagarat gita, and matters thereto pertaining.

Leaf 12-21. Bhagavat gita; one copy 10th and 11th adhyáyas.

Leaf 1—13. Another copy of the same, two sections. Other leaves, gita sáram and mahatmyam, essence and excellence of the two gitas.

One leaf, gopica gita, fragment. Songs of cowherdesses praising Krishna, 3 leaves grant'ha letter on the same subject; in all 33 leaves.

The fragments are of different lengths; the first one short, the others longer; a little damaged.

16. No. 1610. Popular, and kingly ethics.

The economy of human life is divided into four classes, dherma, artha, káma, mócsha; or duty, wealth, pleasure, future liberation. This book contains matters on the two first classes, in its 1st section.

DHERMA Cándam, description of justice, or benevolence, its excellence; on good counsels; praises of a donor, good effect of gifts to the giver; benefit of gifts to others; on good religious conduct; on truth; on the absence of wrong, or violence; on patience; on goodness or kindness; nature of good people; on female chastity; on neglect of duty, or absence of benevolence;

nature of evil people; on want of female chastity; on loose living; on vanity; on pomp; on death; on time; each of these subjects furnish the matter of a chapter.

ART'HA Cándam; on property; on a country or kingdom; fort or capital; on kingly virtue; proper learning for a king; on punishments; discipline, or order; on the conquest of the senses; on condescension; adjuncts of a king, glory, high mind or spirit, good counsel. Qualities of a mantri, or first minister of state, adviser to a king. Qualities of a senátipati, or general; on king's friends; (favorites?) the importance of wealth to a king; duty of protecting, or patronizing ministrel-poets; on fame; state of a country without a king. These subjects form distinct vargus or sections: 43 leaves, in the midst a few are left blank.

SECTION 2, is Jaina. See XVIII.

The entire book is of medium size, on narrow talipat leaves; in good order.

17. No. 1621. Moral distichs, slócas 14 to 52, or 38 in all; the 1st section incomplete.

 $\textit{Examples.}\mbox{--}\text{Good persons},$ if they undertake anything, will carry it throughout ; even though many obstacles oppose.

Evil persons, if they begin, and are opposed, will leave off, quitting the unfinished work.

Good people, though they even forfeit life, will not use their neighbour's property.

On the evil dispositions, kama, lust; cródha cruelty; loba, avarice; mácharyam, malice, &c. The good will govern their own mind with firmness.

For section 2 see X.

The entire book is somewhat long, thin, no boards, in good order.

18. No. 1623. Pracriya niti vácyamritám. The nectar of practical morality; slócas only, and complete. By Sóma deva súri.

Dherma samupadésa, on duty, justice, charity.

Adherma ,, on the defects of the same.

Shadvarga , on kingly property, as allies, money, mantri, army, friends, &c.

Anuvichaki .. on living according to the sastras.

Trâiyi ,, on obeying the triple redas.

Varttla ,, on right speech, not lying, truth.

Cshétriya and on the right conduct of a king, or one of a kingly race.

Mantri ,, on right deportment of a minister of state.

Scámi , on the right deportment of any towards his spiritual adviser,

Janapata .. on right deportment of a king to a conquered people—not to kill or oppress, but to protect.

Bala samupadésa, on the military discipline of a king as to an army.

Vichára , Civil and criminal justice of a king.

Danda , On punishments, when needed, and other subjects; 32 samupadésas in all; of which the above twelve are a specimen, from a general code of Jaina morals.

Although this book will be entered under section XVIII, yet it will be under reference back here. The ethics of the *jaina* system are fallow ground; which might be turned up by translating this book in full.

The book is of medium size, on 43 leaves, narrow talipat in kind, injured by insects; and greatly, towards the end, by breaking of the leaves; a subject of regret.

19. No. 1629. Calpina cat'ha, various tales.

From expressions here and there used as to Arhat, this work is supposed to be jaina; but nevertheless its proper classification is here.

It contains tales intended to illustrate some useful or moral maxim, given as the moral at the end. One of the tales is closed by this moral:—"a good or well intentioned person, so long as he is by himself, will remain uncontaminated with evil; but if he associate with evil persons, he will acquire their ways; even as water in a river is fresh till it joins the sea, and then it becomes salt like the rest.

Chiefly prose, a few slocas being interspersed: 40 leaves. The book is of medium length, on talipat leaves, damaged by breaking.

- 20. No. 1632. Tatva vivécam, true wisdom; slócas, with a tica in Canarese, incomplete.
 - " Para-Brahm is the only one sole deity.
 - " If the mind be divided between two gods the consequence will be naracam (hell.)
- " One woman must not have two husbands. Two swords must not be put into one scabbard.
 - "In one kingdom two kings cannot (or must not) rule at the same time."

So much as a specimen; other like ethical matters: a Jaina book. See XVIII; 33.

The book is of medium size; 36 leaves remain. It is very much damaged by worms, by being gnawed off at the ends, and by breaking.

21. No. 1665. Kámandáca, nîti sastram.

Chiefly on kingly ethics. 16 sargas complete. Sanscrit prose translated into Canarese: leaf 1—7 contains a eulogy on Chicha-deva raja, a Mysore king, by Chikupadhyaya. Then follows the ethical, and greater portions, leaf 7—169. A brief preface, or table of contents, gives the following matters as contained in the work. Conquest of the senses; association with the great and good; detail of needful learning or knowledge; rules as to the four (azramas) orders of Bramhachari, Grahast'ha,

Fanaprast'ha and Sanniyási; Danda mahatmya, or the value of punishment; on the proper deportment of the different colors or classes, from the Brahman and Cshetriya, down to the Sudra; some full declarations concerning pracruti, or matter (physis, natura), a subject inwoven with speculative theology, and morals; mode of doing service as a messenger of the deity, as a servant to a master; need of enquiring into the state and power of another king before going to war with him; atma: mantra; racshana yóga mandala yoni-sandhi; vigalpa; vigraha vigalpa (see other notices of this work); there must not be two kings in one country nor two chief ministers of state; concerning the employment of spies; the poor must not be afflicted nor the rich oppressed. In the use of the foregoing means and knowledge, a good king will rule his subjects and kingdom.

The book is long, thin, touched by worms. It merits translation.

22. No. 1675. Bhagavat gita, slócas; with a Canarese tica, incomplete.

Ist to 5th adhyáya wanting; 6th—13th adhyáya is contained, 14th to 18th wanting. Subject, ut supra.

The book is of medium size, on broad talipat leaves, in good order.

23. No. 1676. Bhagarat gita, slócas, with a tica in Canarese; incomplete.

It contains 12 adhyáyas, the remaining 6 wanting; in all 61 leaves, subject as above.

The book is long, of medium thickness, and slightly injured.

21. No. 1680. Bhagarat gita; slócas, with a Canarese tica, in part only.

Three fragments of distinct copies. First copy 1st to 8th adhyayam, on 63 leaves, with tica, the 3rd, 4th, and 8th adhyayas not being perfect, the others right. 2nd copy, 1st to 3rd adhyayam, no tica; so far complete on 9 leaves. 3rd copy, nagari letter; mulam only, 1st and 2nd adhyayas so far right, on 15 leaves: Kvishna's metaphysical discourse to Arjuna, as related by Sanjaiyar to Dritarashtra: in all 87 leaves.

The leaves differ in length: as a whole, the book is long, old, damaged by worms.

25. No. 1683. Nili sastram, or Chánacyam.
By Chanaca, 202 slócas, with a tica in Canarese: complete.
See other copies: - supra, &c.

Further specimens.

- "One ought not to associate with evil people; nor to marry a woman of a bad disposition; the race becomes illustrious by good sons; the evil dispositions of lust, anger, malice, &c. should not be found among men."
- "Benefits should not be done to enemies. It is not right to intermarry in one's own $g\acute{o}tra$, but with a woman of another tribe."

These, and the like ethical matters, 35 leaves written; blank, 39 leaves.

The book is of medium size, and touched by insects.

26. No. 2351. Dhermámritam, nectar of equity.

By Asadhara; slócas—1 to 9th adhyáyas (or chapters complete.)

"Any thing presented as a free gift should not be reclaimed; a lie should not be told; bribes must not be taken in judgment, inducing the transfer of any one's right to another; killing any living thing forbidden, except only in the case of animals commanded to be sacrificed in the Vedas; any one may not covet another man's wife—adultery, and anything leading thereto, is a great sin; the wife must regard her lord or husband as a god, and render him service; to abuse, or blaspheme great people tends to great sin; sacrilege, or appropriating to one's own use what is given to God, leads to family destruction; alms should be given to the poor, who ask for them, to the extent of one's ability."

So much is only as specimens.

There is much more; and professedly taken from the Védas, and law books as to substance; the compiler putting the matter into verse. It would seem to merit translation.

The book is of medium size, on narrow talipat leaves; in good order.

- 27. No. 2354. Two subjects.
 - 1.) Dhermámrytam, slocas.

By Asadhara, 1st to-15th parich'heda incomplete.

As above, down to may not covet.

"If any one be fallen from his easte, yet if he behave himself well, according to the foregoing, he will raise himself back to his rank. So, as to one born in a high rank or easte, if his conduct be bad, he sinks himself to a low easte, and becomes mate to one who first kills a dog, and then eats its flesh."

These, and the like matters.

2.) Atmanu sássauam, on the soul.

By Guna Bhadra. Slocas, incomplete.

"One must acquire knowledge by means of various sastras, and other books. By means of knowledge, so acquired, he must divest himself of all sensual desires and passions; and by meditation and penance obtain to reach to the deity; and to become one with the *Paramátma* or divine soul: leaf 1—176 in all.

The book is of medium size, on narrow talipat leaves, a little damaged at the beginning.

X. Enigmas.

- 1. No. 1561. Viducta muc'ha mandanam.
- " Face ornament of the skilful." 125 slócas. By Dherma dása ; incomplete.

The 1st and 2nd parich'hedas complete; the 3rd has only 21 slócas.

A question, or riddle is propounded in a $sl\acute{o}ca$; the answer only is in prose.

This book contains a display of intellect, with great knowledge, and command of language. Various questions are asked on very different subjects, and they are so contrived that one word, or one very brief sentence answers several questions, even as many as ten; but then, the syllabic letters are taken in different senses; and the art, or skill, is to classify such questions as can be answered by this play on the syllables of words. Thus three questions. What did Vishnu bear on his head? The earth. What do kings chiefly desire? Land, territory. What makes a woman's face brilliant? Cosmetic,—are said to be represented by Cunkuména, and resolved by one word Cunkuma; the first syllable of which answers to Bhú, earth, land. The last is a name of Vishnu; cun or kón also means a king; and Cunkuma is a composition of turmeric, allum, and lime-juice, forming a crimson paste for marks on the forchead, or a comestic wash.

The book is long, thin, injured by worms.

2. No. 1621. Section 2, (for section 1, see 1X 17.)

Sléshas, words or phrases capable of two, or more meanings: hence, enigmatical; but having usually an ethical bearing; as, Mitróduya ráju kamalam.

- " By the sun's rising, the padma (lotus) flower will blossom-or
- "By the ascendancy of friends, the kingdom will flourish."

Many other instances of slesha; sphinx-like riddles. The entire book has only 8 leaves, the 1st one wanting.

3. No. 1628 Vidacta muc'ha mandanam.

By Dherma dasa, slocas; incomplete.

1st and 2nd parich'hedas. The third has only 21 slocas.

This would seem to be a copy of No. 1561, or that of this; the contents being the same. The slócas are termed antarlábhi, very intricate, dark; as opposed to bayar labhi, open or plain. The book contains slócas of both kinds. It is short, thin, and in tolerable order. On a re-examination it is found that this book is abridged, the other more full.

1. No. 997. Bilhanam, 102 slócas, complete. By Bilhana cavi.

Matana nábha-rómo, a king had a daughter, named Yamuni púrna tilaca, who was instructed in all branches of education, except composition of poetry. The king asked Bilhana if he would teach her this art, and he consented. A screen was placed between them: the king told his daughter, that the Brahman had the pánduroga, spotted leprosy; and told him, that the daughter was blind. In the course of the instruction, the teacher made an aperture through the cloth screen; and seeing a very beautiful woman, began copiously to pour forth verses in her praise, as contained in this book; very possibly only a convenient vehicle to introduce praise of the female sex: leaf 43—50 or 8 leaves.

The book is of medium length, thin, and in good order.

- 2. No. 1400. Rati rahasya dipica;—a comment on the rati rahasya by Canchi nátha; slócas, with a dipica, or verbal illustration in Canarese, 2nd, 3rd, 4th chapters, the 1st wanting. 24 leaves, not numbered. On amatory subjects,—see other notices. The book is long, and thin, damaged on one side, coarse handwriting.
- 3. No. 1440. Amarúkam; slócas, with prose tica.

By Amaráca; or as some say, by Sancaráchárya, fragment, leaves 1, 2, 3, 9, 10, 37, 38, 40 to 47.

On the qualities of the nayaka, and nayaki, or the sexes variously classified. Little more here.

The ascription of such a book to the head of the severe Advaita sect is possibly a piece of sectarial scandal.

The book is of medium length, thin, on broad talipat leaves; in good order.

- 4. No. 1467. Subhashitam, elegancies, chiefly on the seasons of the year; slócas, incomplete.
 - Vésya prasamsa, on the manners of female slaves of the god, descriptive of them, with praises, as amatory poetry.
 - -Moliyanila varnani; praise of the hot-wind, coming from a mountain by reflection.

- Vasanta rutu, spring season; the flowers that appear then; the mild breeze; and the like.
- -Grisma rutu varnani (June, July) on the hot season, and the hot winds.

Varusha rutu varnani (August, September) on the rainy months, rains described.

Sara driddha varnani (October, November) on the dark, cloudy, and very wet season.

Himunta rutu (December, January) on the eold and dewy months.

Sisira rutu (February, March) very cold months: (evidently written North of Madras, and as seasons were many years ago. This subject is a common place in heroic, as well as amatory poetry.) The dawn, noon, evening, described.

Possibly the elegancies are extracted from the $M\'{a}gham$, or $B\'{a}iravyam$; heroic poems.

Other amatory matters, and chattu slocas, or detached distichs, on varieties.

In all 25 leaves, not numbered.

The book is short and thin, on narrow talipat leaves; in good order.

5. No. 1514. Púrva mégha sandésam.

By Cúli dása. The first part of the cloud messenger, a descriptive and amatory poem; translated by Wilson.

The *slocas* are first given, the words are then *untied* and written separate, then re-united in a paraphrastic *tica*, or comment: 29 written leaves, 7 blank ones.

One leaf, at the end, in *Grant'ha* letter, is either in cypher, or in some language unknown: the lines end with a Sanscrit word; but the other words are of no language current in the south.

This book is of medium size, injured by insects.

6. No. 1531. Mégha sandésam, the cloud messenger. By Culi dása. The original slócus only 118. Complete.

A yucshu, banished for a year by Cuvéra, sent a message to his wife at Alucá-pura, by a passing cloud; with geographical, and poetical descriptions.

Párva, showing the road, with descriptions of towns, and localities.

Uttara, describing the person of his wife; with the message to be delivered.

Leaves 1-26.

The book is of medium length, thin, old, injured by worms.

7. No. 1527. Mégha sandesam.

By Cáli dása. The múlam only, and complete.

The púrva, 67 slócas, the uttra, 57 slocas; on 23 leaves; subject as in 6.

The book is rather long, thin, much injured by worms.

8. No. 1627. Amarákam, slócas.

By Amarûka Cavi; ascribed also to Sancarácharya: leaves 158—181; 173, 174, 179, wanting.

To each sloca there is a padyam, or stanza in Telugu, as the meaning. Each sloca has a heading of contents, like headings to a chapter. The work has the beginning; but is not complete at the end.

The following are a few particulars. On the $mugd\hat{\sigma}$, young woman; and $pr\hat{a}udha$, matron. On the $k\hat{o}pana$ and $chapal\hat{\sigma}$, or choleric, and fickle, or coquette. On the proshita thartrika, "grasse veuve," or absent man's wife. On the $abis\hat{a}rica$, or loose woman, adultress. On the sviya, any one's own wife: parakiya, other's wife. Also sringara-seshti, amorous signs by the $n\hat{a}yaki$ or lady, conveying meanings without words. On the $satt\hat{\sigma}$, unfaithful husband; and other kinds of disposition, and conduct, in the male sex.

One leaf contains a song on *Krishna's* sports, in Sanscrit, with Canarese *tica*.

The book is of medium length, thin, touched by worms, two leaves broken.

9. No. 1694. Ashta pati, the octaviad, a familiar term for the gita govinda.

By Jaya deva cavi: slocas with a tica in Canarese, incomplete, 14 sargas; wanting the 1st sarga on the avataras.

On the amours of *Krishna* with his aunt *Rádha*, as translated by Sir W. Jones, and published in the Asiatic Researches. sargas 2, 3. málam only; 4, 5, 6, 7, málam with a Canarese tica; 8 to 13, málam only; 13 is in *Grantha* letter; 14, 15, have málam and tica, but both incomplete: in all 175 leaves; in some places broken into pieces, and very much injured by worms. The leaves are of various lengths: the book, as a whole is thick.

XII. FABLES.

- 1. No. 397. Label. Pancha tantram.
 - " 347. On outside leaf.

The 1st section complete, the 2nd has only 4 leaves.

Sanscrit slocas and Canarese prose: see other notices of this work itself.

The book is long, of medium thickness (SI leaves) no boards, good order,

2. No. 1287. Pancha tantram, five devices, ascribed to Vishnusarma: Sanscrit slócas, with tica in Canarese.

Section 1. Mitra bhéda, complete.

, 2. Sucrita lábha, only 4 leaves.

The bulk of the prose in Canarese, leaf 1—132, leaf 56 wanting. The book is long, of medium thickness, much damaged.

3. No. 1373. Section 1. Pancha tantram, slocas with a tica in Canarese; a sort of prose version, series of discourses in fable, narrated by Vishnu-sarma to the sons of Sudarisana, king of Patalaputra: (beyond doubt the Palibothra of the Greeks.)

Section 1. Mitra bhéda, complete.

- .. 2. Sukrita labha,
- " 3. Zánti vigraham, "
- ., 4. Labdha nàsam,
- .. 5. Asampréeshana, incomplete.

Leaves 1-60 and 1-4 different 65-68; for section 2, See XXXI.

4. No. 1582. Pancha tantram, prose with slocas, complete.

The mitra bhêda, and the other four sections complete; slocas with tica in Canarese, and the prose portion of the tales is in Canarese. It is originally a Sanscrit work.

The book is of medium length, thick, (on 181 leaves) recent in appearance; but much injured by worms.

5. No. 1616. Pancha tautram, slocas, with explanation in Canarese; and with a Canarese prose translation.

Section 1. Mitra bhédám, complete.

- .. 2. Sukrīta lābham, ,
- . 3. Zánti vigrahum,
- .. 4. Labdha násam,
- . 5. Arampreeshana, incomplete.

Leaves 1—44, the 40 other leaves not numbered. The book is somewhat long, of medium thickness, on talipat leaves, damaged by worm, and by breaking.

6. No. 1658. Pancha tantram, slócas, with a tica in Canarese, complete.

Section ! Mitra bhédam, on sowing discord.

- .. 2 Sukrita täbleim, benefit of good done.
 - . 3 Zanti vigrahari, war stratagenis.
- .. 4 Lebdha nasam, loss of possession.
- .. 5 Asampreeshana karitam, evil of hasty proceedings.

Leaves 1-195.

The book is of medium length, somewhat thick, on narrow talipat

7. No. 1671. Pancha tantram, prastava slocas, or dialogue fashion; with a tica in Canarese, incomplete, on 55 irregular leaves. Specimen of the reasoning.

To associate with the good produces good effects on any one's disposition; to associate with the bad produces evil effects; even as the wind that blows over a fair flowering shrub brings with it agreeable perfume; while the wind that blows over an outside place only brings with it a stench.

The book is of medium size, very old, and very much damaged.

8. No. 1697. Sánti vigraham, tantram, slócas, with a mixture of prose.

The Sáma, peace; dána, tribute; bhéda, division; danda, arms. The last part not complete. This is not the pancha tantram; but on the ordinary four devices of kings, in their deportment towards other powers.

Chandra Chudámani rája (moon forchead jewel-king), and Gomaya, (fox) his minister of state, going out with many others to hunt in a forest, saw a lion: the king ordered it to be killed, and his mantri aforesaid put into practice the four devices, and killed it; even so must a king act towards his adversaries: that is pacify, or pay tribute, or sow division among them, or else fight the matter out: 72 leaves.

The book is short, of medium thickness, on talipat leaves, a little damaged.

XIII. GEOMETRY, i. e. land measuring.

No. 1670. Cshétra ganita sastram, or the art of measuring lands: slócas, with Canarese bhásyam, or explanation.

There are three principal divisions.

- 1.)—Trigona, triangle.
- 2.)—Chatushgona, quadrangle, square.
- 3.) Vrütta, circle (Tamil auicic.)
- 1.) The triangle has three subdivisions.
 - (1.) Sama, equiangular, and equilateral.
 - (2.) Dvisama, two angles equal.
 - (3.) Vishama, each angle different.
- 2.) The quadrangle has five subdivisions.
 - (1.) Sama, exact square (equian; equilat.)
 - (2.) Dridvésame, two opposite angles equal.
 - (3.) Dvisama, two angles equal, others different.
 - (4.) Trisama, three equal angles.
 - (5.) Vishama, each angle different.
- 3.) The circle has eight anta bhágas, or sub 'vi ions.
 - (1.) Sama rrutta, exact circle.

(2.) Art'ha vritta, semicircle.

All other figures may be reduced to the preceding, or are included in them, according to this book.

- (3.) Ayata vriitta, ellipsis.
- (4.) Cambuca vriitta, conic sections, (if I rightly apprehend the term) otherwise defined by the winding wreaths of a sea-shell: such as the turra.
- (5.) Nimmana vrütta, concave surface.
- (6.) Unnita rrütta, a convex surface.
- (7.) Bhahihi chaera vala vriitta, circle without, including another circle.
- (8.) Antaha chaera vali vriitta, circle included within another circle.

Also on figures of lands, compared to the crescent, or half moon : leaves 1-130; but the book does not finish.

The book is of medium length, somewhat thick, on talipat leaves; slightly touched by insects.

This book should, I think, be translated; both to show the state of native science on this art, and also for the sake of getting at well defined, established technical terms; being much wanted, for practical uses in the Tamil language.

XIV. GRAMMATICAL.

1. No. 1089. Zakátayana vyakaranam. It contains satras, briet aphorisms, with vyatta, amplification.

In the *subanta* part, on the coalition of vowels, or *acha sandhi*; wanting the *hal-sandhi* union of consonants, incomplete; the chapter on nouns, and the *samása-chacram*, words variously compounded. In the *tignanta* portion, on *chatus*, roots, and other matter. 72 leaves a many in the midst are wanting.

The book is long, thin, on broad talipat leaves, old, some broken.

- o No. 1105. Two subjects.
- 1.) Dhatu málika, prose, incomplete; the list of roots of verbs relating to the *lignantum* division of grammur.
- 2) Samása chaera, prose, complete; relating to the subarta portion.

On the forming compound words without signs of inflexion as reasing-p'halam, tree-fruit, for fruit of a tree, and the like.

The term for union by declension is *vibhacti*, for composition of words without declension *samása*. This second tract is in *nagári* letter, +6 leaves: 6 others are blank.

The book is long, thin, and in good order.

3. No. 1406. Vyakaranum, Grammar.

By Sastri náťha, Jaina, prose.

Five pátas, or steps, complete on 48 leaves; relating to the subantum, or matters pertaining to nouns, and indeclinable words; but not to verbs.

The book is long, of medium thickness, on broad talipat leaves and in good order.

4. No. 1456. Varma chaucra mála, Grammar; sutras, and vrätta, or brief meaning.

The sabda adikáram, or chapter on nouns, and their declension; incomplete. 71 leaves, written on; 7 blank leaves.

The book is short, of medium thickness, on broad talipat leaves, very thin.

Written on both sides with ink, and quite a curiosity.

5. No. 1453. Zakatáyana vyakaranam.

By Zakatayana, sutras with vrutta, or brief verbal explanations.

The subantum and tiquantum portions; both complete.

Subantam. On nouns. Double sandhi, or coalition of two letters, of vowels, of consonants, union of words, two words, as Mahópanishada: there are five modes of sandhi, or coalition of words. The samása chacra, or platform of modes for connecting words without any other than the final sign of inflexion Kara-kara-ca.

Sangraha another mode of junction, joining of names, Tadhita sangraha. The gender of nouns, and the declension of cases as regulated thereby. Cardinal, and ordinal numbers.

Tingnantam. Five uses of dhatus or verbal roots, double times, mode of forming roots into words by the use of incremental syllabic letters.

The subject is partly treated in the logical mode of p'erca paeshana, and siddhantam, or objection and answer.

The book is long, somewhat thick, on broad talipat leaves, two palm leaves inserted to repair damage; good order.

6. No. 1461. Prákriya vyákaranam, chiefly on grammar, with some other subjects; sútras, with brief prese explanation.

By Jainendra, complete.

The letters a, i, u, n, are used technically to designate classes : a-u, is the whole class, included in so brief a reference.

On the parts or organs whence the sounds, corresponding with the different letters, proceed: 50 letters.

On the coalescing of vewels and consonants with each other, and reciprocally. The chapter on words, or nouns. Declension of nouns, ending both with vowels and with consonants; and with a discrimination as to the masculine, feminine, and neuter genders. On samása or compound words, case elided; on indeclinable words or particles. The tignantam portion. On dhátus roots, of verbs, formation of words from roots, and various other grammatical matters, leaf 1—103, and beyond 1—20 containing only the sátras regularly arranged: 5 udhyáyas, complete. So far as it appears, by Jûinéndra pája pata (worshipful poet.) Again leaf 1—8 Bhú and other roots written in a string, with the meanings attached.

Afterwards 16 miscellaneous leaves.

- Tambula panchaca five stanzas addressed to a woman, asking her for betel leaf, &c.
- Amaráka slócas, one or two from the amarákam, an erotic work.
- —Niti slócas, ethical distichs. Some yentras, or magical diagrams, not explained. Pársva natha mantra, a Jaina charm.
- Vaidhya lucshana, description of a physician.
- -Amara slócas, lexicography for children.

The book is somewhat long, and thick, on broad talipat leaves: one broken.

7. No. 1502. Siddhanta—edumudi Grammar.

By Bhattoji dicshada, sutras, with vrutta or prose explanation, incomplete.

A chapter on samása, compound words, casual sign elided. Six kinds of elision, and junction of words.

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— Ashta vidha tatpurusha, 8 kinds......

— Sapta vidha carana dharyam, 7 kinds.

— Sapta vidha bahu vrihihi, 8 kinds.....
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Others wanting, 56 leaves remain.

The book is somewhat long, of medium thickness, old, damaged at the ends.

8. No. 1516. Four tracts, or sections, on Grammar.

2 Grantha, 2 Canarese letter.

1. Simusa chacra, plan of compound words Grant ha letter, prose, complete; 9 leaves.

Six kinds of samása ribhacti, or compound formation, signs of rase clided.

2.) Kriya mala, verb wreath; same letter, prose, complete, 3 leaves.

A root is given with the formation of words from it, and a list of roots which follow the same mode of increment.

It gives the times, or tenses.

Bhúta, past; vartamanakála, present; bhavishyat, future; and the three persons in each tense, prathama, madhyana, uttama purusha, first, second, third person.

- 3.) Sabda pustacam, Canarese letter, two copies of this book or tract.
- 1st Copy 11 leaves The masculine, feminine, and neuter gender of 2nd ", 12", many words shewn.
- 4.) Vyákaranam, Grammar.

The tignantam portion, relative to verbs; sátras, with an explanation in prose. It contains a list of roots, with the mode of forming words from them by increments, 42 leaves. At the end, four very old and damaged leaves contain praise of Siva, in the Canarese language,

The book is of medium size, leaves of different lengths, old, 3 injured by insects; 4 on narrow taliput leaves, one end bitten off by rats.

- 9. No. 1523. Three sections on Grammar.
- 1.) Sabda pustacam, book of nouns.

3 copies, each one in prose.

1st Copy, 8 leaves, words beginning with vowels only, and the gender masculine feminine, or neuter, of each one.

2nd Copy, 26 leaves, words beginning both with vowels and consonants, with their genders, a little deficient at the end.

3rd Copy, 14 leaves, words beginning with vowels, with genders, the neuter defective; and words beginning with consonants; this also defective at the end.

2.) Dhatu malica, incomplete, prose.

Contains a list of some roots, with the mode of forming the 1st 2nd and 3rd persons of verbs, and the moods in conjugation, 14 leaves.

3.) Samása chacra, 3 leaves incomplete.

On the coalition of two or more words without sign of genitive, or other case, as Ráma bhánam for Ramasya bhánam, Rama's arrow. Also a little of the tat purusha, or persons of verb: 3 sing. 2 dual. 3 plural.

The book is of medium size, the sections of different lengths, injured.

- 10. No. 1529. Three sections on Grammar.
- 1. Sabda pustacam, prose.

Fragment of 8 leaves; 50 to 54, and 58 to 60, contains words beginning with consonants: with the masculine and feminine genders, neuter wanting.

2.) Dhatu mala, prose, incomplete.

Wreath, i.e., list of roots, giving the three tenses, and three persons, as formed from the roots; only a few roots by way of exemplification: leaves 10—19.

3.) Samasa chacra, prose incomplete.

On five kinds of verbal collocation, without signs of inflexion: leaves 1-6.

The book is of medium length, thin, touched by insects.

11. des. 1595. Samása chacra.

Nine copies in various characters.

1 Copy Telugu letter, complete, prose.

- —Ashta vidha tat purusha —Sapta vidha bahu vrihihi —Dvi vidha dvi gahu —Chatur vi lha dvandva —Dwi vidha avabhavam —Dasa vidha lageranas
- Techineal terms as to various forms of words in combination, 5 leaves.
- 1 Copy Nágari, same matter as in the foregoing, on 4 leaves.
- 1 Copy Canarese letter, complete, 5 leaves, matter as above.
- 1 Copy, Canarese letter, 8 leaves, complete. The like matter, but more in detail.
 - 1 Copy Telugu letter, 4 leaves, complete.
 - 3 Copies, Canarese letters, 18 leaves, complete.
 - 1 Copy, Grantha letter, 7 leaves, complete.
 - 1 Copy Canarese letter, 7 leaves, complete.

In all 58 leaves. Book of medium size; leaves of different lengths, one leaf broken.

12. No. 1613. Sabda pustacam, on nouns.

Two slocus to Gunesa and Sarasvati.

The seven cases (vibhacti) of nouns, with the meanings given in Canarese.

From Rama (proper name) down to Panta (a way) with the cases of each noun.

-Dialys, some roots of verbs, with the forming of conjugations from them: left incomplete, 66 leaves, Nos. not regular.

The I had medium age some leaves a little broken.

13. No. 2339. Daurgha sinha unadi.

Daûrgha sinha, the name of a sage who wrote sútras, or aphorisms, on which this book is a paraphrase; from 1st to 6th pátam complete.

It refers to the *Tignanta* part of grammar, the formation of verbs from *dhátus* or roots; their meaning; the mode of words being formed by means of the *unádi* affix: leaves 18-40.

The book is of medium length, thin, on talipat leaves, touched by insects.

14. No. 2340. Sácatáyana vyákyanam, a commentary on ébe sútras of Pánini.

By Sáctáyana. The sútras are given, and are followed by the tica. The book is composed of fragments, and contains the latter part of the subantam, on nouns, and part of the tignantam, on the roots of verbs, with the mode of thence forming the past, present, and future tenses, with a list of some roots, but not all, the book being incomplete.

Leaves 19-21, and 26-31, and 33-44, and 51-56.

The book is long, and thin, on talipat leaves, one leaf broken, others gnawed off at one end by rats.

15. No. 2341. Káraca pracriya. Grammar sútras, with vritta explanation.

The adi 3hagam, or first part is wanting.

- -On indeclinable words.
- —On terminations which add a substantive power to verbs, a class of verbal derivatives; as nidra, sleep, nidra karóti to sleep; thence, nidralahu sleeper: many examples of this formation of words.

Description of the samasa, or compound terms, by words linked without sign of inflexion. The matter is properly only the middle of a book. By whom not known; 24 leaves, not numbered.

The book is rather long, thin, in good order.

- 16. No. 2312. Six tracts, or sections.
- 1.) Dhátu pát ham, prose, complete on 13 leaves.

A selection of a considerable number of the most useful roots, for words in common use; with the sense most proper to each one, but not shewing the formation of words from them: only a list of roots.

2.) Sabda mala; nágari letter, 4 leaves, incomplete.

A list of nouns with the gender, masculine, feminine, or neuter of each one.

3.) Dhatu mala, prose, 2 leaves.

List of roots, specifying ten different kinds of formation from each one; as exemplars of like formations from other roots.

4.) Subda pustacam, Canarese and Grant'ha letter mixed. Some nouns ending with yowels.

Others ending with consonants; both incomplete, on 17 leaves.

5.) Samása chacram, nagari letter, prose, complete, 6 leaves.

Specification of six modes of collocating compound words, without inflexions:

6.) Subda pustacam. Telugu and Canarese letter mixed, incomplete, on 14 leaves.

Specimens of nouns ending in consonants, as exemplars for formation of cases in other nouns of like class. This is an assemblage of books of different lengths, medium thickness, damaged in the middle. XV. Hymology.

- 1. No. 536. Bhishma panjara stóttram, 13 slócas, on 2 leaves, 3 blank leaves; relates to praise of Krishna.
- 13. No. 986. Five tracts.
- 1.) Ráma Chandra stótra—slácas, praise of Cotanda Rama, 7 leaves, incomplete.
- 2.) Dasa slóki—slócas, complete, by 'Ashláyana rishi, description of Sarasvati, and praise of her qualities: 18 leaves.
- 3.) Ambá stottra, slocas, incomplete.

Ambá is a name of Parrati. It states that if any one praise Parrati, he will obtain, in another state of being, Siva-sarúpam, likeness to Siva.

4.) Madhava stuti, slócas.

Praise of Krishna, 17 leaves, incomplete: this is said to be the 15th adhayayam from the Vayu purauam.

He who praises *Vishnu* bearing the shell, discus, club, bow, and sword, and possessing the six good dispositions, will obtain beatification.

5.) Súrya caracha stóttra slócas.

Said to be from the *Scanda puránam*. If any one render homage to the Sun, invoking protection, as in this form, sin and disease will depart: 4 leaves, complete.

The book is short, of medium thickness, on 19 leaves, in good order.

2. No. 1357. Asírváta slóca vyákhyána.

By Immadi Bhatta.

Many of the slocas themselves are wanting, leaving only the explanation. The contents are benedictory, by some man towards another, in the names of Buddha, Súrya, Brahma, Vishnu, Siva, Krishna, and others, quasi divinities: one sloca is variously explained, as applying to different gods.

3. No. 1361. Vishnu-sahasranáma, and Lacshmi, sahasranáma.

In the prose form, as used for ritual homage; complete, on 50 leaves.

Said to be from the anusasnica parvam of the Bharatam.

The thousand names, respectively, of Vishnu and Lacshmi.

The book is of medium size, and in good order.

- 4. No. 1364. Two tracts.
- 1.) Vishnu sahasranáma stóttra.

The 1000 (recte 1008) names of Vishnu, said to be a discourse of Bhishma to Yuddhist hira in the annsasnica parvam of the Bháratam; slocas, complete, leaf 1—18.

2.) Nrjsinha sahasranáma-stottra.

One thousand names of the man-lion avatara. From the stottra retnacara, Narasinha puranam, ascribed to Brahma; slocas, complete, leaf 14—36.

The leaves of the first tract are larger than the other, in all 40 leaves, tolerable order.

5. No. 1365. Vishnu sahasranama.

The thousand names of *Vishnu* in daily use, 107 slocas, wanting the first one, leaf 99—108, from the anusasnica purvam—ut supra.

The book is long, very thin, and in good order.

- 6. No. 1369. Various matters, chiefly stottras.
- 1.) Pándava gita stóttra, 120 stócas, complete. Panegyrie of several of the principal personages that figure in the Bharatam and Bhágavatam: as the five Pándavas, Dráupadi, Abimanyu, Subhadra, Sanjáiyya, Rucmeni, Satyabhaāma, Daümmya, Acrára, Asvadhama, and also Yagnyaváleya; but this matter is so managed as to turn chiefly to the praise of Kryshna, and as if spoken by the said persons.

2.) Bhárata savitri, complete.

Brief summary of events in the *Bháratam*, from the embassy of *Krishna* to *Duryódhana*, the transactions in battle—the days of fight under *Bhîshma*, *Dróna*, *Karna* and others; their death.

- 3.) Pancháyuta stóttra, 5 slócas, each one on one of the five weapons of Vishnu, the discus, shell, club, sword, bow; complete.
- 4.) Rama cavacha-stottra, complete.
- 5.) Súrya cavacha-stótra, complete.

These two are in the nature of spells for protection.

6.) Vishnu Bhújanga, stóttra, 20 slócas, in serpentine form—lauding Vishnu.

By Sancarácharya.

- 7.) Manassu snanam, mental bathing, by thinking on sacred rivers.
- 8.) Garuda cavacham, complete.

Spell against snakes.

9.) Súrya stottra, praise of the sun, 25 leaves remain; but the following leaves are wanting, 1—14, and 22—29, and 31—38, and 40—possibly used for making up other books.

This one is short, and thin, gnawed at the ends.

7. No. 1370. Vishnu sahasranáma, slócas, containing the thousand names of Vishnu complete, Bhīshmu's discourse to Yuddhist'hira in the Anususnica parvam, as above: leaf 76—94.

The book is short, thin, old, slightly damaged at the edges.

- 8. No. 1371. Section 2. Ráma ashstóttra sutum. 108 slócas, praise of Ráma by 108 names. For section 1. sec XVI.
- 9. No. 1376. Pújapustacam, on homage.
- 1. Varaha ashstotra satanama vali, a list of 108 names, an abridged form of praise to Vishnu in the 3rd avatara, by repeating the names.
- 2.1 Lacshmi suhasra ashstotra náma vali, a list of 1008 names of the sacti of Vishnu, used in praise by repeating the names. The whole is pata ripa, that is distinct words, not in measured versification; leaves 1—26, a few blank leaves at the end. The book is of medium length, and in good order.
- 10. No. 1386. Two packets.
- 1. Landstions; slocus.

- -Govinda ashtaca; an Octave.
- -Krishna ashtaca, the same.
- -Bala Krishna ashtaca, the same, each in praise of Krishna; the last one as a child.
- —Ráma stóttra, praise of Ráma.

Stanzas in praise of Krishna, in Sanscrit, and in Canarese, distinct meanings.

- -Murti dhyána, stanzas; meditation on the form of Kryshna.
- -Náráyana stóttra, praise of Vishnu.
- -Hari Kirtana, songs to Vishnu, this is in the Canarese language.
- -Ráma Govinda Kirtana, sanscrit songs in praise of Ráma and Krishna.
 Rangha nátha stóttra—praise of Vishnu at Trichinopoly, leaf 4—29.
- 2.) Miscellany, chiefly praise.
 - Vishnu panjara stóttea, " as a bird flies to its nest, so fly to Vishnu." (Panjara is a generic term.)
 - Casyapa ashtaca, praise of Sica, ascribed to Casyapa.
 - -Bála-Krishna-ushtaca, octave, in praise of Krishna, as a child.
 - -Kála Bháirara ashtuca, octave, praise of a manifestation of Siva.
 - Surasvati stóttra, praise of the consort of Brahma, ascribed to Agastya.
 - -Brindávali-list of titles of a Jangama (or Vira saiva) king.
 - Prácrúti dévu náma-list of deceased Jangamas, canonized, or deified.
 - -Kûchôdha padyangulu, Telugu language, catch verses to turn to a jest, and so to ridicule, or lampoon the party addressed.
 - Ganga snána sancalpam, a record of the exact time when any one bathed in the Ganges, for the removal of all sins; leaves 21—28, and 51—54; in the midst some leaves deficient: one leaf broken.

The first portion is longer than the other; both are in good order.

11. No. 1396. Rámana smaranam.

Reminiscences as to Rama; slocas only.

A collocation of passages, said to be taken from the *Bharatam*, in which various *Ryshis* and the five *Pandavas* address *Kryshna*; and, in a laudatory strain, remind him of his feats in a former *avatáva*, as *Ráma*. The name of the compiler does not appear; on 35 leaves complete.

The book is short, of medium thickness, a little breakage.

12. No. 1102. Dasavatara stóttra, slócas.

By Vedantácharya, complete, on 43 leaves.

Praise of the ten special manifestations of Deity, from the deluge down to the consumulation of all things; or matsya down to kálki; without detail of events, except by general allusion.

The book is short, of medium thickness, very much worm eaten.

13. No. 1422. Panegyries.

Leaf 1-23. Ananta tirtha stuti.

Praise of Madhva, the head of the dváita school of Váishnavas, who maintain the distinct natures of God and the human soul. Also Vishnu stuti, praise of Vishnu; and Vayu stuti, praise of Hanuman, as son of Vayu, the god of wind, and Bhima, the same. Hence both are praised by Subrahmanya Pandita.

Leaf 44.—59. Dwadasa stóttra.

By Ananta tirtha acharya, 12 sections, containing laudatory matter of a Vaishnava kind.

The book is short, of medium thickness, old, and slightly injured.

14. No, 1425. Panegyrics.

Leaf 1—28. Paschama Rangha stóttra.

By Sri saila súri, the 21st leaf wanting.

Púrva, 50 slócas, uttara 50 slócas.

Praise of the form of Vishnu at Srirangham, near Trichinopoly.

Leaf 1—18. Paschama Rangha stóttra.

By the same, 2nd copy of the purva pancha sati, incomplete, 40 slocas,

Leaf 30-36, wanting 35. Gópala stuti, praise of Krishna.

The book is rather long, of medium thickness, slightly damaged.

15. No. 1447. Section 2. Vishnu suhasra núma vali—prose form; list of the thousand names of Vishnu, incomplete.

For section 1. See XXIX.

This section is of medium length, thin, injured by worms.

- 16. No. 1456. Three tracts.
- 1.) Vishnu sahasra náma, slócas.

The 1000 names of Vishna, said to be from the Anusasnica parzum of the Bharatam: incomplete, leaf 38-48, the 43rd wanting.

- 2.) Nrisimha sahasra náma, inclusive of the names of Lacshmi; the 21st adhyáyam of the stóttra retnanakáram, ascribed to Brahma's inspiration—complete.
- 3.) Vásu déva sahasra náma; 92 slócas, incomplete.

The 1000 names of Krishna, the son of Vasu déva. Narrated by Náreda as if Siva told it to Parvati.

The book is long, and thin; a little injured by worms.

- 17. No. 1535. Two subjects.
- 1.) Gópala stavam slócas 15-32; 1-14 wanting.

By Sri sâila súri of the Visramitra gótra, subjects: description of the different members of Krishna's body: his playing on a shepherd's pipe; and praise of his excellency.

2.) Paschama rangha rája stavam, 108 slócas.

By the same.

The púrva and uttara and panchasati; 8 slócas, refer to the author and his birth.

Description of Seringapatam in Mysore; and royal praise of the form of *Vishnu* there. At the end there are 34 slócas, distinct, but also containing praises of the same, leaf 44—73.

The book is long, and thin, very large hand-writing; one leaf broken, one-third gone, other leaves injured by insects.

18. No. 1584. Bháscara satacam.

Praise of the sun (the *satacam* is a *centum* of *slocas*;) this book has only the comment on the *slocas*, giving their sense in prose; leaf 1—36, complete.

One smaller leaf, in the Canarcse language, contains Vyása's instructions to Dherma-raja, as to the mode of making the horse sacrifice.

The book is very long, of medium thickness, injured by insects.

- 19. No. 1590. Three tracts.
- 1.) Mahimna stöttra, 38 slócas, complete.

By Bhatta Patáchárya, otherwise styled Siva pushpadhatta, "Siva's flower born."

Praise of the glory of Siva; leaf 27-35.

2.) Anamayya stöttram, 5 slócas, incomplete.

Praise of health, or freedom from sickness; it has a reference to Siva.

3.) Sivashstöttra sata náma stöttra; slócas, on 3 leaves, complete.

Praise of Siva by 108 names.

Taken from the Sivu rahasya, a book of the Sâivágama kind, as a discourse between Náráyana and Gâuri.

The book is short, thin, old, injured by worms.

20. No. 1597. Castúri tilaca panchasata.

By Vedantáchárya, leader of the Vadayalas: 50 slócas in Sanscrit, with a tica in Canarese, the last leaf wanting.

Praise of the spot of musk on the image of Vishun, as Ranganatha. (lord of the islet) in the temple of Seringham, near Trichinopoly: the author, as if contemplating that spot, employs various poetical common places, turning the whole to the praise of Vishun. (Such matter, with the like, in another book, on the embroidery of the slippers, shows the puerility of idelatry: intellectual men ought to be ashamed of it.)

The book is of medium length, thin, the last leaf damaged.

- 21. No. 1618. Various panegyrics.
- 1.) Bhagavan nama vali, prose list of names and ashstotra, 108 stanzas, complete.
 - 2.) Krishnashstottra satam, 108 prose names in praise of Krishna.
 - 3.) Ramáshstóttra satam, the like, in praise of Rama.
 - 31.) Véncatésáshstottra satam, the like in praise of Vishnu at Tripeti.
- 4.) Narasinhashstóttra satam, the like in praise of the man-lion aratáca.
- 5.) Lacshmiyashstóttra satam, the like, in praise of the consort of Vishnu.
- 6.) Rangha nat'hashstóttra satam, the like, in praise of Vishnu, near Trichinopoly.
- 7.) Yadu girısa ashstóttra satam, the like as to the lord of Yadu giri, in Mysore.
- "Naréda taught the same to Prahlada," said to be the 84 adhyaya of the cshetra khanda, Brahmanda puráman.
- 8.) *Varada rája ashstóttra satam*, the like as to the form of *Vishnu* at Conjeveram.

The mode of praise, in all the above, is by the use of a string of titles, or landatory epithets. At the end are two leaves containing slócas in praise of *Vishnu*, by *Vedantacháryà*, leaves 106—142, or 31 leaves.

The book is of medium size, injured a little by rats.

22. No. 1619. Ranghésa stottram: the nealam in 16 slócas; with a tica in Canarese, styled cshama shodasi, by Védántácharya,

When virtue had departed* from the earth, and it was inhabited by the guilty, Rangha came down to dwell on earth, in order to save such sinners: with other praise, 34 leaves.

The book is of medium length, thin, and in good order.

- 23. No. 1669. Two Tracts.
- 1.) Chatūr Bhadrica dandacam.

By Ráma chandra. A long quadruped chant in praise of Srini vási or Vishnu, at Tripeti: complete; the members, from the feet upwards, are panegyrised; and the glory of the object is stated; leaves 29—39.

2.) Gópāla Dandacam—complete.

A long line of measured chant in praise of Krishna; description of his person and adventures: 6 leaves.

The book is of medium length, thin, injured on one side by termites.

24. No. 1679. Siva stottra, 42 slócas, with a tica in Canarese, incomplete.

By Mulhana cavi.

Although many others are worshipped, yet, as Siva will give to his votnies an eightfold happiness, he is the supreme object of worship, and Vishna and all other gods are inferior to him. This general topic put into direct address.

Leaf 123—182, not ending; 59 leaves in regular order. The book is short, of medium thickness, injured by insects, last leaf broken.

- 25. No. 1689. Two tracts.
- 1.) Praise of Siva, slocas, middle part, fragment of seven leaves.
- 2.) Siva púja kraman, order of homage to Siva.

By Gungádhara sástri, a smarta.

Mantras with the 1008 names of Siva; and a Canarese twa, complete. There are also some mantras from the Vedas, each one having a Canarese tica; 63 leaves.

The book is of medium size, on very broad talipat leaves, small hand-writing, in good order.

 ^{(*) —}et virgo cade madentes
 Ultima coelestum terras Astroca reliquit.

- 26. No. 1692. Ganésáshtacam, octave of slócas in praise of Ganésa. Three copies, prefixed to as many copies of the Bála Rámáyanam. See XXIX.
 - 27. No. 2347. Siva lilá arnavam, slócas.

One thousand slócas, divided into twenty padadhis (1 leaf wanting) on the dust of Sira's feet, in the way of praise, and ascription of excellency to him.

-Prast hápana Suited to times.

←Prabháva Glorious.

-Prasádama Favorable.

-- Srzngára Ornamental.

--Kusuma Flowery.

-Pramána Authoritative.

-Stuti Praiseworthy.

-Sanjára Filling the eight points

-Niyama Order-wise.

-Tándara Dancing.

-- Rétna Jewelled.

And so on for 20 Padadhis; leaf 2-100.

The book is short, of medium thickness, on talipat leaves, one end gnawed.

28. No. 2348. Three centos.

1.) Krishna nama ashtottra satucam. Centum of slocas on the 108 names of Krishna.

Two copies; one is in prose, on the mode of doing homage to Krishna, with the other one in verse,

- 2.) Rama ashtōttra satucam, prose, complete; praise founded on the 108 names of Rama: leaf 23—33.
 - 3.) Vencatésa ashtóttra satacam.

Prose—complete—praise by 108 names of the form of $\it Tishnn$ at $\it Tripeti: leaf 1-7$.

XVI. INCANTATIONS.

U. No. 985. Mantra pustacam.

The mantra here is a spell, or charm accompanied by yentras, or diagrams of various kinds, with directions, in Canarese prose, for their ase: incomplete

They are directed to goblins, departed spirits, devils, and Brimha racshasas, spirits departed of bad Bráhmans.

The object is to gain over, or command their service, as familiars, for any use.

Other charms are used, in the way of exorcism, to drive them away, if they seize on any one.

The padma yentra, lotos figure, and chankha yentra, shell figure, are said to be of roots, or other materials, to be tied round the waist or neck of the sorecrer, when using the said charms.

Specimen of spell. O'm-Khrîm-Klim-Thrîm-Ghrîm l'Krîm-Hrâm-Samrâushat.

The first word is a symbol of the triune God; the following six are without meaning. The last implies a good fire offering, or may it prosper! The use not stated.

The Canarese prose directs sand to be taken, and thrown on a possessed person: water to be taken in the palm, and cast on him or her; sprigs of the nimb tree to be used in striking the person.

This kind of work, is usually accompanied by homas, or fire offerings, directed to deities, or demons: in all 94 leaves.

The book is of medium size, old, and slightly damaged.

2. No. 1362. Mantra pustacam.

This book relates to formulas for ceremonics taken from the Vedus.

Mantra on first entering to dwell in a house after marriage.

- Ib. On the first day after the new moon, by newly married couples.
- Ib. Morning and evening fire-offering.
- Ib. On the discovery of being pregnant.
- Ib. On the 6th and 8th months afterwards, the pumsa vanam. and simantam.
- Ib. On first feeding an infant, anna prásnam.
- 1b. On putting on the scholastic thread, or, upanainam; incomplete.

Mangalúshtacam; an octave of slócas in praise of Siva.

Maha sancalpa; record of any great observance; as to year, month, lunar day, and other particulars, made at the time; a register: in all 33 leaves, mixture of Telugu letter.

The book is short, thin, talipat leaves, injured by insects.

3, No. 1363. Muntra, miscellanies.

Most of these appertain to sorcery: they are included in the term ishta-siddhi, desire accomplished; which is quite vague, including all desired objects; among these being reckoned the overcoming, or killing of enemies.

Sarasvati mantra, to the goddess of eloquence.

Bálá paramésvari mantra (sacti?)

Gurn stuti, a panegyric.

Amrita sidhés-vara mantra for ishta siddhi.

Bála tripura suntari mantra; sacti.

Aditya hrüdaya stóttra mantru, to conquer enemies, svarna akarıshna Bhüirava calpum, to draw, or discover gold.

Then follows a book entitled mantra pracásica, spells illustrated; 8 padalas, or sections, complete, the 9th incomplete.

So far it contains the letters from a to the consonant cha, specifying, as to each one included, to what god, or goddess it relates; and also a method of knowing if the spell used will succeed or not, by comparison of letters of god (as above) and letters in the name of the person using the charm.

Other matter in which $n\acute{a}gari$, is mingled with Canarese, and Telugu letter.

Bálá mantra, mantra to Parcuti; sacti.

Bhuvanu mohini mantra, to fascinate sexually.

Chintamoni **mantra** Vägisvari mantra Savasvati mantra

Maha Ganapati mantra

Panchácshari mantra, Sâiva charm.

These are various in object, or purpose.

Matryka mantra, sexual.

Chandi hrüdaya mantra, hostile.

And others, 127 leaves : in the middle leaves are left blank, none is numbered.

The book is short, very thick; somewhat injured by insects.

- 4. No. 1367. Five tracts.
- 1. Vajra cavacham, diamond spell; the 7th parich hédam, or section, slocas, this is complete, mantra form.

The object to obtain Siva sarúpa, or likeness to Siva, in a future state. The yllabic letters are shrim-ghrim klim-hóm yám, and various others. To

be used on the day when the sun passes the equinox, vernal or autumnal: or on the 1st day of any month when the sun enters on another sign of the zodiae: used with the rudrácsha mála stóttra, a form of praise with beads: thereby (sie dicitur) Siva surupyam, or beatification, will be acquired.

2.) Chacra púja, diagram homage: slócas and mantras complete.

This relates to Tripura suntari, a sacti.

Rice is spread on some surface, and a triangle formed in it, a pot to hold water is placed therein with a spell; it is filled with water with a japa (muttered invocation) being first covered with a cocoanut to close the mouth. This water is used for lustration, in homage to Tripura suntari. Incense, and camphor lights are offered; certain other spells are used with beads. The object said to be to obtain future benefits in another life. Afterwards there is stava rajum, special praise offered.

- 3.) Retnábishéga mantra, Retna for jewel the name of a Saica goddess; used with a pot of water as above, without the triangle.
- 4.) Bháirava-mantra, appears to have some reference to dogs, an incantation, as if to cause evil spirits to enter dogs, and be then driven away; but is obscure. Probably sacti in kind. Bháirava, a form of Siva, has a dog's head, (Anubis.)
- 5.) Dattátreya sahasra náma; slócas, the 1008 names of Dattátreya, complete; said to be praise to Siva; but the name pertains to Vishnu; perhaps a sectarial device: 61 leaves in all. The book is long, of medium thickness, slightly touched by insects.
- 5. No. 1368. Mantra pustacam.

Slócas and prose, the latter in some places Canarese.

Sarabha mantra: Siva took the form of a winged beast, termed sarabha, and with a sharp beak pierced the head of Fishan in the manlion avatara: hence this spell is of polemic, and destructive tendency. The Hebrew sarapha plural saraphim appears the same; but conveying other ideas.

Bháirava mantra, sacti, or else Anubian spell: directed to a form of Siva.

Mohini devi mantra, this relates to Parvati (not to Vishnu, as Mohini) sexual. It seems "Mohini seized," designates something like the night mare: or the weakness caused by solitary vice: the spell is not benevolent.

Rakta chámundi, and chamundi mantras to Parrati; malignant,

Yaeshini mantra, spell of a gnome, or low possessed woman.

Bhadra kāli yentra, and mantra, these are Saiva in kind, and destructive in tendency. There are many other chacras; circles, yentras, diagrams, and mantras, spells written within them—the whole magical, ishta siddhi, to obtain desires in several cases, including evil towards enemies.

The book is short, of medium thickness, injured by worms.

6. No. 1371. Section 1. Mantras, &c.

Tripura suntari sacti vishaya mantra, spells and mode of homage directed to the sacti of Siva, the destroyer of three towns, slocas, mantras; said to be used by women; but pertaining to the bona dea system.

Váma Kēsvara tantram (tantram is manual performance) on the excellence of the use of anga nyasa, and kara nyása or bodily signs, and manual signs used with all mantras; these are on the Saiva principle.

Iscara told to Cartikeya his own supremacy, as creator, &c., and modes of homage.

Sacti devata sahasranama, the $1000\,$ names spell of Parvati, and the effect of its use.

Dattátreya sahasra náma mantra mahatmyam, the excellency of the spell, so called, after a name of Vishau; but Saiva in kind.

For section 2 see XV.

The entire book is short, of medium thickness, on 63 leaves, very slightly touched by insects.

7. No. 1443. Section 1. Vattula suddha tantra tica a Canarese explanation of a book Vattula suddha (or siddha) tantra. The comment by Mallicarjuna.

The $m\bar{n}lam$, or original, said to have been told by Saiva to Subrahuanya.

—Tatva-bhéda, on being, essence truth, discriminated.

Varna-bhēda, difference of color, form, letters; by their changes come mantras.

Chacra-bleda, difference of circles, or other diagrams, the vehicles of spells.

Varga bheda, difference of classes of letters.

Mantra bheda, various spells, how formed from letters, and their classes.

The pranava, or mystic Adm or Om, how formed, Mantras concerning Brahma.

Mantra siddhantam, or rectification of spells, according to the Saiva system.

These spells described; with the statement that Sira, is the sarrottama (most excellent;) and he the only one suitable to be worshipped, in ten padalas, or sections, leaf 1—42, for Section 2 see I. The entire book is very long, of medium thickness, on broad talipat leaves, somewhat damaged.

8. No. 1465. Caghéndra, mani-darpanam.

Jewel mirror of the air-dweller. (Cam atmosphere, g'han dwelling in, Indra lord; a title of Garuda, or the Brahman kite) mantras. Sanscrit and Canarese prose, not complete.

Spells, with panegyric directed to *Garuda*, to obtain rasya, command over it, especially if in danger from serpents; the repeating such spells brings a kite to catch and kill the snake, its prey: some *hómas* or fire-offerings, are prescribed to be used, with like intent; such are usually joined with spells.

A spell to bind up, or retain a serpent from doing any harm; also visha stamb'hana to prevent the effect of venom, if bitten by a serpent; remaining leaves 39.

The book is of medium length, thin, old, and very much damaged by breaking, and worms.

- 9. No. 1648. Three tracts, magic with alchemy.
- 1.) Mantras, or spells, leaf 35-55.

Aghóra Vira Bhadra, mantra against enemies.

Parvati avésha ,, causing a possession by Parvati; in order that the possessed may answer questions by divination.

2.) Alchemical, leaf 90—131.

The instruction of Goracsha siddha (siddha magician) on rasa bandhana krama, or mode of fixing quicksilver, for various purposes; chiefly alchemical; and directions for taking out the essence from apracam or tale. Also

The instructions of siddha nagarjuna, on the raja-vasyum, or mode of bringing over kings to any purpose; so as to do the will of the magician.

This part is in Canarese, with explanation.

3.) Various spells, 42-89.

Agni stambhanam, for restraining the effect of fire, with use of medical application.

Jala bandhanam, controlling water.

Sénábandhunam, confusing an army.

Shastra bandhanam, nullifying weapons.

Mohana bandhanam, bewildering the senses of people.

On driving evil enemies away—or removing causes of sorrrow from a house—modes of taking away virility from any one hated; one mode is by taking a black scorpion, and putting it in the person's urine.

Anjanam, eye-salve of the magical kind, for discovering hidden treasures, and other purposes. Medicines to drive away reptiles of venomous nature, and the like.

The book is of medium length, somewhat thick, injured by worms; and, at the end, extremely damaged; half and quarter leaves only remaining; 8 small leaves, in the midst, contain the Saiva mantras.

- -23 leaves, at the end, so broken as to be useless.
- 10. No. 2338. Four sections; for sec. 1 sec XXII.
- 2.) Rama cavacham, slócas.

2 leaves—only the praise here, without the spell.

This will protect any one going to a wilderness, or forest, &c.

3.) Hanumat cavacham, slócas, complete.

3 leaves praise, &c. On going to war, this will secure victory; dicitur.

4.) Narasinha cavacham, slócas, incomplete.

4 leaves. If this praise and spell be repeated, after any evil dream, there will be no cause for fear.

The book is of medium length, thin, injured on one side edges, by worms,

XVII. INSCRIPTIONS.

No. 1631. Two inscriptions, recording grants by Sádasiva of Vijay-anagaram.

1). leaf 1-7, Inscription at Matur, either in, or referring to the fane of Aprameya svámi (infinite) a name of Vishnu.

Dated in *Paritápi* cycle year, *Sal. saca* 1474. (A. D. 1552) in the month *Pâusha*, day of a new moon, with an eclipse of the sun, on a Saturday, made at the junction of two rivers, named *Krishna veni* and *Bhima rati*.

The lord of Vijayanagara, Sadá siva gave, for the service of the above god, to Vasudéva Pundita of the Visvamitra gotra (tribe) son of Lacshmana-arya, five grámams (townships) in free grant (free of tax;) detail of that king's ancestors, stock, lineage, name; and boundaries of the said townships.

2). Other 7 leaves. The same king at the same punya kálam (meritorious time) gave the township of Narayana gatta, free of tax, to the fane of Tiru Vencata nátha (Vishnu) recorded by stone-slab; contains ancestors of king, boundaries of the township—situated near the boundary of Chenna pattanam (Madras?)

The author of the $sl\acute{o}cas$ was $Sabh\acute{a}pati$, the engraver's name $Viran\^{a}ch\~{a}rya$.

Matur is said to be west of Bangalore, on the high road: the other place is perhaps Tripety. The date is previous to the great battle of Talikota, which overthrew that dynasty.

The book is long, of medium thickness, in good order.

XVIII. Jâina (religious system.)

1. No. 1384. Dévata kalpam slócas.

11 leaves incomplete.

By Bhandára cavi a jáina.

The qualities of one who recites mantras (the mantri) mode of repeating them.

The homa or fire offering used with the prayers, the mode of pūjārādhana, ritual homage, the use of yentrus, diagrams, on homage to the jâina deity: diffuse on this point: some other matters.

On 5 leaves, an extract from the *Bhartri hari satacam* or the *vâirágaya* portion, not a *jâina* book, but in this part congenial with their system: 10 *slócas* to each topic, the general theme being on the renunciation of worldly things.

The book is of medium length, thin, on talipat leaves, damaged.

2. No. 1379. Dherma sarma abhyudaya.

On the birth, and life of *Dherma* a so named *Jaina* king, *slócas* with prose, By *Harichaudra*, complete in 21 sargas.

Description of Arya desam (upper Hindostan) a town in it named Retna uagara (jewel-city) wherein Maha sena a king ruled; description of him, and his wife Surati: they were without child, and desired one; going to consult Parcheti rishi he told them that a Jinéndra (deified mortal) would be born of Surati. celestial females came, and ornamented her—dream of a child—became pregnant, celestials came to the birth; child born, and named Dherma sarma; affianced to a daughter of a king of Vitharpa—journey on going to marry her—description of the Vindhya mountains—of the six rutus, or seasons—on flowers. on jala cridha, bathing together in water—description of evening—marriage, return, crowned as king—description of war—a meteor, or other splendor descended from the sky—thenceforward the said king became a spiritually enlightened sage—in the end acquired beatification, and became a Linéndra (such as the Chinese still worship, under the term Jin, or zen.)

The book is of medium length, very thick (leaf 1-170) on narrow talipat leaves, looking recent, in good order.

3. No. 1418. Saddherma pátrókta kritiyam, or works of merit.

By Jainéndra cavi, slocas with a tica in Canarese, incomplete, ethical.

If the good do dherma (charity or equity) they will obtain beatification: if the bad do the like they will go to the worst place.

By dherma however here seems to be meant the same as carma ritual sacrifice or homage. To obtain beatification there are three modes—gninam, knowledge, bhakti devotedness, carma, sacrifice &c., of these, the last is the lowest. On this last point there is resemblance to the Saira adváita system.

The book is of medium length, thin (32 leaves) on broad talipat leaves, in good order.

- 1. No. 1431. Miscellanies.
- 1. leaf 3-51. Retur caranda catha.

Twenty three moral tales, related by Jáina dwihi, each one intended to illustrate some moral meaning, or instruction. This is a Caparese version of another section.

H Laves Srepala charitra - Three sandhis, complete.
 By Indra déra araşu.

Account of Sripāla bhūpati, a king of Ougein, who followed the Jáina religion; Canarese stanzas, padya cavyam: the author has the epithet of king.

3.) leaf 1—14 Retna carandacam, Sanscrit slocas, complete in 7 parich'hédas sections.

On the removal of sin—and on the mode of obtaining virtue, or moral merit; on bathing in rivers—bathing in temple; pools, at special seasons—on gifts—on japa, prayer. Better than any of the foregoing is darisana gnānam or intellectual light, and knowledge. On Parama vastu (the heavenly being,) description of his surāpa form, or nature. Some kinds of food prescribed—some forbidden—on vratas, a kind of vows, and with the dherma or equity of a sacerdotal kind among the jâinas.

4.) 6 leaves. Pracräti bhásya, slócas : dravya sangraha 9 adikaras, or chapters.

By Némi chandra siddhanta chacrarerti.

The title would imply a compendium of property; but dravya is a term in logic—and the book relates to discussions on the nature of the Paramátma or divine soul.

5.) Jina máya chintámani : Jaina jewel : this is complete in 106 Canarese padyas, or stanzas.

Any one relinquishing worldly attachments mentally, or without reserve, and doing homage to *Jina dera* will acquire beatification.

6.) 14 leaves, the *Retna carandacam* as above in Sanscrit, on 11 leaves.

On the 11th is Châitanya randana ashtacam an octave of slocas homage to Châitanya, a deity. One leaf has 17 stanzas in Canarese, on modes of áchára, or ritual worship, according to the Jáina system.

The book is of medium size, 6 has shorter leaves, broad talipat, damaged.

5. No. 1437. Kriya kalápa tica, a verbal comment, in pracryti, on another book, the kriya kalápa: this has no slócas: incomplete.

By Prabhâ chandra: two parich hedas the ādibhāgam, or first part deficient, the second part also defective.

There remains of the first achárya bhakti, ritual devotedness, or service, and nîrvana bhakti the devoteeism of a naked ascetic: with Nandésvara bhakti devotedness to Sira's, cchicle. [It is said that the fâinas incline toward the Sâivas, honoring Nandi (Apis.) and marking

the forehead horizontally, never perpendicularly. Be this as it may, it will be seen that their ritual assimilates to the Vāishnava pancha rátra. The other assimilation must be to the Sāiva sacti system.]

In the 2 parich'héda remains.

Châitanya bhakti, devotedness to Châitanya, and Samanda; Bhadra stóttra, praise of a Jina or deity so named.

Leaves 30-46 and 53-112 and 115-124-135, or 17+59+1+12: 89 in all.

The book is long, of medium thickness, on broad talipat leaves, in good order; only a little gnawed at one edge, near the middle of the book.

- 6. No. 1459. Two tracts.
- 1.) Vricshā yutākyanam, slócas with a tica, or verbal comment, in Sanscrit prose.
 - "Comment on the tree-implement," ethical in kind, specimens:

If a beggar is not relieved to the extent of his request, all the former merit of the person who should give it (if wealthy) goes over to the account of the person asking relief (whether his request be for clothes, or money &c.)

A dhanikan or wealthy one, by his indolence relinquishes his own merit; and that, because he does not early rise to his devotions, but neglects them. Therefore tapas (penitential austerity) is the way to obtain beatification (according to the Jáina system.)

11 leaves = in complete.

2.) Prabanjana guru charitram.

Satyéndra a king had a guru (spiritual adviser) named Prabanjana. These two went forth with the four kinds of arms (ratha-gaja turita-padáti chariots, clephants, cavalry, infantry with followers) and conquered some kingdoms. He ruled them, protecting the people. Sometime afterwards he entered on a course of ceremonial austerites; and, in the end, the said king, obtained svergáróhana, or an entrance to paradise: 6 leaves, in all 17.

The book is long, and thin, on bread talipat leaves, slightly injured.

7. No. 1460. Jáina prayóga pustacam; a book of ceremonies in common use, of the Jáina kind: it has mantras, or formules with slócas, incomplete.

Graha yagnyam, household fire offering.

Pumsa vanam, in six months of pregnancy.

Játa carma, ceremony on birth.

Nama carma, on giving a name.

Uparésam, being seated, rice and turmeric poured over the head.

Châvulam, first shaving the head. Anna prasnan, on first feeding an infant; so far only, leaves 84-96.

The book is long, thin, old, and damaged at the end.

8. No. 1462. Jinesvara pūja kramam, slócas, mantras; complete.

On unctions, and washings, in ritual homage.

Gritábishégam, pouring butter oil over an image.

Payasóbishégam, libation of milk.

Dvatiyúbishégam, pouring over it curds.

Tayalábishégam, anointing it with oil.

Suddha jalábishégam, washing it with pure water with some other modes of anointing, or effusion. Also offering incense, or smoke of gum benzoin. Offering of lights, fed by camphor, waived around. Each one of such proceedings accompanied by a mantra, or formule of prayer, herein contained: on 108 leaves.

The book is of medium length, somewhat thick, in good preservation.

Though the ethics of the Jainas are more severe than those of Vaishnavas; yet the ritual homage is equally idolatrous.

9. No. 1464. Némi nirvanan, on the abnegation of the world by Némi.

By Vâcbadda.

Némi was born by especial divine intimation: on birth, and growing up he was to be married to the daughter of $Ugra\ seni$; but he relinquished her, and retired, as an ascetic, to a wilderness. In this general subject more particularly are included: a description of $surashtra\ désa\ (Surat?)$ and of Dv'araca the capital of Krishna, with some account of Krishna.

Vijaya- $Bh\acute{u}pati$ was father to Nemi; desired a son, was told that a celestial nymph should bear him a son; he dreamt of a son. Arrival of gods; birth of $N\acute{e}mi$ who is described; as also spring tide; age of puberty; description of $R\^{a}ivati$ mountain, and of the moon's rising; the betrothing to the daughter of $Ugras\acute{e}n\acute{a}$. Account of the former birth, or state in a former life of $N\acute{e}mi$. He went to the $R\^{a}ivatu$ -mount wilderness, and did penance; and finally obtained beatification.

15. sargas, leaves 41-72 complete.

The book is long, thin, on broad talipat leaves, old, touched by insects.

10. No. 1468. Jina ágama: stocas and prose-

Mode of homage to a Jinéndra image. Examination, including purification of a ground, intended for sacrifice—placing a large vessel containing various matters upon it—the same vessel ornamented with flowers &c. homage paid to the said vessel—homage to Indra, Agni, and the guardians of the eight points—placing an image on the said terrace, and sprinkling it with water, from the vessel (calasa) sprinkling of (ilanîr Tamil) water from within a cocoanut upon the image—pouring sugar cane juice over it, and juice of mangoes, pulp of plantains poured over it, then perfume, and flowers offered, and the image, then consecrated, to be afterwards worshipped.

Mantras with mode of puja, wholly on the Jáina system; the main difference seems to be the absence of animal sacrifice.

60 leaves, with some blank ones.

The book is short, of medium thickness, in good order.

11. No. 1469. Jinéndra stóttra—slocas: both in Sanserit and Pracryti, complete.

Yóga bhakti, meditative devotedness,

'Achárya bhakti, ceremonial ...

Suprabádan, early morning devotion.

Nirvana bhakti, gymnosophy.

Siddha bhakti, magical power.

Chaitanya bhukti, devoteeness to a deity.

 $\textit{Pancha guru bhahti}, \, \text{devotedness to the five elements, collectively regarded as a god.}$

Samádhi bhakti, piety of tapas or sitting cross legged, nostrils closed.

 $\label{eq:Jinasahasranama} \textit{Jinasahasranama}, \text{ the } 1008 \text{ name} \text{ of the } \textit{Jinasahasrana}; \text{ and } \textit{Bhapala stottra}, \text{ praise of a king of great piety}; \text{ } 68 \text{ leaves}.$

The book is of medium size, thin, on broad talipat leaves, old, but in good preservation.

12. No. 1470. Pratisht ha tilacem, ornament of consecration; extracted from the Jinéndra samhita saródhara.

On the first consecration of Arhat-isa; casta dera paja—homage to the earth, when about to build on it. Ceremonial worship of Jina—offering of flowers to its foot—bathing it with water. Eight kinds of ritual service. Homage to Yacsha, a kind of deity. Service to the eight diepálas, or guardians of the eight points of the heavens. Homage to the nine planets, aneurápanam, or sowing nine kinds of grain, at a marriage; when grown, taking, and putting the same in water. The service with a calasa, or pot of water. Consecration of a Jina déva image; putting it in water before consecration—placing derbha grass, and seating it thereon—making pája or homage to it. These, and other consecration ceremonies of the Jáinas.

The Jaina sandhya vandanam, or daily morning, noon, and evening homage, in a household, with mantra and japa—eight kinds of homage.

- -Ganadhari and Yacsha homage to them.
- -Siddha chacra puja, a sort of spell.

Ceremony on first shaving the head, on beginning to learn to read, and giving a book.

A ceremony at the full moon of the month sravana.

Marriage ceremony; sitting on grass in honor of rishis (sages) pitrus (ancestors) déva (any god.)

Praise of rishis. Mangala stóttra complimentary stanzas, on special occasions, and other matters: the form being slócas with prose, leaves 1—197; but 113, 144, 187, 194, so numbered are wanting; otherwise complete.

Other seven shorter palm leaves and narrow, being a different book, contain praise of deities.

Praise of a Yacsha, named Brihuha, and of Parsvanatha, the 2Srd tirthacara and others; all Jaina matters; with a few ordinary stanzas, on the two last leaves. The book is long, rather thick, the greater part on talipat leaves, old, $\frac{1}{3}$ of several leaves broken off.

13. No. 1171. Jâina púja pustacam. Orritual homage, slócas with prose, Pracruti, and Canarese.

Homage of flowers, presented with both hands, to a Jáina god—incense, camphor lights, ringing a bell.

Cshétrá pála a local god, anointing it with oil : paying it homage.

 $\it Vastu~puja.$ homage to $\it vastu.$ or $\it Bh\'u~d\'evi~({\rm the~earth})$ before building a house.

On raising a terrace as an altar—placing a water pot—making puja—washing the image with water—other eight kinds of materials used for pouring over it—offering perfumes, and flowers, rice, turmeric &c.

Siddha chacra puja—diagram homage or spell. Homage to the eight guardians of the heavens. Homage to the griho déva or household god.

Parsvanáťha mantra—a spell.

Homage to Padmávati a female deity.

Yacsha stuti, praise of a demi god.

The several particulars of mantra, yentra, puja, abishèga and stóttra are all according to the Jaina system: although the terms are common to others, leaf 1—96, but 14, 15, 17, 44, are wanting.

Other 12 leaves Chatur vimsati Jina stattra praise of 24 Jinas (Tirthanharas?) in Canarese. Jina nama vali string of names—this is unfinished.

The book is of medium length, rather thick, and injured.

14. No. 1472. Jáina puja vidhana, slócas and prose.

On easy yentras (diagrams) and homage by them. Mode of raising a terrace, called védi, a sort of altar, and of purifying it; mode of putting sacred grass on it. Calling Indra, and other gods to come to it.

Punyáhavàsana, water in a vessel has mango leaves put into it (Sudras put a Cocoanut over the mouth) then muttering mantras, and afterwards using the water in lustrations of various kinds.

Arhat, puja, homage to a deified sage (or Jina) known by the general term Arhat (quasi, deus sacer).

Homage to the áchárya or hierophant, and also to the nine planets, and to a Jinéndra, or image of any Jáina god.

Vartamána puja, homage in order to obtain prosperity; and possibly to a tirt'hacara so named. Siddha chacra puja, certain rites with diagrams, and homage to the great sages (magi.)

These, and other Jäina matters, are contained in 111 leaves.

Other ten leaves contain a list of some special ceremonial days among the *jainas*. The horoscope of some individual; and a few medical matters at the end.

The book is of medium length, thick, old; injured by worms, especially at the end.

15. No. 1474. Jina samhita; slocas and mantras, incomplete.

By Brimha Súri.

On the hierophant, known as the *Jinéndrája*; his treatment of his hair before performing any introductory sacrifice, or ceremony. On his sitting for a whole night in a tub of water.

On building a temple, and consecrating a calusa, on fixing a calasa, or pot, as the crown to a góparu, or tower—a ceremony accompanied with mantros q. d. "bringing forth the top stone with rejoicing."

Rule of performing worship in the temple. On consecrating a yetimantapa, or monastery for ascetics; description of the flag—and on hoisting the flag at festivals (partly following the pancha ratra of Vaishnavas).

Such are the chief subjects, on 99 leaves.

The book is of medium size, old, a few leaves being damaged.

16. No. 1475. Jaina mutu-stóttra.

Panegyrics of the Juina system. slócas only, no tica, but Pracruti is intermingled; incomplete.

The word stóttra is added to several names. The book therefore contains panegyries of Bhúpála, of Suddha-bhakti, of Pancha guru-bhakti, of Arya sacti, of Srita bhakti, of Cháitanya bhakti, and of Samanda bhakti: the word bhakti being equivalent to devotee.

The book may be part of a jina sahasra nama. It is of medium size, on broad talipat leaves, old, a few leaves broken.

17. No. 1476. Jina vrisha vesi puránam.

Fragment of a kind of local puránam.

Some matters on creation. 'Adibaha was a king of Alacapuri, in jamba-dvipa, and his wife Mandhara had a son, named Mahabala. The father became an ascetic. His son was devoted to pleasure. A mantri, or minister of state, told him stories with a view to reform him. Other matter, down to the incarnation of Jina-deva, from leaf 38 to 73 incomplete

The book is of medium length, thin, on talipat leaves, grawed at one end.

18. No. 1477. Sandki homótsaca vidhánam, slócas with prose, and mantras complete.

It contains the ritual for the consecration of a jinencira dera, or jâina god.

Fire offering of glace, with boiled rise, to the nine planet-:

A special ceremony, which must precede the putting on of the culass, or crowning brass vessel, on the cupola of any fine. This is the naga-ball-ridhamm (Naga in Sanse: areans an elephant, as well as a serpent.) The figure of an elephant is made with storm and a mantra is used to endue it with life mystically: it is then taken must the required spot, and its lead is out off as a sacrifice: then the test some may be laid on.

Vidi pratisht he, the consecution of a relative terms c. , ith a seat termed ridi, in order to place the image on Γ .

Punyaharásanam, this is putting water in any vessel, with a cocommunity over the mouth, then repeating certain mantrus over it; and afterwards using the water in sprinklings, for various lustrations

An invocation to certain gods, in archarac assumment cara real susprincipal image; this appeal is termadaractor they are supposed to constitute ceremony, with those percaining to the force singuare described.

Suprabádham, early morning devotion.

Chandra prabha-státire, prabe of a sale. Bhapala statire, the same a the epithet designating a rules of king a rule praegyries of other deities, or deified sages : on 168 leaves.

The book is short and thick, on half breadth talipat leaves, and in good order.

19. No. 1473. Jâina mantra pustaca.

(Erroneously labelled smarta mantra.)

It contains slocas, with mantras, on the Jaina system; incomplete.

The ritual and mantra, or formula used, on upanaina (assuming the scholastic thread); on garbhadánam (discovery of pregnancy); simantem, at eight months; and Játa carma, on birth; with Acshara abhyása, on beginning to read. Others of their class not here.

The book is of medium length, thin, on broad talipat leaves, slightly injured.

20. No. 1479. Hóma pūja vidhánam.

By Brahma súri, a jáina.

It contains mantras or formulas, with slócas, and is incomplete.

On the Sancalpum, or commemoration of the time of any observance, on the Jains mode, as to year, ayana, or solar hemisphere, rutu, or season (each one of two months) month, lunar-half, lunar day, solar day, lunar asterism (or place of the moon) "at a time so defined. I, such a one, performed such a sacrifice, or ceremony."

Punyaturásunam, or the consecration of water in a vessel, for lustration, ul supra.

Driebtesidues státtes, praise after having seen the image of any god.

from santi vidharam, a custom among srótiyas, or those read in the Véras, of taking a servain quantity of rice from food, giving first a portion to Vetis, or a action then effering a portion by hómam, or fire, and giving the revainder to ways, or crows. This custom is Vaishmara.) The Jáinas do to rive or minuses, or birds; but, except the portion to Vetis, burn the whole.

Nictifana vidiana muntra, a spell over water in a vessel, with which turns rise has been mixed: In is then moved three times around a Jáina image.

" the second ridham materia, ambelled rice and powdered turmeric are talk " with the spent interest and the mixture is used to pour over the next of present a somethering.

smahnu éjáhati, havenenjámuti.

- is a life extense with the addition of butter-oil, cimmanon, camphor, all of the enals, powder of almi, or precious sandal wood, are made into a strapposition, and used as a historic contalogous to the burning of sweet incense from the companion system.
- O. Whaves, incomplete. The book is of reding size, and much each concones deby termites.

As an illustration of the Jaina system—very imperfectly known as yet—it might merit being restored, in an undamaged copy, and perhaps full translation.

21. No. 1480. Sect. I. Sacali karanam.

A compendium on the Jáina system, slócas, prose and Canarese mingled.

A virtual renouncing of self, and change of body: supposed to be effected by mental action. Then an entering on any special service required. On the corresponding motions of hands, and fingers (anga nyása karanyása); three kinds of this bodily exercise. Meditation on the Paramátnia, or divine soul, (Here a mixture of Sanscrit and Canarese.)

Mantras to Parsen-natho and Padmuna-rate (deity and sucti)-Eight kinds of service to a fina image; closed by offering flowers. Praise of Jinêndra, of Arhat, of Siddhas; homege to them, and to the áchárya or hierophant. Panegyrics of Parsen-natha, Chandraprabha svami; offering of flowers, with other matters of fâtan ritual. Leaf 1—41 complete so far, except that 32—34 are wanting.

This section is of medium length, thin, injured by insects. Sect. 2 is Canarese.

22. No. 1481. Púja vidhanam, mode of ritual homage, by Jâinas: slocas. with mantras, imperfect.

On building a new temple or fane

The punyacahásanam, consecration of water of lastration, sprinkling it over ground to be built on. Sprinkling the vimánam, or shrine. Placing many calasas (pots) with water in them, consecrating it; and then pouring the water from the pots over the head of the image.

Mode of offering flowers in the hands, and putting them over the image

Nava graha-hôma, on putting fire in nine places with mantras, as offering to the nine planets.

Punáhudi hóma krama, a whole burnt offering; by having a large vessel filled with butter-oil: mantrus are recited, and the butter oil is then laded out, and poured on a fire: none must be left.

Other sixteen upasaras, or sets of homage. Node of abseract medicating on the various jaira gods.

The mantras used, with the origin ngása and kara ngása of the daily homage by jáinas,

The book is of medium length, thin, on broad adipat leaves, injured by insects.

23. No. 1483. Nava devatah púja vidhánam, slócas, mantras complete. Mode of homage to regents of nine planets.

Placing nine fires, putting rice as an offering on each one, and invoking the gods of the nine planets to come and dwell in each one, each to each, with the supposition or opinion that they have come. Then pouring on butter-oil, with various names applied to it, putting on sandal-wood powder for perfume; then holding flowers in both hands, and putting them also in the fire; offering a small sized garment to each one; offering achuti, or rice steeped in turmeric water, then offering incense by burning gum benzoin on a plate of metal—eamphor the same; offering food, offering butter-oil, water in which coarse molasses has been dissolved; offering a cocoanut, plantain fruit, areca-nut, botel leaf. The mode of offering each stated.

 Δ jina deva is named retna Ireya (triple jewel:) and the mode of offering to this is also detailed: 38 leaves. (An image of such has a triple turret, or coronet.)

The term retna treya is used by Sawas, and is then said to mean O'm, sacti, sixa.)

The book is of medium size, and in good order. It is somewhat of a curiosity.

24. No. 1312. Jáina prayōgam, custom by practice; slocas, mantras, incomplete.

Punyavahasanam, mode of consecrating water in pots for lustrations.

Nava graha-zánti; propitiation of the nine planets.

Homa vidhanam, fire offering to the nine planets.

Samhita áhádi hóma p'halam.

Fire offering consisting of 1003 pieces of the palasu creeper, burnt, with mantras, as an offering, with its benefit.

Praise of the house of a jina deva.

Mangala stattra, praise of a goddess.

Yaga puja vidhanam, mode of homage to the carved form of a serpent.

Naga bali, offering of butter oil to the same

Ashta diepain pàja vidhanem. Mode of homage to the guardians of the eight points: as Indva, Yama, Agai, ξc .

Differences among the Jimas or deities described. Homage to each one of them.

* Surveyora, vja vidhanom, homage to demigode, and demons (as here understood).

Japan, or prajer, heated within a certain distance of their supposed presence.

So far only, the book being incomplete, 127 leaves, without numbers. The book is of medium length, rather thick, spotted with mildew.

25. No. 1596. Pratisht'ha tilaca tippanam.

By Vati cumuta chandra. An interpretation of the consecration jewel. Slócas, mantras, and a tica. or verbal comment in Canarese, incomplete.

Yacshi-yacsha, Jina, Tirt'hacara Arhat dévata; description of one who is suitable to be hierophant to these female and male deities.

On the morning evacuations, teeth cleansing, bathing, &c. of the Brahman Cshetriya and Váisya. (The Jáinas recognize these divisions : and thereby, among other points, differ from the Bâuddhas).

The order of rites in worship of the jina devatah deities.

On the mode of hoisting the flag at Jaina festivals.

On the preparing water of lustrations.

Mode of cleansing the shrine itself.

Description of the festival, with a *shrine* on a raft in a tank or pool. [This is a commemoration of the deluge, common to *Sáivas*, *Váishnavas*, and *Jáinas*. The word *teppa* or *theba*, is Hebrew as well as Sanscrit, and the exemplification of its meaning, given at these festivals, may serve to correct erroneous rendering and ideas, arising from the translating it by *Kibótos* in the Greek septuagint, and *Arca* in the Vulgate.]

Mode of raising a mound of earth after festivals, and performing some fire offerings on it as an altar.

On placing the image of the god in the abishega mantupa, or porch for bathing. On placing the water vessel; mantra used when it is filled with water; and the using this consecrated water for washing, or bathing the image.

Fire offering of sweet scented materials, as saudal wood, &c.

At the end four leaves much bitten by rats, 132 remain: the Nos. are 1—17 and 21—38 and 44—139—from 17 to 21 and 38 to 14 lacunes.

The book is of medium length, thick, damaged at the end.

26. No. 1599. Tatra vivaram, detail of truth, slocus in Sanse, and Pracryti, with twa, or verbal comment, in Canarese.

Jina tirt hacra uyusha vartamana

On the ages, or coming to age of the special twenty-four Jaina sages, canonized.

Suvarnaca, yacshi, yacsha, Retna treya Pingala, these and others, when they were born, day, date, &c; their moral excellence; their posterity; their various high attainments in wisdom, self control &c.

Also some matter in praise of Jaina devotees.

Bhava richavam, or mental devotion, or abstractedness of mind, is declared to be superior to Carma, ritual sacrifices, or forms.

37 leaves, incomplete. The book is long, thin, on talipat leaves, injured.

27. No. 1609. Jaina-púja vidhanam.

By Pújya Bala, slócas, and some Canarese prose, not translation.

56 leaves, incomplete.

The Mahábishéga, or solemn ablution of a Jina devata, or god.

P'hala rasábishégam, pouring over it juice of limes.

Suddha jalabishégam, bathing it with pure water.

In the midst stóttras, or praises of deities.

The book is of medium size, three leaves at the end much damaged.

28. No. 1610. Section 2 surupa sambodhana punchavimsati, 25 slócas on communion with the divine form.

The *Jaina vedantart'ha*, or substance of religion. *Stócas*, with the construing order following. A sort of mental philosophy, with regard to properties of the body and faculties of the mind, or operations of the soul (I should think it worth translating, and probably allied to the *cālikas* of the *Sankhyas*).

There is also genealogical matter on the race of rishis, after the Jaina mode: inclusive of Gautama Buddha of the present age. Their fame, and excellence: with some other Jaina matters: a few blank leaves

The entire book is of medium size, on narrow talipat leaves, in good order.

29. No. 1612. Jina sanhita pratisht ha tilaca.

By Brahma suri, stocus and mantrus.

On the following modes of homage to a Jina devata.

Homa vidhanam - mode of fire offering.

Phala rasa suánam, pouring on lime juice

Dudhi snanum - bathing with curds.

Ushira sadnam—the same with milk,

Grita snanam .. with butter oil.

Suddhútaca snánam, washing with pure water.

Sahasra kalasa st'hapana, consecrating water in one thousand vessels.

Mahabishégam, bathing the image with the water contained in them.

Sandana lep'hanan, rubbing over it sandal-wood powder.

 $Nir\acute{a}njana\ vidhanam,$ offering camphor-light, and incense ; with other incense offerings.

Dévatá tárpanam, offering water mixed with sesame seeds, poured out from the joined palms of both hands: it is allowed to run out between the forefinger and thumb.

Rishi terpánam, pouring out water only offered to sages.

Váisva dévam, making an offering of food before eating any: 87 leaves.

The book is somewhat long, of medium thickness, greatly injured at both ends by worms.

- 30. No. 1622. Two subjects, slocas only, incomplete, on 9 leaves.
- 1.) Cshetriya Chūdámani.

By Vádib'ha sinha suri; or the elephant-conquering-lion poet.

Divided into $\acute{a}r\acute{a}mbas$, from 1 to 11: the last one remaining incomplete.

Nandádya was the son of a royal pariah named Sumanta; he, having conquered some countries, ruled them for a time; and then gave them over in charge to a minister of state; himself retiring to a wilderness to do penance—breaks off.

2.) Cánya retnam, slócas, complete.

By Arhat dasa, 1st to 10th sarga.

Praise of Retna-treya, a jina devata; and a description of mukti (beatification) on the j'aina system.

It appears to be absorption into the being, or essence of God; or, at the lowest, a change into the dea natura.

The same idea is doubtless designated by the *Pali* wood *nibutti* of the *Bânddhas (Sanse; nivirtti)* that is release (full redemption) from all further transmigrations, or changes of being; and becoming united to deity. The idea is common: the *Saicas* hold it with the degrees of *likeness* to, nearness to—and oneness or union. Howe, a Puritan divine, in one of his more elevated and recondite treatises (following schoolmen) has surprising coincidences with *Sâicas*. It is an unsafe subject for speculation, as Paley has remarked. I do not however think that nihutti is correctly rendered by the term "annihilation" it is not—entis cessatio. The leaning of the jaina system, nevertheless, is towards spontaneity; or matter endued with a plastic inherent energy, of feminine personification.

The whole book is long, thin, on broad talipat leaves, much and variously injured.

31. No. 1623. Pracriya nîti vácyamritam.

The nectar of practical morality. See IX. 48.

By Soma déva suri; slócas only, complete.

The different sections are designated by the term samudésa.

Dherma Sannidésa, on benevolence.

A'dherma S: on the defect, or opposite,

Shadrerga S: on six kinds of kingly property, as allies, money, counsellor, army. &c.

Aunrich'haki S: on deportment according to rule.

Trâigi S. rule of the three vedas, excluding the Atharrana.

Varrtlá S: on right speech, truth, not lying, &c.

Cshétriya áchára S: on the right conduct of a king or military chieftain.

Mantri S: on the deportment of the chief minister of state,

 $Svami\ S$: on the right deportment of a king towards his spiritual coansellor, and vice versu.

 $\label{eq:Junupata} \textit{Janupata} \; S \; ; \; \text{on a king's conduct towards a conquered people} \; ; \; \text{not to kill, or oppress, but to protect.}$

Bula 8: how a king should protect, and govern his army.

Vichára | S |; on forensic empury as to justice by a king,

Danda 8: on punishment, when needed; with others, in all 32 Samudésas, or ethical rules, a general code of morals. 47 leaves.

The book is of medium size, on narrow talipat leaves, injured by insects, and greatly injured towards the end by breaking of the leaves. It is a pity that this book is so much injured, as it seems to be of more than common value, as to the *ethics* of the *jāina* system, to us almost unknown.

32. No. 1624. Kályana panchacam, on the five days of festival according to the jâināgama ridhanam, or practice of jūina books: slocas and mantras, incomplete.

The order of a festival of five day's continuance to a jina-decata. The kalasa sthapana krama, or consecrating water in a number of small brass ve sels covered with grass, &c., which water, after being mentracised. It used for bathing the images, or other lustrations.

Hima krama, mode of five-offering to Indra, Yama, Yaruna, Ayni, Surya, and other personifications, and various other ablations, and homage according to the piina system: 22 leaves, numbered from 35 to 66.

The book is long, thin, old, one leaf broken

- 33. No. 1632. Talva rivie. Ser IX. 20.
- 34. No. 1637. Four subjects.
- 1.) Jâma sura kriya sangroloj. Jos La in Sunscrie and Pracruti with Canarese commentary, incormiere.

By Brahma suri.

Siddha bhakti, disciple har a san a mac

Nirvara bhakti, on going

Tirt hésa státtra project Te

Samanda bhadra státtean . We

Jina sahasra nama

2.) Tatrartha minguana e a a series de la Francisca de la series del series del la series de la series de la series de la

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3.) Dhermanirnare,

By Axadhara, Some

Almogives to a given to evil person of the jair.

1.) Jina dera statica :

The original deceminates: r. 30. No. 1022

The rest of the first of the second s

Such, and the like pressure

The book is loss to the leaves, some of the medium.

 Λ full translation would probably add to our knowledge of the jina system.

35. No. 1642. For section 1, see XXII.

Section 2. Juina mutu pustucam, on the jaina way.

Siddha chacra púja, a kind of homage.

Siddha paramest'hi mantra, a spell to a goddess.

Virabala pûja, homage to a god.

Padmávati stóttra, praise of a female deity.

Grihacharya prayaschita, or penalty in remission, if a house-holder, through covetousness, or any other fault, omit any prescribed daily observance.

Bimba anga pramanan, rule as to the relative proportion of members of an image.

Some prayaschitas, or cleansing penalties for omission of sacerdotal observances; slócas, with Canarese tica.

Punyahasanam, lustrations.

Jaina mata tatva, proper mode of performing all jaina observances: Canarese language.

A few extraneous stanzas of a Sairu kind, in Canarese.

Jina stuti—praise in slócas called árokya stava, wishing health; 31 slócas.

By Sruta kirrti träividya-deva.

Arhati dhyanam, slocas, meditation on Arhat, and stanzas on investiture with the scholastic thread—65 slocas, confused order.

36. No. 1654. Retua karandacam, jewel casket, slocas, with a tical in Canarese, complete in 7 sections.

By Samanta bhadra svámi.

The Samyikdarsana, or wisdom of the perfect way (i. e. jáina) is a better mode of removing sin, and of acquiring moral virtue, than bathing in rivers or pools, or at times of an eclipse, and better than gifts of various kinds usually classed as *Dherma* (moral merit). The excellence of that jaina way dwelt on. On the duty of not killing men, unimals, birds, insects, &c.,—a discrimination of things, or proceedings, that are wicked or good, evil or virtuous.

On the dosham (fault) of eating at the twilight of either norming or evening. The james do not eat, or even drink water after my etc.

On the sin of adultery. On the sin of giving to others any hurtful weapons, or instruments of harm to others.

A specification of such kinds of food as may be lawfully eaten. On the nature of *mócsha*, or beatification. Praise of relinquishing the *renom* of wordly allurements. *Dherma* is the sole procuring cause of beatification (rejecting animal sacrifices). And other *Jáina* matters, leaf 1—84 and 50 leaves blank.

The book is of medium size, on narrow talipat leaves, injured by insects.

37. No. 1656. Puncha paraméshti svarúpa nirnayam: prose complete.

A description of five heavenly forms. These are:

- 1 Arhat déva paraméshti,
- 2 Siddha, These born as men were beatified, and became as gods.
- 3 Déva
- 4 'Acharya ,, ,
- 5 Upádyaya ", ",

At first they had a little wisdom, which increased to greater wisdom, and, at length, was tatra guànam, or true wisdom. By these means they acquired other, and higher faculties, very numerous. Description of the five members, that is five senses,

A detail of some things that are dòshas, or faults, inimical to the tatra gnànam. They are such as are theologically known by the term sinless infirmities; such as hunger, sleep, fatigue, swooning, &c.

A description of the form, that is nature of these five deva-parameshtus. (I find that in Sanserit theological books svarúpa, proper-form, designates nature, essence, ousia, and lacshanam, property, quality, hypostasis; and this so uniformly, as to be a rule.) They excelled all others in praise, or homage to the supreme deity.

Other matter on relinquishing families, and their attendant cares and sorrows; with the duties of *yógis*, or penitents, and *sanniyasis*, strict asceties; and the like, designated as *tatva*, or spiritual truth.

The book is short, of medium thickness, on broad talipat leaves, in good order, leaf 1—108, much Canarese mingled.

38. No. 1663. Jina stottra vali; slócas and mantras, in both Sanserit and Pracruti, complete.

Zánti ashtaeam, an octave, used with a fire sacrifice, to avert evil, at the beginning of any other homage.

Jinàlya stottra. praise of the temple.

Praise of Namanta-bhadra, on first opening the door in a morning. Praise of Vartaanam, as a god; and the like as to Chandra prabha.

Tire hacara pija karma, order of homage to twenty-five canonized men they are represented by small images.

At the conclusion of any coremony these are immersed in water; abvotees then sprinkle this water on themselves.

Pushpunjah vidhanam, offering of a double handful of flowers.

Pentra shoft of praise, with a diagram, said to be directed to a power presiding over the contour brondets worm round the wrists on festival occasions.

Here was and the deling of times, or live offerings: 56 leaves.

1. Leader of decimal lengths on a crownal pat leaves, damaged.

By Containing the α in Canachimeters with a tica in Canachimeters α

a telephology

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- 41. No. 2331. Four tracts, or subjects.
- 1.) Retna carandacam, jewel casket, otherwise upásáchára, minor ritual—slócas, complete, in 7 parich'hedas or sections.

By Samanta bhadra.

- The proper persons to perform the rites, &c. mentioned afterwards; knowledge is a primary requisite.
- (2.) Spiritual wisdom (gndnan) is needed.
- (3.) On various minor vows (and cratam), such as standing in water up to the arm-pits, and stirring it with the forefinger.
- (4.) Guna vratam, mental discipline.
- (5.) Siesha vratam, instruction.
- (6.) Lekhana vratam, writing.
- (7.) Srávaca nileyam, against listening by the uninitiated.

Compare with 36. No. 1654—which gives only a few specimens.

2.) Sajana chitta valaban, 25 slócas, complete.

Various reflexions, addressed by any one to his own mind, or soul,

3.) Prusna uttara mala, a dialogue, slócas, incomplete.

A disciple asks, and a teacher replies to various questions; e.g. what is the nut, or kernel of the $m\acute{o}csha$ tree? Answer, good wisdom (or true wisdom).

What is an ornament to the mouth? Answer, truth.

In this world who is strong? Answer, he who can resist the arrows from a woman's eyes.

4.) Vratu surupum, nature of a vow, slocas, two copies—both complete.

One copy contains the formula, or ritual directions, the other the prayers which fill up the (quasi) rubric for the nature of cratas in general, see XXIII

The entire book is of medium length, thin, on tafipat leaves, not all alike, somewhat injured.

42. No. 2349. Graha yagnya vidhi.

On household fire-offerings, slocas, satras with tica, mantras with tica, a curious jaina book, but incomplete.

In such household offerings a description of tenkinds of holes, or fire-pits; arranged around, and with a large circle, described with rules as to depth, and size.

The p'halam fruit, or benefit of the offering as performed in each cavity, with what material each of these homers must be made as milk, butter oil. See

The mantras, spells, or prayers, to be muttered over the offering.

The mula-mantra, or distinguishing formula of this sect, of so many letters.

Account of measures as to the contents which each cavity will hold, leaf 1—128.

[Diagrams representing the form of these fire-pits, with the presiding planets, position, and materials offered, are given on the opposite page.]

13. No. 2351. 'Ariska sangraha, slócas, mantras, prose, incomplete.

The book contains about 40 parich hedas or sections; but is so much damaged as not to be distinctly legible. It appears to be a compendium of jaina duties, and observances.

At what times the sacred books may be read, and when not, according to their system.

Modes of personal purification in the early morning.

Daily homage, morning, noon, evening; certain duties, on special cases of fault, or any thing adverse occurring.

Parama dev i, a god, snahana vidhi, cleansing of slight casual faults.]
Archana vidhi, mode of ordinary homage.

Modes of prayaschitas, or expiations, on various occasions.

Raja danya sampradaya, household duties in a town, municipal.

Muhurtas, times good or bad as to the performances of ceremonies discriminated.

 $Jina\ rimána\ paja\ ridhi,$ mode of homage at the principal shrine in any fane.

Eight munis, images of sages in a fane, their places, and homage to them.

Slocas used in meditation, the eyes being closed. Various other matters of usage in their temples, the work was not very particularly examined, because of its greatly injured state: 78 leaves in all.

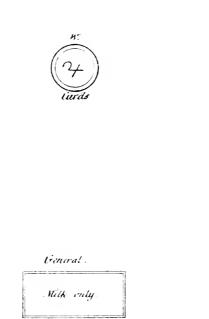
The book is of medium size, on talipat leaves, broken, &c.

11. No. 2357. Pratisht'ha tilacam, forchead spot of consecration. By Brahma suri, slócas, mantras, prose.

The 4th, 5th, 8th parens, or books, are complete; but the whole is incomplete, from banding the 3 first, and the 6th and 7th parens.

The 4th contains the sandhi randanam of the jäinas; or morning, noon, and evening domage.

The no besanam, or morning tire officine, with its attendant praver.

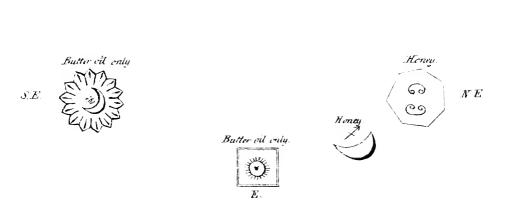


NH:

Honey only

SW

utter cil only



The almosters which indicate that the utilities of the stand six brought it was to be a competent of the pro-



Devatárádhana, a sort of family worship.

Váisvadéva, offering of food before eating any.

Sandhûrpana, food must be eaten before sun set; not allowed afterwards. The 5th parvam contains the mantras, spells or prayers, used with the above; also mode of fire offering, both prayer and rubric.

The 8th parvam has the household carmas, or special ceremonies.

Garbhadhanam on pregnancy.

Pumsa vanam, 4th or 5th month—woman bathes, puts on flowers, gives food to her friends; simantem is the 6th or 8th month; Játacarma at birth of a child, Námacarma naming it.

Upavésanam, on the 1st birth day, child bathed, flowers put on, carried round in procession, people fed at home.

Annaprásanam, on first feeding.

Charulam, shaving the head when 3 years old.

Acsharábhyása, learning to read at 5 years.

Upanainan, putting on scholar's thread.

Vivàha, marriage, so far to the end of the suc'ha vidhi, propitious circumstances.

Then the rule, and term of ceremonial uncleanness in a family, consequent to the death of father or mother, or wife or child: leaves 1-57.

The book is medium size, on talipat leaves, somewhat damaged.

45. No. 2360. Vastu tatva pracásica.

The title implies a comment on *Vastu tatva*, concrete truth, *slocas*, with prose, meaning in Sanserit, and some prose writing.

By Amrita chandra, wants the 1st leaf.

Jina, Chandragupta, Camalasri, Sucumara.

These were great *Pandits* in *Jáina* learning—the intermarriages of their families. They went about to many countries; discoursed, or disputed about their *sastras*; conquered many opponents, and widely disseminated their own form of credenda, and worship.

Their mode of proceeding as to ritual ceremonies.

The order and benefit of their mode of homage.

After their success they became close asceties; and subsequent to their death, their statues were put up in *jaina* fanes, with that of *Buddha*, as minor objects of worship. (They correspond therefore, in a great measure, with the *Aluxàr* of the *Vaishnavas*). Leaf 2—157.

The book is long, thick, old, in the middle only full leaves, at the beginning and end the extremities are graved off.

XIX. Law (sacerdotal).

1. No. 1542. Dherma sastra, fragment, slocas, no tica.

The middle part only.

Rule as to learning or study. It is not lawful to begin to learn any art or science on the following lunar days, i. e. amárasi, complement between the 14th tithi and conjunction of sun and moon: ashtami, 8th tithi first quarter, and last quarter; chaturdasi, 14th tithi (day before the full) paurnami, complement between 14th tithi, and opposition of sun and moon.

The evening of every day is also prohibited. (In consequence of this prohibition, the practice in schools is to do nothing on the amavasi and 1st tithi, and paurnami and 1st tithi; four entire days in a lunar month: the other prohibitions are not regarded.)

The book is short, very thin, on narrow talipat leaves, damaged by worms.

Very possibly an extract, for some use.

- 2. No. 1690. Three Tracts.
- 1.) Sat dherma vrutta, 247 slocas, complete.

By Panditacharya, a Jâina cavi, or poet: On the yajnam, or sacrifice, and yajanam, causing a sacrifice, by finding money or means. On gifts and on receiving gifts, studying the Vedas, explaining them to others. For these, and the like beneficial offices, a gurn is required.

The two other sections are on different subjects.

XX. LEXICOGRAPHICAL.

I. No. 988. Amaram; slocas.

By Amara sinha cari; a fragment of 15 leaves only, from the 1st candam, or book containing the sverga and ryóma rargas, two sections complete, the div verga incomplete.

The book is of medium length, in good order.

2. No. 995. Amaram, lexicon.

By Amara sinha, a jaina, slocas, with the confidence Canara, on-

The 1s Candam is complete in $12 \times \text{now}$, item $(c, c_s) \in \mathbb{N}$ we to earn range; the of Candam by three range, we see it not from hhd to with 0.25 by the .

The book is long, and thin, on very thin talipat leaves, damaged.

3. No. 1457. Amaram, slócas.

By Amara sinha. The 1st cándam wanting; the 2nd and 3rd cándams are complete.

2nd. Bhú—pura—sáila, vanáushati, simhati, manushya, brimha csheiriya, vâisya, sudra—10 vergas.

3rd. Visésha nigna, sanjirna, nanartha, avvyâiyya 4 vergas: 99 leaves.

The book is of medium size, old, two thirds of it very much damaged by worms, one third at the end larger leaves, and in better preservation.

4. No. 1484. Amaram, slócas.

By Amara sinha.

The 1st candam only; this complete, from sverga verga to varu verga—with the preceding it forms a complete copy.

The book is of medium size, thin, old, much damaged by worms.

5. No. 1487. Náma lingána sássanam.

By Amara sinha, slócas.

Nearly a complete copy; it wants 50 slocas at the beginning and has the remainder of the 1st cándam.

The 2nd and 3rd cándams are both nearly complete: a few intermediate leaves are missing, others are irregularly strung.

At the beginning 1 leaf contains slócas from the Mégha sandésam: the 2nd leaf has the meaning of some Sanscrit words in Canarese.

The book is long, of medium thickness, very old, and greatly injured at the beginning; the latter part more recent.

6. No. 1488. Náma lingána sassanam.

By Amara sinha, slocas.

Complete in three cándams.

2nd. $Bh\hat{u}$ to sudra 10

3rd. Vizésha niqua to urryaya 4 ,

Leaves 1 -- 100 in regular order.

The book is of medium length, and thickness, on narrow talipat leaves, touched by worms, and rounded off at the ends by rats, without touching the writing; a good copy.

7. No. 1489. Nama lingana sassanam.

By Amara sinha, slócas.

Complete in three candams.

1st. Sverga to vari 12 vergas.

2nd. Bhu to sudra 10

3rd. Vizésha nigna to avvyaya 4 .

Leaves 1—136. The book is of medium length, thick, on narrow palm leaves, touched by insects: some leaves broken.

8. No. 1490. Náma lingána sássanam.

By Amara sinha, slócas.

Fragments of two copies.

First Copy, the 1st Candam complete,

2nd from bhú rergu and down to vana ushati; of this verga 14 slocás only, 3rd wanting.

Second copy. The 1st Candam complete.

The 2nd Cándam wants the first six vergas: and then has from Brahma down to sudra, vergas.

The 3rd Cándam is complete.

The two copies would not make up one complete, as two vergas would remain defective in the 2nd Cándam.

1st Copy leaves 1-51; 8 others without any No.

2nd Copy leaves 1-25, and 64 to 127: 26-63 wanting.

The book is of medium length, somewhat thick, the 1st copy very old, narrow palm leaves, slightly injured.

2nd copy broader palm leaves, injured by worms, and a few leaves broken.

9. No. 1491. Amaram, slócas, incomplete.

By Amara sinha.

The 1st condam complete in 12 sections:

2nd , from bhú to sudra verga, the last wanting a little at the end, leaves 68.

The book is long, of medium thickness, somewhat injured by insects.

10. No. 1492. Náma lingána sássanam.

By Amara sinha, slócas, with a tica for each word in Canarese.

1st Càndam, sverga to vàri verga 12 Sections.

2nd .. Bhu to sudra 10 ,, 3rd .. Vizésha nigna to avvyaya 4 ..

The whole is thus nominally right; but leaves are wanting from the midst of each section, 187 leaves remain.

The book is of medium length, thick, some leaves are broken, and part gone.

11. No. 1493. Nigandu, slocas with a Canarese tica.

By Dhananjaya, two parich'hédas, or chapters.

A list of ordinary words, as in all vocabularies.

Also, nánartha sabda, words of various meanings, and Jinesvara dévata, names of jaina gods.

Ubáiyárt'ha sabda, words of dual meaning; only two meanings. Complete, leaf 1—33 in regular order.

The book is long and thin, very much injured by worms; one leaf has a part broken off.

12. No. 1494. Nigandu, lexicon.

By Dhananjaya—two copies.

1st copy has 165 slócas, with a tica in Canarese: 32 leaves.

2nd copy has 66 slócas, with a tica in Canarese, incomplete, 10 leaves.

Containing words of one meaning; of only two meanings; and of various meanings.

The first copy is of medium length, on talipat leaves, the other longer on palm leaves, one broken; the whole injured by insects.

13. No. 1495. Nigandu, lexicon.

By Dhananjaya, 162 slócas, with a tica in Canarese, incomplete.

Containing words of one, two, and various meanings.

The meanings of each Sanscrit word is given in Canarese.

Being by a jaina there may be some sectarial acumen in the dual words; thus the word Siva signifies a god, and a jackal.

The book is of medium length, thin, on narrow talipat leaves, in good order.

14. No. 1497. Abhédána retna mála, a lexicon.

By Haláyuta Bhatta.

186 slócas, with a tica in Canarese, incomplete.

The 1st Cándam is complete, the 2nd not so.

The 1st, entitled sverga, contains the names of *Indra*, and other eelestials, as chandra, cuvéra, súrya, yama, varnna, agni, &c. The other one contains names of year, ayanas, seasons, months, bright and dark lunar halves lunar days, days of week, and other names of terrestrial things: 56 leaves.

The book is of medium size, and in good order.

15. No. 1498. Náma lingána sassanam.

By Amara sinha.

The three cándams complete, 1-36.

The book is very long and thin, on broad talipat leaves, old, in good order, except the two last leaves.

16. No. 1499. Námu lingána sassanam.

By Amara sinha, incomplete copy.

1st Cándam 38 slócas are wanting in the sverga section, the remainder complete, to the end of vári section.

2nd Cándam has Bhá to Brahma section, in regular order, the remainder, being 3 sections, wanting.

3rd Cándam has 117 slócas in the nánartha varga, the rest wanting, leaf 4-71.

The book is of medium size, on broad talipat leaves, a little injured.

- 17. No. 1500. Two books.
- 1.) The Amuram as in the two last; the three cándams complete, slocas.
- 2.) Dhananjaya Nigandu—slócas with a tica in Canarese; 1S3 slócas, the rest wanting.

Leaf 1—74 in regular order.

The book is of medium size, on broad talipat leaves, the edges worn off by decay.

18. No. 1501. Nigandu, slócas 241 without tica incomplete.

By *Dhananjaya*—words of one meaning, of two meanings, and of many meanings: leaf 11—23.

The book is rather long, old, in good order.

19. No. 1504. Sabda pustacam—word-book.

A list of words that end in vowels, and in some of the consonants, with the genders of each; with number; and, when inflected, with the case: 53 leaves.

The book is long, of medium thickness, much injured by worms.

20. No. 1505. Sabda pustacam.

One leaf contains the meaning of the cases of nouns in Canarese. Afterwards a list of words from *Rama* to *ashta*, with the three genders, the number, and cases of words. It is related to grammar, and is, in appearance, a school book.

1-38 leaves regular. The book is of medium size, slightly injured by insects.

21. No. 1508. Sabda pustacam—prose incomplete.

A list of words ending with the vowels a, i, u, ri, and with the consonants cha, ja, na, sa, ma, (otherwise ch: j: n: s: m:) with the gender of each word, masculine, feminine, or neuter.

Also sarva náma sabda, some generic nouns, belonging to many individuals of a class; and yushma dastmatu sabda, imperative words.

Leaf 1—46 regular. The book is medium size, the 1st leaf broken, injured by insects.

22. No. 1510. Sabda pustacam, prose.

From Ráma down to pratyae (meaning across) the three genders of the words intermediate, whether ending in vowel or consonant, including the number and case of some words; leaf 1—48. The book is of medium size, one leaf broken, one end gnawed off, not touching the letter; the whole injured by insects.

23. No. 1511. Sabda pustacam, prose, complete.

Specimens of words, with their genders; affording models both as to vowels and consonants, for the formation of cases: 36 leaves complete; a school book.

The book is of medium length, without boards; injured by worms.

24. No. 1522. Náma lingána sássanam.

By Amara sinha.

The 1st $C\'{a}ndam$ has the sverga-dic—and $ry\`{o}ma$, sections complete, with 11 $sl\'{o}cas$ of the 4th or $h\'{a}la$; the rest wanting.

The 2nd $\it C\'{a}ndam$ from $\it bh\'{u}$ to $\it sudra$, ten sections complete.

The 3rd Cándam has from vizésha nigna to avvyaya, 4 sections complete; the genders of the words are given in the 3rd Cándam, not in the two preceding: at the end of this Cándam the leaves are not regularly strung.

Leaf 1—14 and 39—145. 15 to 38 wanting.

The book is of medium length, somewhat thick, on narrow leaves, old, near the beginning injured.

- 25. No. 1598. A miscellary of eight, or nine tracts put together, in different letter, but agreeing in subject, lexico-grammatical.
- 1.) Linga nirnaya búshanam (nagari letter;) on the genders of words—incomplete, 5 leaves.

By Ráma chandra. The masculine, feminine, and neuter gender of various words stated.

- 2.) An extract from the *sútras* of *Panini*, in Telugu letter, 4 leaves, incomplete—a list of some words, with the gender of each one.
- 3.) Sabda pustacam—word-book, (nágari letter) from acaranta down to sacaránta—this is one copy on 20 leaves.

Another copy (Telugu letter) 7 leaves, from acaranta, Ráma sabdu, down to $yushma\ dashtmat$.

Another copy (Canarese letter) 25 leaves, from vricsha down to ashtmat.

Another copy (Telugu letter) 16 leaves, from Ráma down to ashtmat.

Two copies (Canarese letter) 47 leaves, from Ráma down to ashtmat.

Another copy (Grant'ha letter) 7 leaves, from Ráma down to na-caranta. In these word-books from 3 the gender of each word is given; all are fragments.

The bundle is of medium length, thick, very much damaged by worms; ends broken off.

26. No. 1602. Amara nigandu-lexicon.

By Amara sinha, slócas, imperfect.

The 1st Cándam, sverga to vári, 12 sections, complete.

2nd $\it C\'{a}ndam$, $\it Bh\'{u}$ $\it verga$ wanting; from $\it puva$ to $\it s\'{u}dra$, the remaining sections are complete.

The 3rd Cándam wanting.

71 leaves remain. The book is somewhat long, of medium thickness, touched by insects: one third of the book is older than the rest, the leaves also longer.

27. No. 1603. Amara nigandu, slócas.

By Amara sinha.

The 1st Cándam wants the two first sections and has from dic verga to vari verga; the remaining ten sections complete.

The 2nd $\it C\'{a}ndam$ from $\it Bh\'{u}$ to $\it Vana~ushati, 4$ sections : the remainder wanting.

40 leaves remain. The book is of medium size, very old, extremely injured by worms, and gnawing by rats at the end.

28. No. 1617. Nánarť ha retna mala; slócas, incomplete.

By Bhascara cavi.

A lexicon of Sanscrit words, which have many meanings.

The écácshara cándam single letters; as for example the vowels a, u, i,; short a Brahma, Vishnu, Isa, u Siva, Parvati i Indra, wealth.

The devi acshara cándam, meaning of two letters, only as far as ga.

The book is long, thin, on talipat leaves, touched by insects.

29. No. 2352. Gana pattam, lexicon.

By Sácattáyana.

The plan is to divide into ganas (*) or genera, and then to give the included species; as genus—the human face, species, the members of the face; genus, a Cow's body, species the various parts or members; and the words under these ganas have their gender specified; for example.

Hara, siva, mucunda, vricsha, masculine.

Bála, mála, icha, váncha feminine.

Gótram, gátram, cshétram, pátram, neuter; and so on. A list of such words, and also a list of Dhatus or roots.

1 leaf wanting 2-43 and 53-93; does not finish.

The book is short, of medium thickness, on talipat leaves, some damaged by breaking.

30. No. 2356. Nigandu, lexicon.

There are ten kinds of *Nigandus*: this is one of them, but the title is not found—it is a fragment; *slócas*, with a *tica* in Canarese, wild beasts—names of different beasts of that class: to some there are as many as ten names; it resembles the *Amara*: leaves 56—94.

The book is of medium length, thin, slightly damaged.

XXI. Logic.

- 1. No. 1401. Two tracts.
- 1.) Tarkha bhásha pracásica, a comment on the tarkha bhásha.

By Channur bhatta kavi, prose.

One parich'heda, or section, complete.

On the seven padart'has, from dravyan onwards described, and explained: 56 leaves.

- 2.) Cshétra dipika a comment on the book Cshétra i. c. the human body.
- * The Sanscrit gana and Latin genus are one, and the same word; only disguised by the spelling. The radicals in both are g, and n, with a short vowel intervening; the terminational s is merely dialectic. But then the latin word should not be pronounced jeenous, but gunnu.

On atma the human soul: Paramātma, deity, and sariram the human body.

Theses, or disputations on these topics, maintaining that each one of the three is distinct from the other; and therefore opposed to the advâitas—author's name not known, as the tract wants the ending.

35 leaves.

The whole book is long, of medium thickness, on talipat leaves, in good order.

2. No. 1413. Tarkhica raesha, logic.

By Varada rája cavi.

All secular, or existent things, may be arranged under seven divisions.

1) Dravya. 2) guna, 3) karma, 4) samánya, 5) Vizésha, 6) samavayam, 7) abhava. And dravya is subdivided into 9 sections. (1) Prit'hivi, earth; (2) jalam, water; (3) téjas. light or splendor; (4) Vayu, wind; (5) akása, ether; (6) kála, time; (7) dicea, direction; (8) átmá, soul; (9) manassu, mind.

So much as a specimen; the book is not complete: 21 leaves. It is long, on talipat leaves, in good order.

3. No. 1682. Tarkha sastram, prose, incomplete.

By Késava misra.

This book contains fragments of five, out of sixty-four commonplace topics of disputation.

$Pram\'eti$	$v\acute{a}tam$	incomplete		16	leaves
Sacti	$v\dot{a}tam$	Ibid	nàgari	6	leaves
Adéyn sacti	$v\dot{a}tam$	1b.	canarese	10	••
Savi kalpica	$v\dot{a}tam$	Ib.	nagari	8	٠,
Nirvi kalpica vátam		Ib.	canarese	10	

The book is of medium size, the leaves are of different length; the state of the book results from some mismanagement: it is injured by insects.

1. No. 2343. Tark ha bhásha, prose, no sections.

By Késara misra.

On the seven padart has, from dravya down to abharam. This is not the old work, with the same title; that maintains sixteen padart has,

This work gives to the subject a religious turn, by the remark that the sum total of the padact has, or worldly things, is anityam finite, and

that *Isvara*, or God alone is *nityam*, eternal; the meditation of whom, on the *tatva* system (true, or spiritual way) is the path to beatification. In this mode a knowledge of existing things is turned, on the native system, to a superior account.

Leaves 87-115, and 15 blank leaves.

The book is of medium length, thin, on talipat leaves, very slightly damaged.

5. No. 2350. Nyáya sáram.

A. mūlam, tarkha sastra, prose.

Divided into three parich'hedas, or chief parts.

- 1.) Pratyacsha, self-evident.
- 2.) Anumánam, doubtful or circumstantial; the other upamánam is wanting.

It maintains seven padart'has.

1; dravya 2; guna 3; karma 4; samánya 5; vizésha 6; samaváya 7; abháva. These are variously sub-divided, explaining the properties, or characters of the said padart'has.

B. Nyáya sara tíca, prose.

By Vásu déva.

The meaning of the above padart'has in full paraphrase, leaf 1---86.

The book is of medium size, on talipat leaves, in good order,

XXII. MEDICAL.

1. No. 1403. Våidhya sastram; slócas, with a tica in Canarese, incomplete.

A remedy, with a mantra or charm against fever, and another for quartan ague.

 $Vin\'ota\ vidy\'adhara\ rasam,$ a mercurial medicine to promote the acquisition of great learning.

Káruna Ságara tailam, a medicine to promote urbanity of temper.

Various other medical preparations, 26 leaves.

The book is of medium length, in tolerable order.

2. No. 1417. Váidhya sastram; slócas, with a tica in Canarese, incomplete.

This book does not treat of diagnosis; but is chiefly on cure, or remedies.

On the cure of fevers, of quartan agues, of leprosy, or white skin. Chandrodaya anjánam, a special cure for sore eyes; ordinary remedy for the same, termed *Yerándam táyalam*, that is balsam of almonds, with a kind of bark, &c. *Vilváti*, electuaries from the bilva fruit, and other myrobolans.

Essence of the berry of the Banyan tree (a kind of holly berry) against flatulencies.

Various other medical preparations.

82 leaves written: 35 leaves blank.

The book is of medium size, on talipat leaves, in good order.

3. No. 1554. Váidhya sastram: slócas, with a Canarese tîca, incomplete.

On quartan ague; on dyspepsia, or indigestion; on kámála, or gutta serena in the eyes; Karna róga, disease of the ears.

On fevers intermittent, three or five days.

On flesh wounds by any instrument.

Remedies in each one of the above cases.

The book is of medium length, thin, injured by insects, by breakage, and by being gnawed at one end.

4. No. 1556. Vâidhya sastram; slócas, with a tica in Sanscrit prose, incomplete.

By 'Achara svámi cumára.

The 1st adhyáya complete, the 2nd not so.

On the cure of flatulency.

On garbha sályam, or worms said to be in the womb of any barren woman. Mode of destroying them, so as to prepare the womb for fertility.

Cause of unmata, or madness.

Tabólacshanam, property of penance; discipline of yógis, suppression of the breath; stated to have the property of raising the body into the air, above the earth.

Cshira bhéda nirupanan-discrimination of difference in milk; what kinds of milk may be used in fevers, what not; milk of cows and goats allowed; milk of buffaloes prohibited.

Five kinds of decoctions for flatulency, bile, and pldegm.

Various other matters on diagnosis of disease, as to pulses, bodily symptoms,

Also on remedies : leaf 81-118.

The book is very long, thin, on broad talipat leaves, injured by worms and breakage.

5. 1558. Váidhya rájatantram, slócas, with verbal meaning in Canarese; and in some places Canarese prose.

A description generally of diseases.

If such and such living creatures are killed, such and such consequent diseases will fall on the body of the person so doing.

The benefit of rubbing the body with oil; benefit if partial; or if over the whole body.

Ashta churnam, a powder of eight ingredients, against epileptic fits.

Matana kámésvari a compound pill said to be against fever; the name implies aphrodisiac, or anti-aphrodisiac; being equivocal.

Medicines to strengthen the body, generally; roborifacient.

Remedy if a pregnant woman have fever; another if children are troubled with looseness of bowels.

On the suli, a twitching of nerves in the side of a pregnant woman.

Remedy against bleding at the nose. Rutu (season) medical term for menses, to prevent or to remove them.

Remedy agaist blackness of teeth.

Remedy against quartan ague.

Ganda aúshatam, to strengthen the body.

88 leaves. The book is of medium length and thickness, slightly injured.

- 6. No. 1559. Two different books, medical.
- 1.) No name, prose, incomplete.

1st and 2nd adhyáyas (wanting 3rd) 4th to 7th complete. 8th to 10th wanting: 11th to 18th complete, 14th wanting.

On the discrimination of pulses, as indicating disease, and on discrimination of the mode of breathing, with like object.

 $R\dot{a}ja\ yacshina-nidhanam,\ prognosis\ as\ to\ carbuncle,\ or\ cancer\ on\ the$ back; stated to be always fatal.

Rajasa, támasa, vicháram, enquiry as to hasty and bad dispositions, as induced by disease; traced up to disease, if there be disease there will be támasa bad temper.

Sósha nidhanam, on swooning and its various causes.

Gunma róga nidhúnam, on abscess, or colic in the bowels

Pándu róga nidhánam, description of the white leprosy, so far.

Leaves 15-25 and 31-40: 5 intermediate wanting.

2.) Sarvánga suntari, medicine.

By Aruna dhatta, prose, incomplete, from 1st adhyáya to 21st complete, the 22nd not so.

Remedy for fever. Four modes of making decoctions for fevers. Removal of extreme thirst in fevers.

Rahta atisaram, remedy for bloody flux.

Kusmanda rasáyanam, an electuary from the large pumpkin.

Raja yacshina, remedy for cancer in the back.

Kushta ròga chicatsa, remedy for leprosy.

Pándu ròga chicatsa, remedy for white skin leprosy.

Remedy for diseases occasioned by vata, pitta, sleshma, wind, bile phlegm; the latent causes of most diseases, according to native medicine: leaf 50—88, and 93—109.

The book is very long, of medium thickness, on broad talipat leaves, injured by insects.

7. No. 1560. Béshagā kalpására sangraha, an epitome of the medical art, slócas, with tica in Canarese, incomplete; diagnosis, or description of symptoms in a bad state of body, arising from flatulency, bile, phlegm; and especially fevers, caused by either of the three.

Balavyati prakruti—on incipient, or recent diseases of body: prognosis; those of very long standing are deemed incurable.

Jiva sanjara sthana lacshanam, discrimination of vital parts of the body, as the seat of diseases; and as the seat of the five kinds of flatulency.

Vamana róga chicatsa, on removal of vomiting.

Cshaya róga aûshatam, remedy for consumption.

Mégha róga aûshatam, remedy for diseases, occasioned by venercal heat of various nature.

Remedy for diarrhæa, when concurrent with fever.

Cusmando tayalam, a balsam extracted from the larger kind of pump-kin; the marriage gourd.

Saca varga gunam, on the nature of regimen, proper to be used in certain specified cases.

 $Ramabh\ddot{a}na\ rasam$; $R\ddot{a}ma's\ arrow$, a mercurial powder to strengthen the body.

Also, on different kinds of roots made into medical powders: 74 leaves. The book is long, of medium thickness, old, damaged by worms, and breakage.

8. Vâidhya sastram, slócas, with a Canarese tîca in some places.

Among other matters are the following.

Nitiya paniya gunam, the nature of habitual water: if at first rising when cleansing the teeth a little cold water be drank it will keep away all diseases: dicitur.

Nàsica paniya gunam, the nature of nosed water: if, in the early morning, as much water as a small sea shell will contain, be snuffed, or forced up the nostrils, it will obviate wind, bile, and phlegm.

 $Sambh\^{o}ga$ gunam, caution against venery, after bathing with the use of oil; or when wearied by a journey in the heat of the sun.

Nati kéra rasa pana gunam, nature of the water or milk of the cocoanut: it is beneficial to health, if taken early in the morning.

Nasya anjana gunam, if tobacco leaf, or snuff, be made into an ointment with butter oil, it is good for the eyes.

Yavaghu rasa pana gunam, if the water that bubbles up, on boiling rice, be mixed with sugar and butter oil, it is beneficial to bodily health.

Varjya cshira prayògam, milk, or anything sour must not be taken in fevers.

 $Anta\ sari$ and $n\acute{e}tra\ sari$, remedies stated for complaints of bowels and eyes.

Jieva rogam, blackness of tongue, a disease; remedy for it.

Ada kashâyam, a decoction of roots against fevers.

Discrimination of pulses.

40 leaves. The book is some-what long, thin, on narrow talipat leaves, in good order.

9. No. 1564. Váidhyámrttam, ambrosia of medicine; slócas with tica in Canarese.

By Sri dhara, imperfect as to beginning and ending.

Disorders of the teeth; on phlegm, or pituitous distempers. Remedy against *happam*, a supposed ball of phlegm, or mucus in the throat or lungs. Remedy against an excess of bile, leading to vomiting.

On suli, twitching of nerves at the side; on head aches, and kindred disorders.

Remedy against flatulency.

Remedy against cold, and fever, or aguc.

Remedy against dyspepsia.

Directions as to chewing betel, &c. In the morning take more arecanut, at noon more lime, in the evening more betel leaf.

Remedy against diarrhœa

· Krimi roya remedy against insects, that come out of itch, or other sores.

Remedy for fever in a pregnant woman.

Remedy for internal abseess; and remedy for white leprosy.

Discrimination of pulses.

Remedies for diseases of the eyes.

Remedy for diabetes, and for calent fever.

Leaves 133. The book is long, somewhat thick, old, considerably injured by worms.

10. No. 1565. Väidhya sastram, medicine, slócas, incomplete; one leaf has a tica in Telugu, the other half in Canarese.

On the care of flesh wounds.

On five kinds of abscess in the abdomen, with remedies.

Remedy for consumption, for flatulency, for epileptic fits; the anubanam, or vehicle is stated with the remedy.

Remedy against a constant craving for water in fevers, and against vomiting.

Remedy against bilious purging.

Matana kamésvara, a so named remedy for fever.

Electuary from the marriage gourd, with mercury.

Another from the bilva fruit, against bile and fever.

Balsams from the asva gandhi—from the green leaf called Narayana, from the jambu fruit; from the naga, or naval fruit. Balsam termed Indrani, for the head.

Powder to expel flatulency.

Rasa gulike, mercurial pill.

Chumpaca tayalam, a balsam for the head.

Panasu toyalam, a balsam from the jaca fruit.

Agni rasa chúrnam, a powder to cause appetite

Gandu mala chúrnam, a powder against scrophula.

The mode of preparing the different medicines is stated. The book is of medium size, very slightly touched by insects.

11. No. 1566. Vaidhya sastram, prose.

The 4th adhyaya complete, the 5th not so.

A discrimination of ten kinds of internal heat of body. Balsam for visha jvara, dangerous fever.

A powder called $n\bar{a}ga\ bala$, used afterwards for the same; discrimination of five vayus, vital airs.

Bad pulses defined.

Remedy for head ache, or inward pain.

Remedy for vomiting. Medicine to cause appetite.

On flatulency, bile, phlegm.

Remedies for diseases of children.

Five kinds of decoctions described.

These and other medical recipes.

The book is long, of medium thickness, on broad talipat leaves, in small and close hand writing; injured by insects; $\frac{1}{3}$ of two leaves broken off.

12. No. 1567. Rasa retna samuc'hayam, on Medicine, slócas with a Canarese tica, incomplete.

On diagnosis of fevers by means of various pulses.

On cold and fever, on cold in the bones (rheumatism?)

On colic—chitta vibraham, melancholy.

On swelling of eyes—on pralebham, or madness.

On diseases of the ears.

Chandródaya anjanam-an ointment for the eyes.

An ointment for killing worms in sores. On ear-ache, and tooth-ache. On scrophula, or king's evil. On bloody flux; a remedy for bleeding at the nose.

On diseases after child birth. These and some other disorders, with the remedy in each case prescribed: leaf 1-137.

The book is short and thick, old, and slightly injured.

13. No. 1570. Váidhya chintámani, jewel of medicine, by Indra Vallabha, slócas, with a tica in Telugu: incomplete, I to 3rd vilása complete, the 4th not so.

Discrimination of pulses, as indicating fever, fits, and other disorders.

On flatulency, bile, phlegm. On diarrhæa. On mercurial preparations named $bh\acute{o}gi~rasam$.

Vishnu parácrama rasam, mulica rasam, for dysentery. Yoga múrti rasam, for fevers from over heat of system.

Eye ointment. divvya anjanam, cooling ointment.

Remedy for vomiting, vehicles for pills, decoctions used in fevers, as éca múlica, one herb; dasa mulica, ten herbs, &c.

These and other matters as to pulses, diseases, and remedies, leaf 1-33. 34 to 86 wanting. 87-140.

The book is of medium size, old, a little injured by worms.

14. No. 1571. Våidhyam, medicine: vākata sútra.

In brief sentences, each one explained by paraphrase.

37 adhyayas, or chapters.

An account of the reckoning of time from the instant of piercing a lotos flower with a needle, thirty of which make a moment (nimisham) up to lagunas; twelve of which make a day; 365 days, a year, 100 years the life of a man, and 120 years is parama ayusha, length of days.

On flatulency, bile, phlegm, as causes of disease. If any one of these prevail in the system the consequence will be disease. Some means stated in order to prevent the occurrence of any such disease; kinds of vessels in which food should be kept; for example, if milk-curds are kept in a vessel of brass or copper, and afterwards eaten they will cause disease.

A kind of precious stone is an antidote to venom; if tied on over the bite or sting, the venom becomes neutralized.

What kind of food must be avoided, or it will cause disease.

Modes of cooking, or preparing food.

What diseases are cured by purges, and others not so cured.

Snuffs as remedies for some diseases.

Smoke inhaled from prepared materials, as a remedy.

Some gandúshas (gargles) for the mouth only.

Anjanam, eye-salve.

Some kinds of medicines before being used are to be offered to some god.

On calcined minerals reduced to powders—and various other medical matters; leaves 1—63.

The book is long, of medium thickness, on talipat leaves, injured by worms.

15. No. 1572. Váidhya sastram, an extract from the book entitled Asvini samhiti proctá; slócas, with a tica in Canarese, and some Canarese prose; incomplete.

Késa ranjana, preparation to make hair grow.

Garbha násanam, a destroying the fætus in pregnant women; a causing abortion.

Kant'ha m'ala tayalam, a balsam or ointment for scrophula.

Mégha vyáti chúrnam, a powder against leprous, or venereal ulcers.

Hasta drávana chúrnam, a powder of mercury to cause appetite.

Mutra chicatsa, against diabetes.

Anga lépana, ointment for the body, against swellings. These, and other medical remedies.

The book is long and thin, on broad talipat leaves, the 1st leaf much injured.

16. No. 1620. Sára sangraha, Medicine.

By Srî Gumádisha.

Especially on pulses, and their indications, as to vātam, pittam, sléshma, wind, bile, phlegm; if any one of these be in excess it is shewn by the pulse.

On modes of moving or walking, classed under the terms, fowl, serpent, frog, &c. with indications as to diseases. Fevers are caused by flatulency, bile, phlegm; description of their symptoms.

On asthma, or difficulty of breathing.

Convulsions, or fits; thirteen kinds of them described.

With other matters, in two parich'hedas, the 1st complete, the 2nd not so: leaf 1—27, the 2nd leaf wanting.

The book is of medium length, thin, on narrow talipat leaves, touched by insects.

17. No. 1625. Väidhya sastram, Medicine, slócas, with prose writing in Canarese, not being translation: incomplete.

Remedies for varied complaints, as for fever, for disease of the eyes, for such fevers as are caused by wind, bile, phlegm.

Remedy for consumption, for headache, or other disease of the head, and for other disorders.

At the end are Siva and Hanumat mantras, as spells, or charms against diseases, with stottras: in all 57 leaves.

The book is of medium size, touched by worms at the end.

18. No. 1638. Vâidhya sára sangraha.

An epitome on medicine, slócas, without any tîca, or verbal explanation.

Amrita sanjivini, elixir of life, and with what accompaniment to be taken.

On bile, phlegm, indigestion, flux of blood, various kinds of fits, Remedy for asthma.

Panchamrita rasam—the juice of five nectars; a kind of remedy so termed.

Kant'ha mála, remedy for king's evil, or scrophula.

Gulma róga, colic, or bowel complaint.

Decoctions for fevers occasioned by flatulency, bile, phlegm.

Remedy for dysury, and diabetes.

Powder of élakayi and other materials. Other powders. Remedies for consumption.

Asra gandha, a root used against indigestion, and to give strength.

Preparations made with long pepper.

 $Kushmanda\ krita$, a preparation from the large eucurbita, marriage gourd.

Remedies for headache, sore eyes, and diseases of the throat.

Red calx of mercury, chinturum in powder.

Leaf 2-277, many leaves in the midst wanting-246 remain.

The book is long, very thick, on narrow palm leaves, closely written, injured by insects: and at the end a few leaves are broken.

- 19. No. 1642. Section 1. Gunapáttam, a materia medica, or list of medical materials. These have their respective medical qualities discriminated, and described. They consist chiefly of myrobolams, roots, and the like. For section 2 sec XVIII.
- 20. No. 1687. Section 2. Våidhya sastram, fragment of five leaves, incomplete: prose.

Gaja kesari churnam, a powder for flatulency, ch'hayu ròga cash'ayam, decoction prescribed for consumption

Jeara chicatsa, removal of fever

Directions for preparing these, and other remedies in various disorders.

21. No. 2338. Section I. Väidhyam, slocus.

 $Rlpha ju\ vacshina\ lacshanam,\ {
m diagnosis}\ {
m of\ cancer},\ {
m or\ carbuncle\ on\ the\ back.}$

Dosha jrara, dangerous fever.

Sleshma ròga, excessive phlegm, causing disease; a fragment of one leaf.

XXIII. MERITORIOUS DEVOTION.

- 1. No. 990. Four tracts.
- 1.1 Sravona dvádasi vratam; slócus, incomplete.

Extracted from the Narediya puranam, ascribed to Náréda muni. The 33rd adhyáya, only this complete.

Náréda tells Yagnyavalcya, the merit of a fast with other observances, whenever the 12th lunar day falls in the sravana lunar-mansion, not occurring every year: on seven leaves.

2.) Sravana drádasi vrata calpam from the sâura puránam—slocas, complete.

Legend of *Haridatta* a king who carefully observed the prescribed fast on the 11th lunar day, and also the 12th when it was the *sravana dvádasi*, and during it he heard books read to him: such as the *Bháratam*, *Bhágavatam*, and other *Váishnava* works, doing at the same time homage to *Vishnu*; and when he died he was beatified. *Sárya* (the sun) told this legend to *Vagnyaváleya*: 8 leaves.

3.) Rishi panchami vrata calpam, slocas, complete.

It relates chiefly to women.

In the 5th lunar day, if women fast, with other observances, they will be absolved from sins, will have children, and obtain other benefits—said to be Sâiva: 8 leaves, see various other notices.

1.) Sóma vara vratam; slócas, complete.

If women on a Monday (sacred to Sira) place an image of his symbol on the banks of a river, or of a water reservoir, they will obtain Câilasa (Sira's heaven) 8 leaves: in all 31.

The book is of medium length, and slightly damaged.

2, No. 1377. Vows, and benefits.

Dasá p'hala vratacalpam, said to be from the Bhavishóttara puránam, an observance that has a reference to Krishna.

Vinayaca vrata, directed to Ganésa.

Vara lacshmi crata, directed to the gift-bestowing sacti of Vishnu.

Svarna Gâuri vrata, a ceremony to get wealth from gold-giving Parrati.

Sandihichara, a fast with homage to the slow moving sani, planet Saturn.

Vámana jayanti vrata, a ceremony on the birth day of the Vámana avatára.

Dhana p'hala crata, a ceremony to the sun.

Rishi panchami rrata, nt supra. These and various other vratas partaking of the character of "stations;" removing some evil, or securing some good.

The composition is poetry and prose, mingled: incomplete, as leaves are wanting in the midst; and some are not regularly strung—99 remain.

The book is short, somewhat thick, in good order.

3. No. 1378. Vara lacshmi vrata calpam; slócas, with prose complete.

Said to be from the Bharishóttara puránam.

The day of observance is the day before the full moon, if that day be Friday, not otherwise; and only in the sravana month.

It is a household ceremony, by means of a pot of water, women conduct it, and use the prescribed homage; the object being an increase of connubial happiness, or gifts in general: leaves 1—22 in reversed order—16 blank leaves.

The book is short, of medium thickness, slightly injured by breaking.

- 4. No. 1380. *Vratas*, ceremonies, with fasting, and use of *suhasra-namas*, in praise of different gods.
- 1.) Vinayaca vrata calpam, a ceremony on the day known as Pulliyar sâuti, or birth-day of Ganésa, with its result or benefit; said to be from the scanda puránam.

It occurs on the fourth day (lunar day) after the new moon, in the Bhádra pada month.

- 2.) Rishi panchami vratam, a fast and ceremony by women, having reference to the seven great sages, stellarized in Ursa-major: see other notices.
- 3.) Yamuna puja, homage to the river Jumna; flowers with a pot of water used; it follows last in the order of other performances.
- 4.) Ananta vrata calpam, a fast and ceremony directed to Vishnu, with its benefit, said to be from Bhavishóttara puránam.

It is observed on the 14th lunar day (or day before the full moon) in Bhadra padu month.

5.) Nashta dora prayaschit.

Sáicas, Smartas, and Mádhavas (omitting the Visishta adváitas) on performing a vrata, or fast ceremony, tie a cotton or silk cord around the right atm, women on the left arm, and it should remain there an entire year; if by any accident the said cord be lost, the above is an expiatory ceremony.

- 6.) Ananta veata udyápana, the vow to Vishnu to perform this veata may be for such a day, and so many years, on which it recurs; when the number of years is accomplished, this is the concluding ceremony, with feeding Brahmans.
- Gópadma rrata.

It is usual to mark lines, plain or ornamental (as a lotos flower), on the cow stalls, and on the raised seats about the doors of houses. When the fixed terms for doing so has expired, then on the twelfth lunar day, bright half in the cartikeya month (Nov.—Dec.) the Gópadma vrata is closed, with the feeding of Brahmans.

8.) Vishnu sahasranáma, slocas.

The one thousand names of Vishnu, daily repeated; as also in various pújas, with the use of tulsi.

9.) Sóma vara vratam, said to be from the scanda puránam.

Vow on Mondays, but especially in four Mondays in the month Cartikeya; at which times Saiva processions are usual.

- 10.) Vara lacshmi vratam, in the month sravana on Friday, preceding new and full moons, and only these: directed to Lacshmi.
- 11.) Lacsha varrti vrata calpam, on the offering of one hundred thousand lights in a temple, its benefits.

The *Madhavas* plant *tulsi* instead, with a terrace around it, and place lights as in a temple: this is said to be from the *Bhavishóttara* puranam.

12.) Gókula ashtami vratam.

Ceremony on the 8th day after the full moon in the month srávana (August—Sept.) when the moon is usually at the full in the constellation Aquarius, and in about 8 days enters the nacshétra Rohini; Krishna was born under the asterism Rohini.

The Smartas and the Madhavas adhere strictly to the ashtami, or 8th lunar day, the last quarter of the moon. The Visishta adváitas followers of Ramanuja adhere to the nacshétra Rohini and not to the ashtami alone. Thus it happens that sometimes they all agree, and sometimes the first party observes one day, and the other another day, for the Krishna jayanti or celebrating the birth of Krishna; a festival of great importance.

There are other copies of the *Vinayaca vrata Rishi panchami*; and tara lacshmi vrata; one of each. The book is properly two, somewhat differing the one from the other in appearance; but the series runs on consecutively and the duplicate copies of 1) 2) and 10) follow.

Leaf 1—85—wanting in midst, 67 remain.

1-56-in midst 3 wanting, 53 remair.

The entire book is of medium length, thick, touched by insects.

No. 1381. Five tracts.

1.) Vinayaca vrata calpam, mantrus and slócas, incomplete; said to be from the scanda puránam Krishna to Yuddhist'hira.

On the fourth lunar day after the new moon in the *Bhadra pada* month, a mud image of *Ganésa* is made in the usual sitting form; when *bilva* leaves, and various other plants and flowers, are offered with the use of *mantras*, as herein stated: 16 leaves.

- 2.) Vara lucshmi vrata calpam, mantras and slocas complete, said to be from the Bhavishóttura puránam. Muhésvara to 'Uma. A ceremony on a Friday, in the bright half of the month Sravana; homage to Lacshmi for benefits sought, 10 leaves.
- 3.) Ananta rrata calpa, slocas and mantras, complete.

Homage to Vishnu on the 1-4th lunar day, bright half of the Bhadra pada month.

Attached to this is the Vamuna púja krama, mode of homage to the river jumna-22 leaves.

1.) Garuda dvádasi náma stóttru.

Homage with praise, by twelve special names, to Ganèsa. Attached are Hanumat cavacham, surya ash aca satam, and súrya namascúra krama; being homage to Hanuman and the sun, for benefits desired. 62 leaves, five fragments.

Bahishpávamána, mantras, incomplete; they appear to be addressed to the god of wind.

Bótayana pacsham, two leaves at the end by Bótayana, a rishi; some prayaschit for errors as to modes of visceral evacuation: at noon to the north, at night to the south; not E. or W. when the sun is above the horizon—59 leaves: in all 169 leaves.

The entire book is of medium length, thick, old, and somewhat injured—the handwriting is not uniform throughout.

- 6. No. 1383. Five tracts.
- 1.) Some vara vrata calpum, a sáiva ceremony, on Mondays especially, in the month Cartikeya; women make a sómu siva of earth and offer homage to it, the benefit of so doing stated: 13 leaves complete.
- 2.) Gangá mánassica snanam, slocas from Vamana puranam: This is a form which if used mentally, standing on the banks of the Ganges, is equal in virtue to actually bathing in it. At the end of it—meditation on Ráma—10 slócas, 6 leaves complete.
- 3.) Ser Rama púja vidhanam; stócus and mantras, complete on 5 leaves.

Mode of doing ritual homage to $R\'{a}ma$; said to be briefly narrated by Agastya.

1.) Sála gráma dána calpam -45 slócas, complete on 8 leaves.

If any one give the said petrified shells to good persons he will acquire the merit of going to Vishnu's world.

5.) Srâvana dvádasa vrata calpam—slócas, complete on 14 leaves.

The benefit of a special observance, if the moon, on the 14th lunar day, is in the asterism sravana; súrya told Yagnyaválcya—that Hari datta observed this fast, and listened during the night without sleeping to the reading of puránas: after sometime he was beatified.

The book is of medium length and thickness (46 leaves in all); the leaves are not of equal lengths; and, near the end, are damaged by worms.

- 7. No. 1384. A compendium of tracts, chiefly vratas and vrata calpas: slocas and prose complete.
- 1.) Samprócshana vidhi.

This relates to household customs: when an image in a house is polluted or injured, this ceremony is used to set matters right.

Samprócshana, is also the first purification of a temple, or image in it, before consecration.

2.) Lacsha svasticas vrata, complete.

The ceremony of marking a house floor with white lines of rice powder, sometimes in the form of flowers.

3.) Lacsha dîpa vrata—complete:

By Vishnu to Brahma, and is found in the 37th udhyaya of the Páncha rátam.

On lighting 100,000 lights in a temple.

4.) Lacsha namascāra.

A discourse between Vasishta and Ambarisha; said to be from the Bharishóttara puránam: on 100,000 prostrations to Vishnu.

5.) Lacsha tulsi vrata udyápana.

The closing ceremony after having offered 100,000 joints of sweet basil to *Vishnu*; said to be a discourse between '*Uma* and *Mahésvara*, in the *scánda* puránam.

6.) Tulasi kashta mahàtmyam.

By Naréda, from a book called Prahlada samhita, on the excellence of the dried tulusi plant (ocymum sanctum exsiccatum).

7.) Lacsha pushpa vrata udyápana.

The closing ceremony after offering a hundred thousand flowers to Vishnu.

- 8.) Vara lacshmi vrata. See No. 1378 and 1380—10.
- 9.) Vinayaca vrata. See No. 1380-1).
- 10.) Dūrva Vinayaca vrata—from the scanda puránam—an offering to Ganèsa, by means of sacred grass.
 - 11.) Dasa p'hala vrata—a ceremony relating to Krishna.
 - 12.) Gópadma vrata, see 1380—7).
 - 13.) Yamuna púja, see 1380-3).
 - 14.) Ananta vrata, ib: 6).
 - 15.) Rishi panchami vrata, ib: 2).
 - 16.) Nrisinha jayanti, ceremony commemorating the birth (or avatara) of Vishnu as a man-lion, on the 14th lunar day of the bright half of the month Madhava (said to be April).
 - 17.) Vāmana jayanti, commemorating the birth of Vishnu as a dwarf, on the 12th lunar day of the bright half of the month Bhadrapada (March) from the Bhavishottara purānam.
 - 18.) Sravana dvádasa vrata.

From the saura purānam—the sravana asterism is sacred to Vishnu, as the sun; the ceremony is for beatification.

- 19.) Sittala stottra praise of a goddess, a form of Parvati.
- 20.) Kedara vrata a field ceremony, on the 14th lunar day of the dark half of the month Asvija (Asvini, April) from the Bhavishóttara puranam; where large saiva emblems are placed in woods, or wilds, this ceremony is used: (it is perhaps nearly synonymous with witchery).
- 21.) Siva ratu—the special commemoration of Siva's swallowing poison, in the cúrma avatâram of Vishnu: commemorated on the 14th lunar day of the dark half of the month Mágha (July) in the night time.
- 22.) Gópadma vrata calpa—see No. 1380—7).
- 23.) Laesha rarrii rrata, ibid: 11).

From the Vaya puranum; celebrated in the month Magha (July-August).

24.) Súrya Chandra masō-vrata; ceremony to the sun, and moon—when not stated.

- 25.) Dhana p'hala vrata calpam—from the scánda puránam—ceremony directed to the sun.
- 26.) Svarna Gâuri vrata calpam.

A ceremony to the gold-giving Parvati, to get wealth.

27.) Uma Mahésvara vrata calpam.

A ceremony to Siva and Parvati, to obtain desirable objects from the Scánda puránam.

- 28.) Sóma vára vrata udyápanam. Close of the ceremony, see; No. 1383—1.)
- 29.) Dasa p'hala vrata—Supra 11.)

All the *vratas* are understood to be for *ishtasiddhi*, desirables; but this term has the four-fold, and extensive meaning of virtue, property, pleasure, beatification. Hence the desires are as the mind of the votary is disposed.

To this book is appended the *Sringára* and *vâirāgya satacams* of the work of *Bhartrihari*: wanting the *ni'i satacam*: for other copies of which see the heading Miscellancous, under various letters.

The entire book is of medium length: somewhat thick, touched by insects at the beginning only.

3. No. 1385. Fåishnava-Dherma from the Garuda puranam-incomplete from the 1st to the 11th adhyáya so far right: from the 20th to 24th adhyáya, right, the 25th adhyáya incomplete; and the rest wanting.

The múlam, or original, appears to be wanting, and only a Canarese tica remains.

Bhagavara máhátmyam, on the causes of obtaining mòcsha or liberation; to wit, the observances of the Våishavva system

Aditi púja máhátmyam, on the merit of entertaining guests—giving food to way-faring men.

 $Sad\acute{a}ch\acute{a}rya$ $m\acute{a}h\acute{a}tmyam$, on the benefit of imitating the example of good men.

On the merit of constructing $V\hat{a}ishnava$ temples, tank- ice as a means of obtaining beatification.

Tulasi archana máhá'mnam, merit or excellency of oilleing sweet basil Merit of doing any service, as a charity, in a Vâishnava temple.

Merit of giving rice and milk-curds, to ten or more B ahmans, in a temple daily.

The merits of chants of the Vaishnava kind in a temple, as very pleasing to Vishnu, and the way to beatification.

These, and other modes of *dhermam* are contained in the book. *Garuda* narrated the same to *Marichi rishi*: leaves 1—6 and 94—131—7 to 93 wanting.

The book is somewhat long, of medium thickness, and in good order.

9. No. 1427. Dhana p'hala vrata, slócus complete, from the scánda puranam.

A ceremony directed to the sun, on *bhanu váram* (Sunday), the bright half of *Mágha* month (if then homage be paid to the sun by this *vrata*, the result will be the accomplishment of *ishta siddhi*, under the four-fold division of *dherma*, *art'ha*, *káma*, *mocsha*—see No. 1384—29).

- 5 Leaves 29—33 complete: but taken out from some other book. It is of medium length, and in good order.
 - 10. No. 1443. Five vrata calpas—slócas, complete on 30 leaves. The Vishnu panchaca vratam, or five Vâishnava vows: that is,
 - 1.) Vruttódyapana calpam, benefit of a begun and ended ceremony.
 - 2.) Lacsha vrata vrata calpan, on lighting one hundred thousand lamps.
 - 3.) Lacsha tulasi vrata calpam, giving 100,000 sprigs of sweet basil.
 - Laesha namascára vrata calpam.
 Benefit of 100,000 prostrations to Vishnu.
 - 5.) Lacsha pradaeshina wrata calpam, benefit of rolling the body on the ground, around a temple, a hundred thousand times.

Krishna told Yuddhist hira that if the aforesaid ceremonies be performed, both men and women will obtain the pardon of their sins.

XXIV. MISCELLANEOUS.

- 1. No. 994. Eight subjects.
- 1.) Brahmópanishada, supplement to the Védas, complete on 4 leaves. Para Brahm is the first cause of creation.
- 2.) Kâivalya upunishada, form of the Véda mantra. 4 leaves complete.

They who obtain full liberation are not again born: praise of beatification.

- 3.) Jāpālya upanishada; mantras, and slócas, complete 7 leaves.

 Praise of Para Brahm, and of tatva gaunam or true wisdom.
- 4.) Atma bodha prakaranam, slócas complete, on 8 leaves, ascribed to Sancara Bhagarat pudichárya, a disciple of Sancaracharya: on the divine, and human soul.

5.) Krishna ashtóttram sata stóttra.

108 stanzas, or slócas, complete, on 5 leaves.

Praise of Krishna by 108 names: said to have been given to Bhúmi dévi (the earth goddess) by Adi séshan (the old serpent.)

- 6.) Véda pustacam, mantras, on 35 leaves, incomplete; from the yajūr védam, meaning not known.
- 7.) Ashtapati, slócas, incomplete-10 leaves.

By Jaya dévi cari.

Otherwise known as the Gita Govinda, translated by Sir W. Jones; this is a fragment.

8.) Bála Rámayana, slócas, complete.

By Valmici, epitome for schools, 19 leaves, in all 92 leaves.

The book is of medium size, slightly gnawed at one end, otherwise in good order.

- 2. No. 1293. Fragments.
- 2 Leaves, one containing the mantra for a fire-offering; the other in Canarese, matter referring to the redanta, and asceticism: leaves 41—88 and 91—100, a list of words beginning with Tem, a quiver for arrows, and others following, alphabetically; Sanscrit, with the meaning in Canarese.

On the 99th leaf a little *Grant'ha* letter, with Canarese language, same subject. The book was taken out from those in the *Grant'ha* character.

The book is medium size, old, and somewhat damaged.

S. No. 1302. Various matters.

Tadhiyaradhana phala, the benefit of feeding Vaishnara devotees. Interally worship of Vishna: tad or that, being used to designate Vishna, or eas, that which is: slocas, of some of which the meaning in Telugu is given.

Some matter on the chit, achit, israra.

This is understood to be what is sometimes designated tatva treya, triple verity.

Chit, pure other, incorruptible, immortal

Ichat, corruptible, without immortality.

Israra, deity, comprehending the other two.

The scheme of deity is Vaishnara.

Some slocus having reference to Pama.

Stanzas concerning Vishnu, in the Canarese language. By Purandhaca Vittala dasa.

A description of Krishna and of the Gópis seeking for him; with some stanzas from the Gajéndra mócsha, a part of the Bhágavatam.

Some slócas from the Bála Rámáyanan, others from the 3rd sarga of the Raghuvamsa.

Specimens of declining nouns. 39 leaves, some strung upside down, all of them fragments, and only of use to fill up other copies.

N. B.—The book would be of use in the work of collating the works in the Felugu letter, much being of that kind.

It is of medium length, thin, damaged at the ends.

4. No. 1355. A bundle of fragments.

1 leaf injured, Vâishnara, on the acquirement of knowledge, and the way to beatification. Leaf 1—7, Garuda bijácshara mantrá, slócas, with prose, to get desires, health, &c., and against venomous bites.

Also Garuda kavacham, spell for protection against snakes.

3 leaves, drávida prabandam, the Palandu and other stanzas, Tamil language, but Canarese letter.

Leaf 1-10, Párvana sraddha krama, verses from the Védas, with slócas, on the mode of fire-offerings, and funereal offerings.

7 leaves—further matter on funereal ceremonies; defective at beginning and ending.

2 leaves—charana slocas—record of the precise time of any one's decease, as to year, mouth, solar and lunar day. Tamil language, 99 leaves, that is 1-64 and 73-106; but wanting 10, 33, 90.

On the rahasya-treya, mystical triplicity.

Tutva treya, triple verity.

Theological; as to the nature of God, and relation of the human soul, to God, and matter: means of acquiring beatification.

Divided into five surápas , nature, or form—Sri vachara báshara ; Artha panchaca ; Púrvachárya anukramanica ; Rahasya retna vali ; Mantra retna vali, each one again divisible into five parts : Váishnara divinity,

Sanscrit—4 leaves, indicating the twelve places of the body on which Vaishnavas put the úrdhva or nama; how to mark them, the benefit of so doing: some make only three, one on each arm, one on the breast—this work states the so doing to be insufficient, and to be sin.

1 Las Mukunda mála. Vishnu's garland, 5 slócas incomplete.

By Kula sec'hara 'Aluvār. Tamil language.

22 leaves, upadésa rétna mála, from the Prabandas—translation from the Védas; in all 157 leaves, not of equal length.

The book is rather long and thick, old, injured.

- 5. No. 1366. Four tracts.
- 1.) Pancha bâudica sarîra tatva.

On the five elementary principles of the human body, left incomplete as to the application.

2.) Hari púja, homage to Vishnu, according to the Mádhva system; and pit'ha púja, homage to the pedestal, or seat of the image of Vishnu.

Also Vishnu manassu púja, mental homage to Vishnu; this last only has a tica in Canarese.

- 3.) Kálámrita slócas, astrological, on special times, as on the first menstruation, the good nacshétras. Also on marriage, the good times for it, times favorable to friendship, or alliance, or the like.
- 4.) Táratamya sangraha, Nagari letter.

On various births, as of the seven rishis, of the fourteen Manus, of the eight vasus (chief of pitrus), of the six vitals, to wit, eyes, ears, nose, mouth, skin, and interior, including wind. On the eight guardians of points. On things born of eggs: including insects proceeding from hairs of the body. On beings born from a womb. Details on those points, but left incomplete. Leaf 1—55 in regular order: 13 of them in Nágari letter, being this last article, 4 with some blank leaves.

The book is short, and thick, a little gnawed at the corners.

- 6. No. 1374. Seven pieces.
- 1.) Vishnu púja vidhanam; mantras, slócas incomplete. Some extracts from the Védas, as to daily formulas, used with motions of the fingers and other bodily members.

Subject, homage to Vishnu.

- 2.) Vignésvara cavacha stottra—slocas complete; praise of Ganésa from feet to head, for protection.
- 3) Vencatēsvara sahasranama.

By Ananta tirt hácharya. Praise of Vishnu at Tripeti, by 1008 names, mantra form.

4.) Asvatt ha Náráyana stottra, slócas complete. From the Brahmanda purànam, Brahma told it to Náráyana.

The figure of a serpent is cut on a stone, and this stone fixed at the foot of an arasu (aspen) tree; men and women by walking round this tree, keeping it on the right, and repeating the prescribed mantras, will obtain children, the favor of Vishnu and his paradise.

- 5.) Brahma Yagnyam, mantras, complete. Vâishnava in kind; a sitting on grass in honor of pitrus, or ancestors: also, homage to some rishis. At the end 5 or 6 slocas containing praise of the earth goddess, of the dwarf avatára, of Vishnu, and praise of the god of wind: with mantras to Vishnu, used with motions of fingers and other members: so far 92 leaves, in regular order.
- 6.) Bála Rámáyanam slócas, complete on 6 leaves.
- 7.) Sūrya namascāra mantra slocas, homage to the sun-mantras, mixed. 8 Leaves complete. In all 106 leaves.

The book is of medium size and in good order.

- 7. No. 1375. Four tracts.
- 1.) Mahimna stottra, 38 slócas, complete.

Nāyari letter. The title may mean praise of the glory, or praise by Mahima. Subject, on three upper worlds, 1st the Brahma loca, 2nd the Vishnu lòca, 3rd the Siva lóca; and this Siva is head of all.

He is the cause of creation, of preservation, and of destruction; on these grounds Siva is specially praised.

2.) Siddha sarasvati stottra, Canarese letter, slocas 10—43, panegyric on matters pertaining to Sarasvati.

By Prithvitadhara raja, various praise of Sarasvati, 5 leaves.

3.) Sira pūja krama; dandacam, or long measured chant, also with slocus.

The mode of ritual homage to $Siv\sigma$; and also a statement of the results or benefits; incomplete, on 6 leaves. This puja is made with the use of leaves of the bilva, a tree sacred to Siva, its trefoils are said to represent the satvica, rájasa, and támasa, gunas, but probably have a higher reference. This, and the following are in Canarese letter.

4.) Nava devatà aváhanam; mantras and sanscrit prose, 5 leaves, incomplete.

Mode of fire offering to invoke the presence of the mue planets, or their regents.

The book is somewhat long, or of medium length, and thin, slightly damaged.

- 8. No. 1382. Three tracts.
- 1.) Vara Mohana tarangini this one is in the Canarese language; 561 padyas incomplete. From the 1st to 10th sandhi regular.

Description of Krishna, with his story; account of Lacshmi—birth of Manmata, his attack on Siva in a state of penance. Burnt to ashes by Siva's frontlet eye, the grief of Rati his consort.

The rest wanting, 51 leaves.

- 2.) Vinayaca vrata calpam, slócas, mantras complete. Benefit of the mode of homage rendered to Ganésa, on the 14th lunar day of the bright half lunation, in the Bhadra pada month.
- 3.) Aûpásanam; mantras from the yajur véda, incomplete.

A pot is filled with chaff, diagrams are marked on it by sacred grass, mantras uttered, the whole burnt as a hómam. In all 60 leaves.

The book is rather long, of medium thickness, touched by insects; the last piece has leaves shorter, and more injured than the rest.

- 9. No. 1409. Three subjects.
- 1.) In the style of the *védas*, in short sentences, treating of the wisdom and good disposition of *Vishnu*, by extracts taken from the *védas*; partly understood, partly not so: 15 leaves.
- 2.) Pancha karana vartti, on the five vital airs (or winds) supposed to reside in the different parts of the human body: herein specified, with the name of each vital air, 3 leaves.
- 3.) Sancranti lacshanam. It contains mantras used at the time of the winter solstice, the macara-sancranti, 8 leaves, incomplete.

(The three pieces are in balband letter, which from its affinity might perhaps be ranked with the nágari.)

The leaves differ in length, and the book is slightly injured.

- 10. No. 1410. Four subjects.
- 1.) Sandhya vandanam; mantras, complete.

Prayers recited at morning, noon, and evening, by Vaishnavas.

The book explains the need of these to he, that, in the morning, raeshasas (evil beings) impede the rising of the sun, trying to stop it; when the mantra as an arrow flies by way of the sun, and discomfits them; so at noon the said beings try to lay hold on the sun, till the argha and mantra send them away; and at evening the like efforts are repeated, &c. (So that mantras rule the heavens, as well as the gods.)

2.) Vishnu stóttram, Canarese language, with an explanation, incomplete, on 23 leaves.

Vishnu is lord of the universe, also the eternal; if he be praised, beatitude will be obtained.

- 3.) Gópicá gita; slócas.
- 1 Adhyáya complete—Praise of Krishna, as if uttered by the cowherdesses, with whom, in early life, he associated—3 leaves.
 - 4.) Anya nyása karanyása. The mantras used in the early morning, with certain motions of the fingers by Brahmans; touching also various parts of their bodies—15 leaves incomplete.

The book is of medium size, and somewhat damaged.

- 11. No. 1419. Three subjects.
- 1.) Mahópanishada, the great supplement.

Brahma to Naréda, slócas.

The 1st adhyáya is wanting, 2-6 complete.

Praise of jitandheya, or one who conquers the senses. If in making fire-offerings the person officiating receive money in compensation it is an evil gift; and transfers the punishment of the sin sought to be explated from the culprit to the said officiating Brahman, leaf 40—75.

2.) Padma puránam, the Pátala candam; slocas, the 4th adhyáyam complete.

Panegyric on the removal of sin. To obtain that removal Vishnu must be worshipped. Vishnu's forbearance extends to one hundred faults; not beyond. Brahma told this to Bali chacraverti: leaf 79—88.

3.) Gayatri hrudayam, complete, 10 leaves, told by Brahma The mantras used in the early morning, at noon, and in the evening.

The book is short, of medium thickness, on talipat leaves, in good order.

12. No. 1435. Various small pieces, with comments.

Much of the matter appears to be of a jangama kind; beginning from conception in the womb, to the attainment of beatification

1.) Smara tatva pracásica, a comment on a piece entitled smara tatva, the comment by Révonárádhya.

The smara tatva, or original, in five slocas only, follows. This is by Viranaradhyar, both are complete. It is somewhat difficult to describe a production which gives a religious turn to what western ideas consider indelicate or obscene: to wit—

Panegyrics on the splendid nature of Manmata the god of love. On the sucla and sonita, or semen virile, and the blood, so deemed, of the female sex. If the sucla prevail a man will be born, if the sonita a female, if both are equal an hermaphrodite. Recipe to restore lost virility. Five kinds of rati (turpiter.)

2.) - Siva rahasya pancha retna, five jewels (i. e. slócas) by Viranára-dhyar, on the Sáiva mystery. This relates to the Sáiva emblem, as to the cause of creation: with the Sáiva tatva pracasica, a comment by the same.

Panegyric of the said emblem. 13 leaves.

3.) Sruti sarapancha retna. 5 slócus by the same.

Sruti art'ha pracása by the same, a comment complete, contains slócas and prose matter from the Védas. It is endeavoured to be shewn that by all the Védas, Sira. (or his emblem) is the Paran, the alone heavenly one: the cause of creation, leaf 51—110 wanting the 69th.

4.) Tantra sara pancha retnam.

By the same.

Tantra sara pracasica, a comment on the other, by the same.

The subject relates to the discipline of a yogi, or strict ascotic. He may be a householder, not necessarily a sanniyási, or one wholly relinquishing all family and secular cares: 29 leaves.

5.) Taruca pancha retnam, and Taraca dipica, original, and comment by the same.

The list of the 27 lunar asterisms in the usual order taravall, with a Saira cast given to the matter.

The book is of medium length, and somewhat thick, injured by insects, and a little gnawed at one end.

13. No. 1448. A confused mass of matters, 16 leaves on the two-fold nature of mantras, and ritual homage to Vishau, the mental meditation and the outward ceremony. This relates to the pancha ratram. There is also a statement of the appropriate tunes and musical instruments, on festival days appropriated to adi seshan, Garuda, the senátipati. Brahma, Indra, and the other guardians of celestial points, of like reference.

3 leaves Grantha letter, Canarese language, containing house accounts, and some details of the five gavvyas, or products from a cow.

Astrology, mode of finding out the birth asterism from the name of the enquirer; when the date of birth, and the lunar asterism are unknown.

(This must be a device to deceive.)

On the twenty-seven lunar asterisms, and twelve zodiaeal signs; how distributed, so as to coincide with each other.

The lords (or planets ruling) the zodiacal signs: incomplete.

14 leaves—on the páncha ratram.

On hoisting the flag, beating the great drum, calling together Indra and other deities, &c.

3 leaves 10th padalam or section, from the prayóya mani m'alaca, on the mode of fire-offering and other matters.

Mode of purifying a house, from the 38th adhyáya. On the tunes and instruments used in Vâishnava worship.

Brahma tells Vishnu various matters about fire-offerings, and details of the páncha rátram.

The matters connected with this system are multiform; but in confused order. The only use of the book, as it now is, would be to compare it with other defective books of the *Pancha rátram*; and possibly to supply these deficiencies. The leaves of this book are of different lengths, and in different characters, Canarese and *Grant'ha*. As a whole it is rather long, thick, old, in pretty good order.

- 14. No. 1451. Three subjects.
- 1.) Pancha rátra púja vidhánam, slócas and mantras, incomplete.

The ancurápanam, or sowing seeds and offering them to Vishnu. Before doing so the great drum is beaten, and the Brahmans repeat their mantrus; the said beating continues for one muhártam, then the grains are sown, &c. 46 leaves.

2.1 Chandródaya varu nama, poetical description of moon rising, 19 slócas,

Darkness then disappears—the moon flower (huraldigam) opens its petals, the sea reflects rays from its waves: women become amorous; 5 leaves, Grantha letter.

3. Garnda panchasata, should be 50 slocas; but incomplete.

By Lédantáchárya.

When sectarial enemies sent a large serpent, *Phaipháidi*, to destroy *Vedanthehárga*, he addressed these *slocus* to *Garuda*, the kite of *Vishnu*, which came and carried off the snake: 11 leaves, in all 62.

The book is long, of medium thickness, slightly damaged.

15. No. 1463. Bundle of leaves.

Mantras of the Jáina system, slocas, incomplete, some Canarese prose; the upanāina, and rivaha mantras.

Some slocas containing praise of Siva.

Some medical matters, in Canarese prose.

Afterwards incoherent matters, one leaf, or half a leaf, and so on: in all 146 leaves. Of no use save to collate them with defective books.

The leaves are of different lengths and ages, more or less damaged.

16. No. 1482. A variety of forms of homage.

The mode of homage to the sun: with the one thousand names of the sun.

Tricha kalpa. relating to a purifying the elements of the body, before engaging in any ritual service.

The offering water, poured out with both hands to the sun.

Drishta mantra,—Canarese—against the effect of evil eyes.

Viscamitra kalpa—it contains the entire routine of a Brahman's duties, during a whole day.

Gayatri stottra, praise of the gayatri, with an invocation to it for protection.

Rama stottru-praise of Rama by 1003 names.

Nacayana hrüdayam, and Lucshmi hrüdayam, two spells taken from a book called Atharrana rahasyam, or mystery of magic.

Aditya hrüdayam, heart of the sun; Agastya revealed it to Ráma, who thereby conquered Rarana—from the yuddha cándam of the Rámayanam: surya Narayana cavacha stottra, praise, with appeal for protection, to Vishnu, as seated in the súrya mandala, or region of the sun.

Asratthi stattra, praise of the arasu (aspen) tree.

A mimb, or reppe sapling is brought near to it on Mondays by women, and carried round with this chant to procure offspring.

Purusha sārti, or hymn from the yajur réda, relating to Fishnu.

Naráyana upanishada, a véda supplement.

Sri súcti, a hymn from the réda; it relates to Lucshmi.

Some mantras, or prayers, from the rédas.

Krishna stottra, praise of Krishna.

Naráyana stottra, praise of Vishnu.

Gajendra mocsham, the liberation of an elephant from a crocodile (allegory), from the 1st adhyáya 8th book of the Bhágavatam.

Ganga sahasranama, praise of the Ganges goddess, by 1008 names.

154 leaves, not all numbered. 17 leaves are a little shorter than the rest.

The book is somewhat long, and thick, in tolerable order.

17. No. 1485. Excerpta.

Leaves 23—88, the Virata parvam of the Bháratam complete: padya cávyas in the Canarese language.

Leaf 1—28 Amara nama lingúna sássanam, the 1st cándam complete, but strung in reversed order.

Leaf 2-14-Bála Ramayonam, wants the 1st leaf, an epitome for schools.

39 leaves Tolugu language, containing mangala stottras, or epithalamia, on Alaméla, a form of Lacshmi, and on Vencata nát'ha, or Srinivasa, a form of Vishuu as worshipped at Tripety.

Stanzas used on joyful occasions.

Some sisa padyas, or short lines on moral subjects.

Also some stanzas, in the Telugu language, from the yuddha candam of the $R\'{a}m\'{a}yxnam$, on $Vib\'{i}shina$ finding his counsel rejected and going over to $R\'{a}ma$: a fragment.

Some intermediate leaves containing Telugu accounts.

The book is long, somewhat thick, old: slightly injured, uniform in appearance.

18. No. 1550. Fragments of odd leaves.

s leaves on confectionary, Canarese.

2 , sloras, the tale of Raghu of the solar line.

 $z=\dots$ slovas, the sports of Krishna.

leaf out Grammur, autres on nouns.

a leaves peneryrie. Krishna raja of Mysor.,

. . . 'ripa má'a, or list of roots of verbs.

2 ... waise of Rama

La con the 1st candam: the kala rarga.

4 ,, praise of Rama.

1 leaf Nánárt ha retna málica, words having various meanings.

The whole, little better than a bundle of leaves, useful to supply leaves wanting in other books.

The leaves are of different lengths, the book of medium thickness, injured by breaking.

- 19. No. 1551. Fragments.
- S Leaves slocas; nacshétra p'halam, influence of the lunar asterisms: does not begin, nor end; damaged.
 - 9 Leaves slócas enquiry as to any thing stolen, and mode of reply.
- I Leaf (nagari letter) slócas. Query as to going to such a town, on such a day.

The number of words used in such an enquiry observed, and an answer thereby determined.

- 4 leaves Canarese letter, slocas. A diagram containing 108 small squares, each one numbered: any enquirer—is directed to touch any one of them at his pleasure; and from the number an answer affirmative, or negative to his question is given.
 - 5 leaves (nágari letter) slócas only, various ethical matters.
 - 19½. No. 1574. Subháshita slócas.

Extracts on various subjects, whether from the Bhartri hariyam is uncertain.

Laudatory encomiums of learning, liberality, courage, or bravery: vani. or eloquence, corn, grain, patience, or elemency. There are mingled with these, sringaro and niti, or amorous and ethical; corresponding in all the subjects, with the abovementioned work, leaf 1—44.

The book is short, and touched by insects.

20. No. 1577. Subhashita retna mala.

By Bartri hari. Slocas or múlam only.

The three saturas are complete, but strung in confused order.

1 uili, 2 sringara. 3 rairagyam, is the proper order: but in this book, 1 ráirágyam, 2 mli, 3 sringaram, is the order adopted: the smaller included padadhis are in regular order.

See former notices of the work.

This book is of medium length, thin, on broad talipat leaves. damaged by worms, one leaf broken, very close, small writing.

21. No. 1579. Subháshita slócas, incomplete.

Description of the mode of playing with balls by both sexes: 3 slócas.

Other slocas on sringara matters, relative to women, lékhaca guna varna, whether as of his own composition or that of others, the qualities of a good writer, or copyist, i. c. the hand writing neat, fair, &c.

Leaf 14-56, or 42 leaves remain.

The book is rather long, of medium thickness, injured by insects.

- 22. No. 1626. Three subjects.
- 1.) Bhavishyótra puránam, said to be taken from it, the camaláchala mahatmyam.

The 2nd and 4th adhyayas; slócas, both incomplete.

Suta narrated to the rishis, the excellence of the lotos-hill. The leaves.

2.) Vishnu stottram, 97 Canarese stanzas.

Praise of Vishnu and Nila devi, a form of Lacshmi. 26 leaves.

3.) Fragment of an almanac—incomplete; the year not found—prose, 28 leaves.

lt contains tit'hi, varam, nacshétra, yōjum, namakarana, tyajya bad hours, rahukála bad time: in all 61 leaves.

The book is of medium thickness, the leaves not of equal lengths, somewhat injured.

23. No. 1630. This book is made up by a heterogeneous mixture of palm and talipat leaves, of very different lengths and sizes, put together in a hasty and careless manner, as if making up a tail piece of fragments: of no use, except to fill up other defective books—75 leaves

Among the contents are amatory verses; slocas from the Amaram, a lexicon; on astrology: a commentary on amatory verses, in Canarese: description of curdinma—spot on the forehead of women; medical matters: some slocas on jaina subject; &c. &c.

In various conditions; some leaves damaged.

24. No. 1635. Subhashita slocas.

By Bhartri hari yogi.

Two copies; one has the $m\bar{u}lam$ only, the other $m\bar{u}lam$, and tica; the latter in Canarese.

! copy— $m\acute{a}lam$ only, the niti and $sring\`{a}ra$ satacas are complete, the $r\ddot{a}irayya$ satacas incomplete.

2nd copy múlam and tîca both incomplete.

The sringara satacam has 95 slocas, wanting 5 others.

The nîti satacam wants a few slócas at the beginning.

The vâiraqya satacam, original, and comment, both complete.

The leading subjects are amorous, ethical, ascetical; according to the titles.

For minuter notices, see other copies, *Grant'ha* letter. The *niti* relates to worldly morals; the *sringára* refers to women, and in parts, scoffs at them; the *vâiragya* is on entirely renouncing all worldly attachments.

1st Copy leaf 1-13.

2nd Copy ,, 1-112, but 33-35 are wanting.

The book is of medium length, somewhat thick, on broad talipat leaves, in good order.

25. No. 1644. Subháshita retna vali.

By Bartri hari, slócas.

Two copies. 1st copy contains 1 nîti, 2 sringára satacams; with a tica in the Canarese language, leaf 1-77.

2nd Copy has only the *sringára satacam*, the *múlam* without comment: leaf 1--12.

The whole book is somewhat long, of medium thickness, a little injured.

26. No. 1651. Varieties.

1.) leaf 11—15. Gayatri hrudayam; veda, slócas, and prose mingled. Origin of the Gayatri; description of its nature, or form. Its benefit (p'halam) and the like. A discourse between Brahma and Yágnyaválcya, complete.

One leaf contains the proper characteristics of a Brahman, and Muni. This portion is in Telugu letter.

2.) leaf 36-46 Grant'ha letter.

Gayatri hrudayam, the same as the foregoing.

Gayatri cavacham, the charm with stottra; signs with fingers, and appeal for protection

Sudarisana shadacshara, mantra and stóttram.

The six lettered Vâishnava charm, slócas, prose complete; named after the chacra or discus.

3.) Leaf 38-41. Sudarisana stóttra, Grant'ha letter. Praise of the discus. By Védantácharya, the leader of the vadagalas.

Snána krama, mode of bathing, as to the use of mantras, &c. prose, in all 21 leaves.

27. No. 1655. Varieties, some mixture of grant'ha and nágari letter.

Chaturya slócas (Grant'ha).

Facts from the $R\'{a}m\'{a}yanam$ and $Bh\'{a}ratam$, so confused in appearance as to be self-contradictory, but the writer states it to be the story of the $R\'{a}m\'{a}yanam$; so that the matter must be a sort of sphinx-like riddles: needing ingenuity to find out the meaning.

 $Vishnu\ sah \'as ran\'ama\ p\'uja$, praise of Vishnu by a thousand names: incomplete, Canarese letter.

Karnamrita, slécas (Nagari) verses pleasing to the ears; on the sports and adventures of Krishna.

The same in the Grantha letter.

Rája nîti, in the Grant'ha letter, various matters about kings: among the rest censure, in that they do not observe their own laws; but in order to extract money act like a dévádiyāl ("her ways are changeble") sometimes coaxing, sometimes angry, &c.

Sringara slócas, ornamental: it is no crime to eat the cakes, &c., offered at a Váishnava shrine.

Among the Sâivas it is deemed a fault; other matters.

Pavitra lacshanam, on the properties of a cotton bracelet worn around the wrist at the time of sacrifices and festivals.

Proper size of a pot, or vessel, to be used on various ritual occasions.

Jyötisham, or divination (nágari letter) on signs, omens, pújas on birth days of some demi-gods.

Sringara slócas; others from the Amarakam.

Again jyótisham in Canarese and other sringara slocas.

Notes, as to the asterism of birth of Kùla séc'hara Aluvar: in all 62 leaves, without numbers.

The book is of medium size and injured by worms—some leaves are a little shorter than others.

28. No. 2362. Nine tracts.

One leaf contains a Tamil stanza in the Grant'ha letter.

1. Alacantar stattram—slocas with a Canarese tica, praise of one of the Alacar, his birth, nurture, adventures, greatness: incomplete.

2.) Suprabádam; Canarese padya cavyam.

By Cháma rája of Mysore.

Concerning $R\'{a}ma$ —to arouse him in the morning, after sleeping at night.

The subject refers to his conquest of $R\'{a}vana$, and dwelling with Sita at $Ay\'{o}dhya$.

3.) Puschama Rangha náyaca stottra.

Praise of Vishnu at Seringapatam in Mysore, Canarese prose, incomplete.

- 4.) Hari ashtacam, 8 slocas, with a Canarese tica—complete. Praise of Vishuu.
- 5.) Narasinha mangulashtacam, 8 slocas complete, no tica.

Praise of the man-lion $avat\'{a}ra$ in a rapid metre, with jayamangala often repeated.

6.) Abhiti stavam, slócas, incomplete.

Praise of Sri rangha natha, a form of Vishnu at Trichinopoly.

By Vélantachárya.

The manner is serious; without the silly ornament of some of this author's writings.

- 7.) Sudarisana oshtacam—8 slocas, praise of the discus of Vishnu.
- 8.) Stanzas without names, relating to Krishna, Canarese padyas, from 1st to 3rd adhyaya, his sports as a child, and amorous adventures in youth.
- 9.) Vishnu cavacham with stottra, Canarese padya cáryam 28 stanzas incomplete.

Appeal to Vishnu for his protection.

The leaves are strung out of due order; and some of them not numbered, in all 154 remain; they seem to belong to various books. As a whole, the book is of medium length, somewhat thick, old, in good order.

XXV. Music and Dancing.

1. No. 996. Bharata sastram.

The hasta adhyayam, or chapter on motions and indications by the hands; incomplete.

In public dancing twenty-seven different motions are stated, and explained, such as pataca, tripatáca, tarjini.

The book is short, on four talipat leaves, a little damaged.

2. No. 1587. Bharata sástram; slócas with a Canarese tica; this last by Mailicarjuna.

Has'r athyayam.

Has a basharam, property of the hand, is added to each of the following technical words, that is—

Dháta-slight movement.

Vidhuta-greater or more rapid.

Upu dha'a-rapis mo ion.

Cambitam-finger movement.

Runjitam-slightly folding the fingers.

Altemplian-closing the hand.

These, and various other motions with the hands and fingers.

The book is short, of medium thickness; norrow leaves, very eld, and macri lejured by morans: 43 leaves are written; in the midst are 17 clark leaves; in all 60 leaves.

8. No. 1839. This brail is predicted by matter on musical modes, and on no whose pragramments and occasions—the palari, the éca talent. Sie a the training choice there intended for household use. There alieve characteristic is a fill of the Ashiapadi, let to 18th sarga; the land the matter of the matter of Vishau. Then there has been alieved to the particle of the wire known on the Giff when the my Three Figure 1 believe is much used attacked to the fill of the fill.

The first of the foregones and a deliberation who demaged.

XII

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3. No. 1411. Vishnu puránam; slócas.

By Parásara to Mâitreya.

Part of five amsas - or books.

The 1st book has 22 adhyáyas, the 2nd book has 16 adhyáyas, the 3rd book has 18th adhyáyas, the 1th has 21 adhyáyas, the 5th has 37, only from the 12th to the 30th adhyáyas, in the midst the matter is deficient, the 6th book has 4 adhyáyas; general subjects—

Praise of Vishnu; creation by Brahma, but through Vishnu—the four ages, and other matter, in special honor of Vishnu. Translated into English, see also other notices. 200 leaves: ever 306 to 230, or 24 leaves wanting.

The book is long and thick, in good order.

4. No. 1412. Vishan puránam, előces

By Partisara to Militre, a.

In six emses or books, complete.

The let has 22 adhyamas, the 2nd 13 odhyayas, the 2rd 18 adhyayas, the 4th 24 of the ayas, the 3th 27 milliayas, the 6th 3 achyayas.

Ditails on the mode of creation—the avatur significant in praise of Visland and Toler in the substance: 60 leaves, mest, very small and close writing.

The back is somewhat long and likek, on broad and strong talipat leaves, in good order.

5. No. . 111. Collections of various matter from a microsportions of the sighteen Parametr and so we have been from the D^{\dagger} and then

Addya perdamen, on the horning of Months in and 12 of Parpote; birth of Karticóga: killing of Taracásers, by salvab so 171, from 53-110 56th a thyágas, leaves 83—18: from 2.3-40), vad res ma tera, some as follows

Brahmóras a paránum, the estiquest of Paure' y . Ideand, ya. Go Sivá's cutting of Pre-land's head; if complete.

Padma parions, Wiscourse of Vasish and Bill apply the ester of Rama : again, the conquest of Yama by Microunds, σ .

Máscandegais proiss of Siva, bletia of Neulifestera, Lingu puranam, the amusement of Siva in assuming the form of a samble, and with its beak piercing the skull of Vishea, when the Letter lay domk with the blood of his victim, slain in the min-lion archive, and that because of enmity between them. So ada puranam, excellence of Promostrara at Siva. The legend of the scarna muchi river. Excellence of the image at Calahasti. On Sivá's dancing during the twilight, the prodósha kálam, from the Brahmottara

khandam of the scánda puránam. He also dances periodically at the time of the deluge—this from the cúrma puránam.

Bhárátam. The hirartarjuna, as found therein, complete.

Padma puránam, of which the first part is Sáiva and the second part Vaishnara.

A tale from the former part on the dacshana murti, the got of learning with the Saivas.

Excellence of the five lettered charm. Mode of ritual hemage to Siva, its excellence.

 $Bh\'{a}gavatam$, 6th scandam, the $N\'{a}r\'{a}yana$ verma, or cavacham, a spell complete.

These, and a few other matters

The book is long, somewhat thick, old, and considerably injured.

6. No. 1507. Cumara sambharam.

By Cáli dása, slocas, mulam only, and incomplete.

This is one of the muha caryams, or classic poems: but as being grounded entirely on puranas it is placed here.

This incomplete copy contains from the birth and training of Parvati, through the account of the topus of Sira, the episode of Manmata, to the marriage of Sira and Parvati; the rest wanting. 1st to 3rd sarya complete, 4th waiting, the 5th complete, the 6th has only 83 slocas: 62 leaves remain, negligently strong, in reverse order; written in a coarse schoolboy's hand writing.

The book is somewhat long, of medium thickness, in good order.

7 No. 1517. Cumara sambhara.

By Cáli dasa, slócas, the mulam only.

From the 1st to the 7th sarga complete, the 8th wants something at the end, leaf 1—21. A classic poem used in schools: on the marriage of Siva with Parvati, and birth of Subrahmanya.

The book is long and thin, on broad talipat leaves, touched by insects.

8. No. 1518. Cumara sambhava.

By Cali dása, slócas, mulam only.

The 1st and 2nd sarga complete, the 3rd has only 13 slocas, the rest wanting.

On the birth of Parcati, with attendant details—not more: leaf 57--71. Fall 70 broken, half remains.

This book is of medium length.

9. No. 1525. Cumara sambhava.

By Cáli dasa; múlam, or original only.

The 1st to 8th sarga, so far right; the other matter wanting.

The birth and marriage of Parvati down to the birth of Subrahmanya.

- 89 Leaves. The book is of medium size, old, very much injured by worms.
 - 10. No. 1588. Scánda puránam, slócas.

 $\emph{Tirt'ha c\'andam}$, 1st to 11th $\emph{adhy\'ayam}$ complete, the 12th incomplete.

Kalyána candam, 1st to 4th adhyáyam complete, the 5th incomplete.

Mahatmyas, or legends of Mandagin dhara hill, and of various tirrt'has, or pools, known by the names of Agastya, Parásara, Mâitre-ya, Kanata, Mandalya, Siva, Ganga; and the Siva puja, or ritual homage to Siva: leaf 1—60, 61 to 66 wanting, 67—81.

The book is very long, of medium thickness, injured by insects,

11. No. 1608. Sanjivini; a commentary on the Cumara sambhava. by Kólla chéla malli nát ha suri (a poetical title of Pedda Bhátta, a Telugu poet) prose form: 8 sargas are complete, but the work not so.

The story of *Parvati's* birth and rearing; description of herburning of *Manmata*; grief of *Reti*, down to *Parvati's* marriage—not more, leaf 1—94.

The book is somewhat long, of medium thickness, touched by worms.

12. No. 1645. Padma Puranam: slocas.

Uttara khandam, incomplete.

Sudarisana mahatmyam - prose of the discus of Vishnu, or thunderbolt.

Importance of putting the námam on the forehead; and other parts of the body.

The doctrine of the eight lettered spell; not of each syllable, but as a whole: said to have been privately told by Sivā to Parrati.

Paramátma surúpa nirnayam, or description of the nature of God.

The order of the elements in the creation of the world. By the authority of Para-Brahm, Vishnu is the creator, after every yuga pralayam or periodical deluge.

St'hiti krama, mode of preserving created beings; samhara krama, mode of destroying them.

The whole on creation, preservation, and destruction is herein predicated of Vishnu.

Siva told the whole privately to Parvati. (Sectarial device).

34. Leaves irregularly strung.

The book is long, of medium thickness, slightly injured by breaking.

13. No. 1664. Gajéndra mocsham, slócas, from the 8th book of the Bhágaratam. The 4th adhyáya complete, no more.

Vishnu, on Garuda, delivered an elephant from an alligator, and gave it beatification (probably allegorical).

I leaf Canarese language, on the story of Vicramaditya, 19 leaves.

The book is of medium length, injured by worms.

14. No. 984. Scánda puránam, slúcas.

Sira rahasya khandam, complete.

This part is divided into six candams, or sections.

- 1. Sambhara cándam, 50 adhyayas; on the birth, growth, and yower of Subrahmaoya
- 2. Asura candom, 15 adhyayas; on the asuras coming to betale with the direct
- 3. Vîra mahêndra cândam, 7 adhyaya ; Indra, and Cumara armed 30 ferih to war.
- 4. Yuddha-cándam, 35 adhyáyas : destruction of the asurus.
- o. Dera cardom, 7 adhyà, as; the décas went to scanda giri and praised Cumara.

I aesha càndam, 10 adhyáyas; legendary account of Sira's destroying the sacrifico of Daesha.

251 leaves in all.

[In the antediluvian world Casyapa had two wives Diti, the mother of the dâityas, and Aditi, the mother of the devas. After the deluge the name of the devas continued; but the other word merged into asuras: designating the children of the emigration under Ashar, and Nimrod. It is high time that these devas and asuras should cease to be considered as superhuman beings: the asuras being very evidently the Assurs of Nineveh: and the devas in this book, the residents in the then warmer climate than now of Scandinavia. Mr. Layard's researches, on being properly compared with the Hindu puránas, will bring this out in open day.]

15. No. 1397. Vasishta puranam slócas.

Tirt'ha cándam—this contains matter relating to the pool, or lake near the foot of Cáilasa, on the table land above the Himályas, being the river or lake known by the name Manasarowa.

Parvata mahatmyam, legend of the hill i. e. Cáilasa: Siva related to Agastya the excellence of Cáilasa. If any one come to that hill beatification is assured: there can be no more pain of future births.

The 53rd adhyáyam complete, leaves 62-66 and 81-88, or twelve in all.

The book is long—a fragment taken out by copying from some other book, and recent.

LOCAL PURANAS.

16. No. 1415. Vencata giri mahatmyam, said to be from the Vámana puránam, slócas, incomplete; 18 adhyáyas are regular.

Janaca mahá rája made an asvamédha sacrifice, when many rishis and others being present, he asked who ought to be worshipped. One present, named Vamana rishi, said, that he had seen Agastya, Pulasthya, and other great rishis doing penance on Vencata giri; and, on his asking them why, they said because the god of Vaicontha (Vishnu) condescended to dwell there, and they were doing penance, with a view to beatification; wherefore Vencata srámi is to be worshipped: leaf 77—132, or 55 leaves.

The book is short, of medium thickness, in good order.

164. No. 1428. Hasta giri mahatmayam, legend of Conjeveram, said to be from the Brahmanda puranam. Narrated by Bhrigu rishi to Naroda.

Sitya crata eshétram is the name given to the plain on which the town is built. Brahma there made an asvamédha yágam. Description of Canchi patanam, its excellence; same of Hasti giri (elephant hill) punya culla vimánam, the shrine, the birth of Varada raja there; concerning the rega vati river; it is a visible form of Sarasrati; she assumed that form because of its excellence; with sone like matters, as usual in such legends.

Note—18 sthalas, or fanes, are said to be connected with the $V\hat{a}ishnava$ temple there.

The book is snort, rather thick, in good order.

16]. No. 1429. Venteen giri mahatmyam, said to be from the Brahmanda paránam, stócus; 10 adhyayas, on 16 leaves; so far right, he remainder wanting.

Dirrosa vis i having come to the residence of Dilipa maha vaja, this king asked him concerning the eight strhatus of Vishnu, not made, but

self-created; and especially begged him to discourse concerning *Vencata giri* (Tripety) as one of them. *Dúrvasa* narrated the legend of the hill, and of *Srînivasa* (or *Vishnu*) dwelling there.

The book is long, thin, old, touched by worms.

17. No. 1430. For sections 1, 2, 3, see XXIX.

Sect. 4. Cási mahatmyam, slócas; said to be from the Vayupuránam, from the 1st to 9th adhyáyam but the 3rd, 6th, 7th wanting, on 11 leaves, incomplete.

Legend of Benares. If any one reside in Benares and bathe in the Ganges, there will be no pain of future births. The excellence of Cási and of the Ganges.

The great felicity of Visvanátha (a form of Siva) there.

Section 4 Srî Rangha mahatmyam; slócas said to be from the Brahmánda purúnam, 1st to 6th adhyáya, on 3 leaves, incomplete.

Legend of Seringam, near Trichinopoly.

Mahésvara narrated to Naréda an account of the fane, and its god.

Other and fuller notices elsewhere occur.

This book may be known by its being of double length, on broad talipat leaves, closely written.

18. No. 1434. Sára cshetra mahatmyam, said to be from the Bhavishya puranam, the madhyama khanda, or middle section.

 Brahma to $\mathit{N\'areda}$: from the C8th to the 72nd $\mathit{adhyaya}\textsc{,}$ so far complete.

Sára is one of the 108 Váishnava fanes. Its excellence; glory of the god sára nátha.

On the Careri river doing homage, it obtained the gift of being greater than the Ganges. The Careri thereupon praised Fishur A arcandeya, doing homage at this place, had success. Sara pushcarani, a tank, its excellence. On the Problada and Brahma pools, with other tales.

14 leaves. The book is long much damaged on one edge, or side, by worms.

19 No. 1607. Fiarala para mahátmyam, slósas, said to be from the scanda paranaw. From the 1st to the 13th adhyáya, complete on 31 leaves.

The kapila river, its origin.

Kupilá mahatmyam, its excellence.

Karuadini nadi, origin of a river.

The excellence of the mud, or clay of that place. The junction of those two rivers, a ghaut there for bathing.

The excellence of Sanyamésvara, a form of Siva worshipped at the confluence of those two rivers.

Parasu Rama was born and dil penance there.

Gautamá's penance there.

The legend of Garala puri—or poison town, specified in another notice.

The book is of medium length, thin, touched by insects.

20. No. 1676. Paschama srírangha mahátmyam, said to be from the cshétra khandam of the Brahmánda puránam; slócas, with a Canarese tica, complete; 1st to 5th adhyáya. Paramésvara to Náreda.

If any one die at that shrine he will be beatified.

The excellence of the Caveri river there. On its banks are Gautama cshétra, the hermitage of Gautama, with Sriairasa eshetram and others, where the triple weapon bearer, the possessor of the six good qualities, Vishnu, condescended to dwell: 266 leaves.

The book is of medium length, double thick, with a wooden peg; recent in appearance, but much wormeaten.

- 21. No. 1660. Three local legends.
- 1.) Veneata giri mahatmyam, from the cshétra khanda of the Brahmánda puránam; 1st to 9th asvásum, so far complete, the rest wanting: slócas, with a twa in Canarese.

A description of Vaicont ha the paradise of Vishnu; the dimensions of Vencata giri defined; the coming of Vishnu to dwell there.

Account of a chôla king who desired a son, and, in a dream, was assured of one being born to him.

A son was born, who became sovereign of the countries around, or near this hill.

Whosoever dies at Vencuta giri, even as low down in the scale of being as an insect, to such a being there will be no future pain of birth or transmigration. These and many other matters, as usual in sthula puranas, or local legends.

Náreda narrated the same to Bhigh.

1st and 15th leaves wanting, otherwise from leaf 2 to 83.

2.) Husta giri mahā'myam, legend of Conjeveram Ist to 18th asvásam complete, slócas with a Canarese lieu.

Brahma did sacrifice on the banks of the Végavati river. Sarasvati came, in the form of a river, and destroyed the sacrifice. Many sheep were being sacrificed, and some observers mocked: whereupon Brahma took the fat of the eawl, and, meditating on Vishnu, poured this on the sacrifice.

From the great flame which it caused *Vishnu* as *Varada rája* appeared, fully armed as a warrior and devouring the said fat with his teeth: with connected matters: such as,

Ava mrita snanam: closing ceremony after a sacrifice: washing the body, taking the ashes remaining from the sacrifice, and putting some on the bodies of attendants, then returning to their homes. And,

The mode of homage to Varada rája after the finishing the above sacrifice; brief: 2) is on 51 leaves.

3.) Paschama rangha mahatmyam.

1st to 4th asvásam, so far only; the rest wanting, slúcas, with a Canarese tica.

Gâutama's hermitage on the river bank, and excellence of the place; the appearance of the vimánam, or shrine of Srî rangha—the excellence of the temple: the rule of its god. Siva to Náreda—25 leaves: in all 115.

The book is long, somewhat thick, on broad talipat leaves, touched by insects: in the midst some leaves are broken, only half remaining.

XXVII. POLEMICAL.

- I. No. 1408. Two tracts.
- 1.) Adváita váidíca siddhanta sangraha: prose, incomplete.

By Narasinha cavi.

This tract opposes the popular notion that Brahma, Vishuu, and Sira are three distinct, and jarring personages; and maintains that there is one Para Brahm, who unites the three in the offices of Creation, Preservation, and Destruction: 12 leaves.

2.) Jaganát havijayam, the triumph of Jaganát ha, otherwise termed paneha pashánam vyakyánam.

By Rudra bhatta cavi.

This is a laboured attempt to turn fifty-six special names of Vishnu, so as to make them designate Siva, ex:gr:vi, the atmosphere, shnu, dwelling in: thence "dwelling in the air," an appellation of Siva: and so on: but the endeavour fails in five names, hence termed stones (q. d. crures): thus Na in Narayana cannot be turned to a Saiva

sense; though there is a report that some modern polemic, from Mysore, boasts of doing what Sancaráchárya attempted, but failed to accomplish: 20 leaves incomplete.

(My own derivation of Vishnu may be, at least as good as the above; that is:

Vi intensitive particle, corresponding to ha in Hebrew, ish, Hebrew for man: nu—Nuh or Noah (sicut) "the man Noah:" whosoever has attended to the teppa, and vasanta festivals among Vāishnavas, can have little doubt that such is the true derivation; even as Ráma, without meaning in Sanscrit, denotes high, lofty, eminent, in Hebrew.)

The book is of medium size—1) is a little gnawed, 2) in good order.

2. No. 1450. Yétindra mata dîpica.

By Srinivásācháryá, prose, complete, 62 leaves.

On the Vâishnava view of the Védánta system.

1 leaf mangala stottra—or recommendatory preface.

Terms used in native logic are employed, with the addition of nirupana description, and avataram, which means here, simply birth, existence; with the addition of these two words the divisions of the work are pratyacsha, anumana, sabda, prakriti, hala, nitya vibhisti, jiva, Isvara, dravya, aviyapti, adivyapti, asambhavum.

The first two are either logical or other technical terms, applied to a theological system. The three last are metaphysical as to character of other parts, i. e. wanting the quality possessed by another of the same species, or possessing some quality additional to those common to the same species, or an entire defect of the quality under consideration. Praminem and prameyam, Pracruti and nitya vibhúti. These are vibhúgam, different, distinct. Bodies that are produced by pramánam and pracrüti material, subject to sorrow: such as are produced by prameya and pracrüti, are celestial, gods: spiritual not physical.

Besides these matters, the sáira system is stated by púrva pacsham, or objection, and then confuted by siddhantam or r-ply. And Narayara—to whom various epithets or attributes are applied—is asserted to be the primary cause of creation, and also of destruction.

The book is by consequence, ultra Väishvava: and in result, monotheistic. It is recordite; but would seem to be worth too slating.

The book is of medium size, and in tolerable order.

3. No. 1526. Visca guna darisam, a kaléidoscope: stanzas, and prose, with much Telugu letter.

By Vencatáchárya.

This writer exercises his ingenuity by first abusing, then praising, various gods and places: with what object other than to shew his own skill is not apparent; except as a masked battery against the *Tengalas*.

- 1. Surya-ninda stuti-abuse and praise.
- 2. Bhadraca st'hala Nàrāyana "
- $3. A \cdot odh \cdot a$
- 4. Cási eshétra
- 5. Gurjaca desa
- 6. Carnatacu-desa 7. Cànchi
- S. Chóla dest
- 9. Pandya desa, and other places ..
- 10. Madhra matam
- 11. The five castes, including Pariars,
- 12. The Cómtics, or merchants ,,

Also the astrological Brahmans, and other classes. All these are first abused, and then praised.

It seems that the author belonged to the Vadagala sect of Väishnavus; and he gives the Tengalas abuse, but no praise; leaving his sting with them: leaf 1—22 complete.

The book is long, and thin, touched by insects.

4. No. 2315. Bich'hátana cavya ridhi; 21 slocas, incomplete.

The writer asserts that all other gods pay homage to Siva. He is superior to them all, and on these grounds Siva is addressed and lauded. The author then advises all the people of the world, those who are biclibatanus (mendicants and go a begging to other gods, warning them not to do so: but to look for benefits to Siva alone.

Example.

"When there is a good wilch cow in the house, why should the dweller in it, for the sake of getting milk, go all round about trying to milk a number of asses."

8 leaves written, 6 blank.

The book is of medium length, and very much worm eaten.

XXVIII. RITUAL.

1. No. 983. Sadáchára smriti.

By Aranta tirt háchárya: slócas.

Only the 4th adhyaya.

On the morning exercises by *Brahmans* of a devotional kind, threefed to 15th we by which, and similar matters, beatification (dicitur) will be council there's 62—65.

The book is short, the leaves not homogeneous.

2. No. 1372. Sráddha prayógam: mantras, and Sanscrit prose, complete.

The practice is that of the Smartas.

The annual commemoration of the death of an ancestor, on the return of the same lunar tit'hi.

Some time previously three Brahmans are told of the return of the anniversary.

On their coming to the house their feet are washed with water, mingled with cowdung and butter-oil. After these have washed, the water, &c. is drank by the family. The process, accompanied by mantras, then goes on.

A placing the sacrificial offerings around and causing the Brahmans to eat them, with spells accompanying. While they eat, the giver of the food is placed near, so that the mantras which they repeat may be heard by him. No sudras are allowed to be near, and the doors are closed against such. After this eating ceremony a present of money is given to the Brahmans and they are dismissed.

The book is of medium length, thin, very much damaged by worms.

3. No. 1399. Sráddha prayogam, mantras, with Sanscrit prose as tica, incomplete.

While eating the sacrificial food, as above, certain verses of the *rédas* are read, and the *tantra*, or connected ritual by motions of hands, gestures, &c. is specified; 74 leaves, without numbers.

The book is long, the leaves are destroyed at one end by worms.

4. No. 1407. 'Aba stambha grahyam.

By Aba stamba rishi: prose complete.

It contains rules and regulations as to the proper observances in marriages, and other matters of an auspicious kind: with others applicable to serious or mournful occasions. See *Grant'ha* letter.

The book is of medium length, and in good order.

5. No. 1423. Vâishnava rites.

Extracts from Védas with slocas complete. Consecration of kalasas: many small vessels are filled with water, which is then exorcised by mantras and the water used to bathe the image, and in other lustrations.

Punyaharasana krama, water is poured into a vessel placed on rice, the mouth covered by a mango fruit, mantras from the védas are recited. The water is used for sprinklings, as hely water.

Fire offering to the nine planets.

A ring of grass put on one finger, then the anga and kara nyása, signs with members and hand. After all this follows the mode, or order of hoisting the flag.

The order of the ten days festival observances, with processions.

The splendor of the ear-drawing festival; a frequently pouring butteroil over the image while on the ear.

On the avaróhana, or taking down the festival flag, dismissing people to their homes; and the samprocshana or washing the temple precincts, 108 leaves.

At the end Canarese prose, some medical matters, and various stottras or hymns: 12 leaves: in all 115 leaves.

The book is of medium size, and slightly injured.

6. No. 1449. Vâicanasam, extracted from the Ananta samhita of Vâicana by Angirasa, containing slócas, verses from védas, prose.

Pit'hárchana, the altar service.

There are two kinds of service.

1st. $Atmart'ha\ bhayavárádhana$, that which is rendered to Vishnu from the unmost soul.

2nd. Para art'ha bhogavårådhana, external homage, in a temple; of the two, the first one is the best

The dósha, or fault in either, such as looking at, or touching an image that is served by sudras; such as Pandarams, and others.

Panegyrics of Sita, Ráma, Krishno.

The punyahávásanam, as performed in the temple of Vencatesvara at Tripety.

 $Garud\'{a}rchana$, service to Garuda, and some other matters pertaining to public processions.

At the end, seven leaves in Nagari letter.

The punyahàx'asanam, or consecration of water, with use of mantras: 64 leaves.

The book is of medium siz , old, slightly damaged; there appears to be leaves from four different books.

- 7. No. 1155. Three subjects.
- 1.) Sarasvati puja vidhanam

4 leaves, slócas only, Grant'ha lip'hi.

One sloca is given to each one of the different kinds of offerings, usually rendered to this goddess. The arghya, pouring out water; offering a compound of sugar, honey, plaintain fruits, cocoannt kernel.

2.) Bhagavat púja vidhánam, slócas, incomplete. Canarese letter.

Service to Vishnu, technically termed aryhyam, pādyam, áchamaniyam, gandam, ach'hatvi, flowers, garment, fan, sacred thread: to each one a distich.

3.) from the linga puránam, nágari letter, by Hari tálica, slócas, complete.

On the third day in the moon's increase in Bhadra pada month, on the first of the Vinayaca chatúrdhi: if women fast, and form a mud lingam, first worshipping it, and then casting it into a river, they will receive great happiness, or a good reward; "leaves, Siva told this to Parvati.

Five loose leaves in Canarese letter, on the motions of hands and fingers, when repeating the Gayatri

The book is long, but the leaves of different lengths, thin, injured.

8. No. 1548. Two subjects or sections.

Sect. 2—see III. 2.

Sect. 1 kála vidhána padadhi; slocas, incomplete.

Jata carmam, suitable, or not suitable time for the ceremony after the birth of a child.

Lekha homan, fire-offering on beginning to learn to write.

Madhu barkha hómam, a mixture of butter-oil, honey, plantain pulp, sugar, made and then poured on a sacrificial fire.

Garbhádana kála nirnayam, a discrimination of the proper time for bridegroom and bride to come together; bad time rejected.

Aûbásana kála nirnayam putting on a ring of grass, then making a fire-offering.

In reply to the question, if the first doing so should be morning or evening? answer, the evening.

Kāla tit'hi prayaschita—an expiation if a long time have elapsed without performing a ceremony that was needful.

Vaisva déva; before eating, Brahmans make a handful of rice into a ball, and give it to crows.

St'hàli bhaga ishti—after marriage, on the first day after the full moon, a fire-offering is made, and then the pair enter on their future dwelling.

Leaves 1-24, so far complete.

The entire book is long, thin, old, damaged by worms and breaking.

- 9. No. 1641. Pancha rátram, ritual matter, taken from that system, slócas and prose.
- -Mode of beating the great drum at festivals, and at the end of the procession; advantage of the practice.
 - -Offering of flowers on the last day of the festival.
 - —Dismissing Indra. and other celestials, from their attendance; and also sending the people away: in slócas, with a Telugu tica.

The preceding relates to the practice at Tripety.

On fire-offerings in temples, according to general practice. Sancalpam, or record as to the exact time of performing the punyavásanam, consecration or lustration of a temple; verses extracted from the rédas. Sancalpam or record of the time of having bathed in the Ganges.

-Mode of fixing a large vessel with its accompaniments for the preparation of holy water, and other matter: on 84 leaves.

The book is labelled Jinéndra pratisht'ha, consecration of a Jina god, which appears to be incorrect. The book is of medium size, old, damaged by worms, and otherwise.

10. No. 1695. Pancha ratram, slocas.

By Kapinjala: incomplete.

The 1st to 7th adhyayam regular, the 8th defective, 24 leaves in all.

- -Qualities of the officiating Brahman.
- -Discrimination of the lunar asterisms, on which púja may be made: such as sravana, &c.
- -Order of Fäishnava ritual homage.

Note—Among Väishnavas the páncha rátram is one class, the ráicánasam is another: it is said that the two classes are discordant; so much so that the images worshipped by the two must not be brought face to face, and intermarriage of the two classes is not allowed.

The book is long, thin, old, touched by worms.

11. No. 2346. Páncha rátram-slócas.

By Kapinjala.

- -adhyáyas 15 to 17 and 20 to 26, the others are wanting: the subjects in these are:
- -Properties of the altar for sacrifices.
- -Time of pouring butter oil over it.

Mode of the Vasanta, or spring festival to the god.

There is in this a symbolical reference back to the deluge: but the main feature is an opera, by figurantes, during the greater part of a night.

- -Jaládhi vála utsavam, festival of floating the image on a raft—of like symbolical reference.
- —On the size and properties of a thousand vessels used for making water of lustration, q. d. "holy water." Mode of placing these vessels in the ground.
- —Ancurapanam, sowing seeds in vessels which germinate during the festival.

Vastu déva hóma vidhi—mode of fire-offering to a tutelary god, or demon in the temple. Mode of fire-offering to Indra, and other guardians of the eight points of the heavens.

--Mode of lustration of images by consecrated water, sprinkling that kind of water on the people. The wrist band of cotton worn during a festival. On hoisting the flag at the beginning of any festival. Concerning musical instruments, as used at festivals. 131 leaves with lacunes remain.

The book is larger than medium size, on narrow leaves, damaged by breaking at and near the beginning.

12. No. 2353. Pratisht'ha tilacam.

On consecrations, Jáina ritual.

By Váti cumuda chandra, slócas, mantras, with tica in Canarese, incomplete.

The benefit arising from ritual homage, both to the person officiating, and to the person on whose behalf the office is performed.

The mode of homage by the three colors, that is Brahma, Cshêtriya, Vâisya.

Qualities of the person officiating, and of the person on whose account the homage is rendered.

Mode of preparing water for drinking, by straining insects out of it.

The mantra for consecrating this water for lustrations.

Mode of using that water in ceremonial washings.

Yentra archana krama—in this place yentra means the cotton cord tied around the wrist in ceremonies: the mantras used with it.

The mode of consecrating the pilha, or foundation for the flag staff: the mantras used.

Punyahavásanam, mode of preparing water of lustration in purifying, and sprinkling before services.

Dwaja aróhana mantra, the spell used on hoisting the flag at festivals.

Die pala púja, homage to the rulers of the eight quarters of the heavens.

 $Bhumi\ archana$ —homage to the goddess of the earth before performing the following :

Aneurápana, sowing seeds of various kinds of grain, at festival seasons. The mantra used on placing vessels of water for lustrations.

Vimána suddhi, cleansing the shrine by means of that water.

Placing the image on grass, with attendant ceremonies. If the spell termed môcsha mantra be used it will procure beatification.

The book is of medium size, on talipat leaves, in good order.

XXIX. ROMANCE HISTORICAL.

1. No. 980. Bála Rámayanam: ascribed to Valmica, 105 slócas, complete.

An epitome of the Ramáyanam, for use in schools.

The book is of medium size, no boards, old, injured.

2. No. 992. Näiskada eavyam, slócas.

By Sri Harisha cavi.

3 sargas 1, 2, complete, 3 not co.

Description of Wala characerti's excellent qualities; his going to a forest, and catching a hamsa bird in a pool. The bird asked leave to go through the air as a Brahma dúti to arrange for his marriage with Dameyanti; not more here in the midst are two leaves of négari letter, same subject: 30 keaves.

The book is of medium length, a few leaves broken.

- 3. No. 1480. Three first sections.
- 1.) Rucmangada, legend of a king so named; said to be the 3rd scándam of the Naradiya puránam: slócas, not complete; out of 24 adhyáyas the three first are wanting, 24 leaves in all. Mohini's attempt to destroy the king's stedfastness in observing the 11th lurar day on a fast. She induced him to order his own son to be killed. He came to himself afterwards: and attended to the instructions of Vasishta to add the Hari vasaram, or 12th lunar day as a fast. Hearing puránas read at length the king attained

Vishnu sa-uchcha, or union with Vishnu. This legend, together with the éca dasā mahátmyam, Suta told to Savunaca.

2.) Bháratam. The Harischandrópakyánam, slócas complete, 10 adhyáyas, 17 leaves.

The tale of Harischandra, as to loss and recovery of his kingdom.

3.) Bháratam, the asvamedha parvam, slócas, 1st and 2nd adhyáyas are wanting, the 3rd to 14th right—13 leaves.

On the horse sacrifice, by Dherma rája; for section 4, 5 sea XXVI.

4. No. 1441. section 1. Bháratam,

The ádiparram, or first book, incomplete, leaves 1,2 chasm 16-54 intermediate leaves wanting; much is Canarese; for sect 2. see XV.

5. No. 1506. Hágha cávyam.

By Magha cavi, slocus, or múlam only, sarga 1—12, other sections wanting: the 9th, 10th, and 11th are also defective.

At the end are 22 leaves, loose, the matter belonging to other sargus; the numbering of the leaves is regular; but the contents seem to be extracts of distinct passages, not copying in regular order.

The general subject is the expedition of Krishna against Sisupala, intermediate points are:

Discourse between Narcau and Krishna.

-Council taken as to preferring sacrifice or war—going to Indracaprastina: a description of that place, and also of Mount Ráivata: also of a military encampment—the six seasons described; on women gathering flowers—sports in water—description of sun set, and of wine dirinking. (Persian?)

The book is somewhat long, of medium thickness, on broad talipat leaves, touched by insects.

6. No. 1500. Royhu vamsam, sloces.

By Cali dása.

The 9th sarga to the 11th sarga, this last incomplete.

From the crowning of Dasarai ha, down to the birth and youthful adventures of Ráma, as far as to the breaking of Sira's bow, and marriage with Sita: 33 leaves, not regular.

Other II leaves contain a fragment of the Magham—part of the 1st sarga, description of a battle. I leaf distinct, alphabet, nágari letters.

The book is of medium length, thin, a little damaged.

7. No. 1513. Raghu vamsam, slócas.

By Cali dása.

From the 9th to the 13th sarga only.

On the birth of Ráma, and his going to live in the wilderness.

The leaves have the appearance of having been taken from different books.

This book is of medium length, thin, some of the leaves much broken.

8. No. 1519. Sanjivini, a comment on the Rághu vamsam—no múlam.

By Kóla chéla malli nát'ha súri.

From Dilipa of the solar line, down to the birth of Ráma: no more, 1st and 2nd sargas wanting 3rd to 8th complete 9th incomplete: leaves 1—103.

The book is somewhat long, of medium thickness, injured by insects.

9. No. 1520. Nalódayam, múlam.

By Cali dasa.

Ist to 4th asvása, so far only complete.

Birth of Nála rájo—description of his person; his hunting—message by a bird, leading to marriage with Damayanti: leaf 1—17.

10. No. 1521. Raghu rumsam, slócas.

By Cáli dúsa; múlam without tica.

1st sarga wanting, 2nd to 6th complete

6th to 8th wanting, 9th to 11th complete, the 12th wants a little at the end. Subject—

The solar line from Ragha and Dilipa by Aja and Dasarat'ha to Rama—his birth, and going to sojourn in the wilderness: only so far.

Leaves 1-97 to the end of 11th surga.

11 leaves of 12th not numbered.

The book is of medium size, on very narrow leaves, touched by meets.

11. Ne. 1524 Mágha cavyam.

By Maghe cavi, milan with (in some places) tica—different copies

1st Copy 35 leaves. 1st to 3rd sarge, the 4th wanting 5 sarge, so far múlem—of the 6th only 36 sleavs.

2nd copy 24 leaves, 1st sargam múlam only. 2nd original, and prose comment. 3rd copy 49 leaves.

1st sarga wants the first 19 slócas, 20th to the end of the sarga, with a prose tica or comment.

2nd sarga has only the prose comment.

4th copy 48 leaves, the prose comment, on the 1st sarga only.

The general subject is Krishna going from Dwaraca púri to fight against Sisupála.

The leaves are of different lengths, none beyond medium, as a whole the book is thick, the 1st copy much damaged, others slightly injured.

12. No. 1528. Mágha cávyam.

slocas, Canarese and Grant'ha letter mingled: 4 copies.

1st copy 20 leaves múlam, 1st and 2nd sarga complete, 3rd has only 70 slócas.

2nd copy 11 leaves-múlam, 3rd sargas; the 4th has 11 slócas.

3rd copy 18 leaves múlam, 1st, 2nd, 4th sargas each one incomplete.

4th copy 72 leaves, 9th and 10th sargus both incomplete.

-Leaves of different lengths, book of medium size, touched by insects.

13. No. 1530. Raghu vamsam, slocas.

By Cáli dasa-múlam only.

The 2nd sarga complete, the 3rd has only 49 slocas; subject as above.

1-36 leaves, in the midst some broken.

The book is of medium length, thin, some leaves gnawed.

14. No. 1591. Raghu vamsa, slócas.

By Cáli dása—fragments from different books.

1st sarya wanting.

2nd sarga 11 leaves, 4th 8 leaves, 5th to 7th 20 leaves, 8th wanting, 9th to 14th 28 leaves; in all 61 leaves; and at the end 4 slocas, on one leaf, praise of Dasarat'ha: leaves of different lengths, not beyond medium, damaged by worms.

15. No. 1593. Champu Rámáyanam.

By Bhója raja; incomplete, a mixture of prose and verse.

The Bála, Ayódhya, Aranya, cándams are complete; the Kish-kinda candam is a little deficient at the end.

On the birth and nurture of $R\acute{a}ma$, his going to the wilderness

with Sita, and as far as to the friendship of Hanuman and Sugriva. leaves 1—26.

The book is long, partially injured by worms and termites.

16. No. 1594. Sūkti sutà nidhi.

By Timma déva rája, slócas, incomplete.

An epitome of the story in the Rámayanam from the Bála, Ayodhya, and Aranya, căndams, a little at the end of this last one wanting. Ráma's birth, and down to his separation from Sita: 20 leaves.

The book is long, thin, old, very much damaged by worms.

17. No. 1614. Raghu vamsa, slocas only.

By Cáli dása.

1st to 19th sargu; in the 1st and 2nd the leaves are in confused order, and not complete.

On Dilipa, Ragha, Aja, Dasaral'ha, and on Rama especially; teaves 1-58.

The book is long, thin, medium breadth, taliput leaves, injured by worms and breakage.

18. No. 1615. Kirartarjunyam. or Bharaviyam.

By Bháravi 1st to 5th sarga the 6th has only 17 slocus; at the end, a detached section, its number not known.

The book is of medium length, thin, injured by worms, and breaking.

19. No. 1616. Raghu vamsa, slocas.

By Cáli dása, some portions have a prose comment

Of the 1st sarga, 2 copies, one having only the milan; the other milan and tica; both incomplete.

The 3rd surga has the mulas only, incomplete: ith, 5th the same; 6th and 7th wanting; 8th the mulam only, and incomplete; 9th wanting; 10th mulam only in grant ha letter incomplete: the remaining sargus deficient, 56 leaves.

The book is of medium size, leaves differing in length, touched by insects.

20. No. 1636. Magha cavyam, shocas.

By Wagha cavi.

Sargus 1, 2, 4—8 the 3rd wanting: leaves 1—24 and 32—84. $\sqrt{7}$ remain.

On the expedition of Krishna against Sisupála, with various descriptive matter by the way.

The book is of medium size, and in good order.

21. No. 1667. Bála Rámáyanam.

By Vālmiki 12 leaves, 106 slócas complete.

A brief epitome for schools.

The book is somewhat long, slightly damaged.

22. No. 1672. Raghu ramsa, slócas.

By Cali dása.

2 copies of the 2nd sarga both múlam.

1 copy of the 3rd ,

2 copies of the 4th sarga, tica only in Telugu letter.

These portions relate to Raghu: he was childless, and Vasishia told him that if he went out and fed Cámadhénu, the cow of plenty, his former sins would depart, and he would have a son.

2nd and 3rd sargas 42 leaves, 4th sarga 1st copy 16 leaves, 2nd copy 14 leaves: 70 leaves in all.

Leaves differ in length, book of medium size, $\mathcal Z$ copies are damaged by worms.

23. No. 1673. Bála Rámáyanam, an epitome for schools.

1st copy 105 slocas complete with tica in Canarese 17 leaves.

2nd copy 21 leaves, as above complete.

3rd copy 14 leaves, complete, but without tica.

Leaves of differing lengths, book medium size, tolerable order.

24. No. 1677. Champu Rámáyanam.

By Vitarbha rája, slócas and prose.

The Bâla, Ayôdhya, Aranya, candams complete, the Kishkinda—càndam not so. Râma's birth, marriage, dwelling in a wilderness, adventures with Hanuman and Sugrira. A brief outline; poetry and prose mixed for court minstrelsy, leaves 17—44. 21 leaves blank.

The book is long, of medium thickness, looks recent, yet injured by worms.

25. No. 1692. For sect. 1 and 3 see XV.

Section 2) Bála Ramáyanam, epitome ascribed to Válmiki, 105 slócas, complete, 6 leaves.

Section 4) Bála Rámáyanam.

105 slócas, complete on 12 leaves

The Ganésáshtacam, praise to Ganésa prefixed to each copy; it would also seem to be a school book: total 49 leaves.

The book is of medium length, thin; some leaves, shorter than others, are injured.

26. No. 1700. Naishadha cavyam, slócas.

By Srî Harisha cavi, 2 copies, both incomplete: in both copies the 1st to 3rd sarga complete, the 4th incomplete.

The good dispositions of Nala; praise of the garden which he planted—the hamsa bird caught by him—and its statement to him; 1st copy 22 leaves, 2nd copy 33, in all 55 leaves.

One copy has longer leaves than the other; medium thickness, one of them damaged.

27. Jiváttu a comment on the Náishadam.

By Pedda Bhat, no mūlam.

The tica on the 6th and 7th sargas only is complete; much is wanting.

When Damayanti was engaged to Nála, the demi-gods Indra, Agni, Yama, Varuna, sent messages to her by Nála, he being in disguise; but the message of each one was rejected. The poet takes occasion to describe her person from head to foot, as to appearance, and beauty; leaves 1—62.

The book is long, of medium thickness, touched by insects.

28. No. 2358. Ramáyanam abridged.

1.) Sangraha Ramayanam.

Bála cándam, 7 sargas complete.

Aybáhya ., 10th to 13th sarga only.

Aranyam candam both wanting.

Sundara , 3rd to 6th sarga only.

Yuddha. , 1-16 sargas, others wanting.

Uttara., 1-7 sargas, others wanting.

Leaves 1-16 and 38-49, and 80-91.

The Yuddha candam is numbered distinct 1-56.

Subject the Ramayanam, in brief.

2. Fangraha Ramnyanam - nagari letter, 7 sargas; the 7th does not end, each sarga contains an epitome of a cándam, as Bála, Ayódhya &c.

The book is somewhat long, and thick, a little damaged in the midst, the rest in good order.

XXX. SAIVA.

1. No. 1300. On the sole supremacy of Siva: ultra sectarial.

Siva is sarva káranam the alone supreme cause.

He ought to be worshipped, by all people. All ceremonies should be directed to him, or performed in his name. Brahma, Vishnu, and other gods are inferior to him; and in comparison, defective. They who hate Siva will go to maha naraca, the worst hell. Such as are devotees to Vishnu, if they do not also worship Siva, them will Vishnu desert.

The Siva bhakti, or devotedness to Siva, is the one which tends to mocsham, full release.

On the excellency of cow-dung ashes. On homage—prayer, fire-offering, its spell, mode of and excellency. The votaries of Siva may alone partake of the butter-oil offered. If any one do not worship Siva he ought not to exist.

In the 16 first leaves proofs are introduced from other books, many being prose extracts; slocas and prose are mingled throughout. The leaves are not properly numbered, and the book is incomplete.

[According to the Vayu puranam (a very ancient one) Brahma, Vishnu and Siva are only personifications of the rajasu, sateica and tamasa gunas of the supreme; who by many is held to be nirgona without quality or attribute. Personification having been long ago admitted, people now-a-days are persuaded that Vishnu and Siva are two distinct beings, whom they respectively exalt with heat and animosity; instead of saying I worship by the name Siva that which you worship by the name Vishnu. If their argument be taken apart from polemical names, it amounts to insisting on the simple unity of God. They know comething of a triple hyposiasis; but not aright.]

The book is long, thin, rather old, and damaged.

2. No. 1421. Veda pāta stavam.

By Jáimuni. 130 slócas complete.

One Véda pata went to the hill Cáilasa; and, on seeing the god there, he uttered this chant, declaring the god to be aunt, and mother, and father. 8 leaves at the end of some book 138—165.

The leaves are long, and in good order.

3. No. 1426. Siva gnána vidya: slócas. Adhyáyas 1 to 4 and 7, 9, 10, 11—on 41 leaves, incomplete: the leaves in confused arrangement.

The excellence of Siva—mantras with the motions of hands and fingers when using them; their value.

On the excellence of the five-lettered charm: and also of other mantras on the Sâira system.

The book is of medium size, on talipat leaves injured.

4. No. 1432. Retná cura adhésvara satacam.

By Cavi rája hamsa; Sâiva, and laudatory in kind, mingled with Canarese words, and composed in padya stanzas 108 on 52 leaves.

The book is short, of medium thickness, much injured by worms.

5. No. 1442. Stuti sucti mála, racyas and slócas.

By Haridháttachárya.

By extracts from the *cedas*, from the *Siva purána*, and *Vayu puránam*, and *slócas* from other *puranas*: the author proves that *Siva* has neither birth, nor death. *Brahma* and *Vishna* were born from the frontlet eye of *Siva*. When *Rama* built the *sétu*, or bridge at *Rámiseram* he made homage to *Siva*, and besought him that he might obtain *Sita*.

The substance of the Gayatri mantra is Sira. Bhucti (food) and mukti (beatification) are given by Sira. In various other ways the writer magnifies the excellency and supremacy of Sira.

The beginning and ending are found, but many intermediate leaves are wanting: 108 remain.

The book is very long, thick, old, and injured.

6. No. 1445. Sancara stuti retna mála.

By Sancarádvari—two copies.

1st Copy, mulane with tica complete.

2nd .. múlam only. 100 slócas complete.

Siva is chief of all gods, and dwells in the midst of Brahma, Fishna and rishis; he is without the tamö guna, and full of the satva guna—he is neither born, nor dies. Creating, preserving, destroying, are alike his work. 30 slocas on Siva and 10 slocas on Chieka Bhupati, the poet's patron.

Lst Copy, leaf 194-239.

2nd Copy 12 leaves together 58 teaves.

The book is being of andream thickness, old, and slightly punc-

- 7. No. 1538. Two subjects.
- 1.) Mantras of a Sâira kind, to what object not defined; but apparently malignant. Sanserit, mingled with Canarese prose; Vira Bhadra mantra, with praise of that form of Sira, in the Canarese language: 34 leaves.
- 2.) Siva charanam, padya cavyam.

By Basava rájayya—incomplete.

The *charanam* is a kind of stanza: the language in this portion is Canarese.

8 charanás, the 9th, &c. wanting. uduya rágam, a musical measure.

—palaxi another, and other ragas or melodies: by means of them, and the chants, a description is given of Siva from head down to feet.

Also a description of jewels on his person.

Siva alone gives wit (or good sense), and also mukti, beatitude.

He is supreme in the universe. The whole in the shape of panegyrical verse: 120 leaves strung without order.

The book is of medium length, thick, and in good order.

- 8. No. 1589. Parama Siva púja vidhánam: slócas, incomplete.
 - —Maha linga nirnayam a description of the high symbol, to which srishti, st'hiti, samharam (creation, preservation, and destruction) are ascribed. It is situated in the Siva loca; world of Siva.

In the form of Brahma it creates, in that of Fishnu it preserves, and in that of Rudra it destroys.

Mode of saira bathing, and other ceremonies.

Bhasma dharana vidhi, mode of putting on the ashes of cow-dung. A glossary of words referring to the Vidas; but giving them another saira meaning. It may be that this book is Vira saira; though not so classed from want of full certainty.

In the theological part, if the superfluous symbol be set aside, it comes back (as extremes meet) to the most ancient system: that of one supreme, with three eminent actions, personitied as *Brahma*, *Vishnu*, and *Sica*: a system which differs in names only from that of old Hebrew Rabbies.

This book is of medium length, thin (18 leaves), some of them injured.

9. No. 1592. Mrigēndra pativrati.

By Bhatti narayana; sutras with sanscrit prose tica, much in Telugu letter: 23 prakarnas or sections, incomplete. It has matters on the abstract saiva réduntam; and also on concrete idolatry.

- -Jiva paramátma surúpa, on the nature of the divine and human soul.
- -Jiva para bhéda nirupanam, on the difference between the divine and human soul.

Sira is supreme, and giver of multi to all. It is the right, or property of Sira to create preserve, destroy. He holds kar-tatva (potestas divina) to those ends.

A description of living souls: concerning the anupasa, or destroying implement of Siva.

On ceremonies, or sacrifices.

On the secret (or recondite) nature of Sira, as Israra.

How all things are delusive in their appearance.

On passive matter, and so pratti, its active energy concerning (abancaran) arrogance, pride, and other dispositions.

- -Jeti mantra, a spell, såien in kied.
- Lades sirepare in de of bathing

Description of (archa in) ritual homage to an idol.

On signs tures, or motions of hand and fingers when repeating spells.

Concerning the size of images according to localities, as house, temple, forest. Therefore of various statues. To the proper mode of fire-offerings.

On Volting e(z) (a tism) as an initiatory coremony. A description of glynn, or these principle. These, and some like siting matters in detail.

The book is rough very thiere merrow leaves, touched by insects.

9. – Ne. 1865. – Thrions matters.

-C 10 x cs, smill ed a smen hang a.

By Brilling turnedry poper dra.

ili praistronas, vioras, styli, täcyam bearing on the advaita-ytton.

On devotedness to a feacher; qualities of a disciple, as zeal, quitting all passessions. His ingranding

On the benefit of giving abus to such. On quitting household or small real rise, and contains in spiritual matters (such is the origin of available in the origin of a value of the origin of the origi

the literature in the street Brahma. (This seems to be the word adjust has Carlstin, usage in Tamil).

Other matters advâita in bearing.

- -8 Leaves—manassólásana, praise of Dacshanà murti, the god of learning among Sâivas; Anushtup metre, very short lines: complete; Adváita in kind.
- —4 Leaves a description of the soul, which Siva told to Parvati; which moreover is better than all the ágamas (or special Sáiva books) the earthly author's name being Mallicarjuna It relates to the Sivalòca, or heaven; Siva is the universal soul—the sole cause of the universe. One of the leaves contains the retna-treya (triple jewel) a mystic matter, incomplete 9 leaves.
- -Retna-treya udyota, slócas and vácyam.

By Trilochana Siváchárya. The "triple jewel" is understood to designate Bindu (Om) sacti, Sica. The first is a symbol of the supreme; the second the negative or passive principle, personified as female (Nature); and the third ar active "demiourges," or secondary active agent in the universe. (The term rahasya-treya elstwhere occurs; but appears to belong to another mode of eredence).

-in all 59 leaves. The book is long, of medium thickness, on broad talipat leaves: slightly in ured.

11. No. 1606. Siva gita slóca :

Ascribed to Parasava, said to be from the Padma purana—the 12th adhyayam complete.

On the benefit of Sivu-bhakti. A discourse between Agastya and Rama.

Agastya told Rama to prepare the pasupata crata, which he did, on the banks of the Godavery. Wes appeared in great splendor, and gave to Rama a bow, and exhaustless case of arrows; and also the pasapatástram. Siva then shewed his visca-rupa, or universal form, including the universe. Some matters on assetism are added; with a description of the human soul, and the mode of praising Siva. A description of beatitude, and of the person who will obtain it by hemage to Siva; like matters—extra Sáiva, by Suta to rishis, leaves 1—51.

The book is rather leng, of medium thickness, old, some leaves touched by insects.

- 12. No. 1640. Addya pure new, slova, in 66 udhyayas, complete at the end a as the beginning one incoherency, through damage.
 - Sira killed Jalandhere, an over vir da vara, by the aid of Brahma. The thousand names of Mahésrara. Mode of building Saiva temples, and benefit of so doing. Siva is the sarvátma or universal

soul. On the pasupata-vrata, a kind of penance. On the benefit of cleaning lamps in Saiva fanes.

It is stated that eyes, ears, hands, &c., are only of use, as they lead to go and see and hear matters in Saiva temples. By Siva's favor a Brahman became Cuvéra (or very wealthy). Praise of Parvali by Indra. Siva's marriage to Parvali. The Pleiades turned nurses. Birth of Subrahmanya, who became general of the army of the dévas, against the asuras.

- —A description of *Uch'hini*, or Ougein, with its sacred pools. Some other *Sdiva* matter. The book is rather long, of medium thickness, old. The leaves are considerably caten into by termites; and, at the end, broken, only bits remaining.
- 13. No. 1650. Siva pūja vidhanum, slócas and mantras, with a Canarese tica complete.

On the motions of hands and fingers, and spell used therewith. The five-lettered charm, on the pouring out water from the hand, and sipping water.

On incense and camphor lights, and the spells used with these.

The rudra manira, from the yajur védam, on making the triple horizontal mark on the forehead; mode of so doing. Mode of performing lighter services in households; offering of fruits to the household god; also offering food. The whole relates to household service.

The book is short, thin, old, one leaf a little injured.

14. No. 1659. Rudra bhasyiya

By Bhatta Bhascara.

This is a selection of 14 anuraicus from the Vedas, on the subject of Rudra or Sira, with a bhasya, or commentary in Canarese, complete, by Guru Nanja. The selection and comment are mixed together in this work: each portion of the original being immediately followed by the explanatory paraphrase: one anuraica is imperfect.

The *Rudra prasna* is added: commonly known as name a chammea. Praise of the excellency of *Siva*; a mode of homage: some persons are it with bodily prostration, others not so.

Leaf 3-8 blank, 9-57 written on.

The book is long, thin, old, and much injured by insects.

- 15. No. 1661. Vira diesha vidhánam, slócas and mantras, with a tica in sanscrit prose; incomplete, as wanting the ádi bhágam, or first part.
 - -Remarks on the primary place for teaching; that is the temple and the secondary place, that is the teacher's house.
 - -Siva linga dharana mantram, the spell used when tying the Sâiva symbol on the arm.
 - -Guru sishya lacshanam, right properties both of teacher and disciple.
 - -Adicshata, rejection of unsuitables.
 - -Masa vidhi month.
 - -Paesha ,, half lunation ,
 - —Nacshetra ... asterism —Yóga ... times
 - -- Yóga .. times -- Rási .. signs

If these are suitable to the person concerned, then studies are to be pursued; but if unsuitable not so: bad times are to be rejected.

The instructions proper to be given in the suitable times. On cleansing the ground before sitting on it for purposes of instruction. Properties of the vessel for water used in the pújas. Mode of placing it, with the appropriate spell. Mode of pouring water into the vessel, and spell used. Mode of washing the disciple (sicut baptism) Pancha Brahma nyasam, signs as to the five elements [each one being a Brahma]. The places indicated on which ashes of cow-dung are to be smeared. Anga nyása kara nyása mantram, spell, and signatures with hands and fingers accompanying the said smearing. Panchacshara nyásam, signature with the five-lettered spell. Rudracshara dharana mantram, spell when putting on sacred beads. The above instructions are given to a disciple, He is next taught to bring the pancha gavya; or five products of a cow, and to purify the sáiva symbol with them: snabana, a washing the said symbol.

Cshira snánam, washing it with milk, and mantra used.

Dhadda ,, Do. with eurds, and mantra.

Grita ,, Do. with butter oil ,

Madhu ,, Do. with honey ,,

The teacher takes the disciple by the hand, and so instructs him to go through the various ceremonies.

Hasta pustaca samyóga. The teacher and disciple hold the same book, and the former instructs the latter from it.

A spell to remove all sins before teaching the *Veda*; its right enunciation is then taught (in many cases nothing more is known of it, than the accents in chanting).

The disciple is finally taught to worship his teacher, and then presents areca nut, betel leaf, and other customary matters.

He does various personal service to his teacher, leaf 38-93, or 55 leaves.

The book is long, of medium thickness, injured.

16. No. 1687. Three tracts.

Sect: 1, Malhana stottra, slócas with tîca in Canarese, by Malhana cari.

Brahma, Vishnu, Indra, and munis all worshipped Siva; and they who pay homage to Siva will obtain Siva sâumyam, oneness with Siva (sa-uchchyam) 67 leaves.

Sect: 2, see XXII.

Sect. 3. Mantra sastram—mantras with Canarese tica incomplete, 30 leaves. Mantra here is not a spell, but a sort of prayer.

The subject adoration of Siva. 130 leaves in all.

The book is short, thick, broad talipat leaves, in tolerable order.

17. No. 1691. Siva siddhanta sastra, slocas. With Canarese tica, incomplete.

In the great deluge Vishnu and the other gods perished. Siva remained the supreme Omnipresent, and restored the whole creation: 97 leaves.

The book is short, of medium thickness, talipat leaves, old, very much damaged.

18. No. 2361. Without title.

The tendency is to show that Siva is supreme: verses from the védas, the chamuca—rudra and other mantras that relate to Siva: verses from smritis, and slocas from other books, to the like end.

The language being Sanscrit, is written in Canarese, Grantha and Nagari letters mixed; 33 leaves, incomplete.

19. No. 2363. Rudra bhesyant.

By Rudra Bhatta, mentras from the Vedas, and slocas from other books, both have a tien by the said author.

1-11 Anavacam each anavacam is a radia of the Védas—the 11 make up the whole of Siva, who is said to cortain eleven radias. The sum of the radias is the supreme in the universe. The excellence of these radias and preise founded on them. 33 leaves, 27 blank. The book is of medium size, slightly injured.

XXXI. VAISHNAVA.

No. 987. Vishnu púja kramam.

By Göpālācharya—mantras, and some prose, complete.

After Vaishnava Brahmans, in the early morning, have performed the customary duties of bathing, they take five vessels which are filled with water, and a ceremony, being the above kramam, is used, with repetition of the thousand names of Vishnu, and ashtotiras, octaves. After so doing it is usual, or right for the family to take the morning meal; a sort of family homage, with mystic forms, supposed to have much power. 25 leaves 107—132. This book is short, thin, partly worm eaten.

- 2. No. 993. Three fracts.
- 1.) Varáha puránam, the 41th adhyáya from the uttara candam, this one chapter is complete; slócas, with a Canarese tica. Srí dévi (i. e. Lacshmi) asks laraha scámi (Vishau) concerning the numerous sinners upon earth, how they can obtain beatification? Varáha scami replies that by hearing Hari kirtana (hymns to Vishau) or by remembering them, all sins will be removed, and the sinners themselves will obtain nukii: leat 61—72 or 12 leaves.
- 2.) Vishna stattram, praise of Vishau in Canarese, incomplete; leaf 29-37, or 9 leaves.
- 3.) Tiru mantran, slovus, muntras.

By Löcacharya. These appear to be taken from the tiru vayi morhi, or chants in Tamil from the Volas. The subject is complete on 27 leaves, in all 48. The mentra is said to be used after bathing, and the randamam or recital or names anothing, about and evening, the chant following: all are I abstrace in kind.

The book is long, of medium thickness, no boards, in good order, the handwriting very large.

No. 1375. For section 1. see XII.

Sect. I Thran walks signs a sum theorepicte, prove and mantra torm. Some special forms of player, belonging to the Haishnavas, when bathing putting on the maneron at the like. The terms sesha and séshi at therein used, when at they are the difference between the deity and mankind. They were to be distinctions in polemics with advartas. Séshi is Vishna (or in general God) sesha is mankind; a complement or filling up of Deity, as if seshi alone is imperfect; but

then they are not regarded as one common soul. [Sésha would appear to correspond with an occasional use of the Greek word plérôma.*]

Some stanzas in Tamil, relating to *Vishnu*, termed *pásuram*, from the prabandhas. Other *mantras* of the *Váishnava* kind, relative to household affairs, and duties.

This section is recent, compared with the former; but much worm eaten.

4. No. 1420. Krishna karnamrita.

By Lîla suca cari, slócas.

It should contain three satacas, but is incomplete. The 1st has only four or five slócas, the 2nd satacam, two copies, one in Canarese one in Telugu letter, both complete, 3rd sataca in Canarese letter, complete.

The subject is the praise of *Krishna*; especially as to his childish, and boyish sports: 19 leaves, not all alike.

The book is long, thin, in good order.

5. No. 1452. Pancha kála pruvareshanam, slócas with a tica in Canarese, incomplete. Reference to the ten incarnations of Fishnu, and his slaying many rácshusas, and to his protecting the good. On his supporting the earth, and preserving the védas. Hence of all gods he is chief. As such Fishnu is to be worshipped by rising very early in the morning, and repeating the usual forms; with the stottras, in slocas contained in this book.

[The panela kala, or five times, I understand to be so many divisions of the period between 4 A. M. and sunrise; or astrologically while the sun is in the ascendant.]

The original, with a commentary on 56 leaves, has the beginning, but does not finish. The book is long, of medium thickness, old, damaged by worms.

- 6. No. 1569. Three subjects.
- 1.) Ashta sloki, eight distichs, with a twa in Canarese, complete; leaf 1—15.

By Parasara bhattu.

On the excellence and greatness of Rangha nat ha at Trichinopoly.

- 2.) Chatush slóki, four distichs (only 3 here) with tica in Canarese, incomplete; leaf I—8. On the excellence of Rangha nayaki, the sacti at the above place.
- 3.) Mukunda mala, slócas with a Canarese iwa leaf 1-51.

On the infantile sports of Krishna, and on his excellence.

The book is short, rather thick, in some places worm eaten.

7. No. 1600. Dayà satacam, 108 slócas.

By Vedántáchárya, head of the Vadagalas.

It relates to Srînivása at Tripeti, and is complete.

Description of Srinivasa, from feet to head.

Vaibhavam, or mahatmyam, or great excellence. Praise of Halamelu, the sacti there: the excellence of the rrisha giri, a hill there—15 leaves.

The book is long, thin, touched by worms.

- 8. No. 1633. Three tracts, said to be by Ramanúja, but his name does not appear in the book.
- 1.) Saranagadya, a prose work on going to Bhagaván, and praising the divine qualities, sarana meaning devotion.
- 2.) Srirangha gadya—a description of the god at Trichinopoly.
- 3.) Váicont ha loca gadya, description of the world of Vishnu, and of Vishnu as residing there. Trees, gardens, artificial hills, wells, and water courses, flowers, fruits, perfumes: a paradise.

Confession of sin, asking pardon, and salvation; addressed in homage to Naráyana, complete leaves 1—45.

The book is of medium size, and in good order.

- 9. No. 1675. Six subjects.
- 1.) Ráma dvadasi náma stottram, slócas, complete, said to be from the Brahmánda puránam, seven leaves.

Brahma narrated to Naréda the excellence of Vishnu.

2.) Mantra saram, slocas, mantras, incomplete, on 12 leaves.

If a Brahman has been sick, on recovering he bathes his head, or down to his waist. At other times when he gets a new cloth, he puts aside the old one; and in bathing uses the above mantram.

- 3.) Dattatreya cavacham, slocas, mantras with tica in Canarese, complete, 20 leaves. An appeal to Dattatreya for protection, doing homage, putting marks on the shoulders, with motions of hands, and fingers.
- 1.) Hanumal caracham, slocas, mantras, complete; to Anjaniya, a name of Hanumán, with motions of hands and fingers, for protection: 15 leaves.
- 5.) Hari kirtuna, Canarese prose, incomplete, chants to Vishnu, by

means of the Cambódi, Bháiravi, 'Alávi, and other tunes: 32 leaves.

6.) See VII. Supra.

The book is short, and thick, a collection of tracts, the leaves of each differing; touched by worms.

- 10. No. 1686. Five subjects.
- 1.) Hari smaranam, slócas, 20 complete.

By Vedantúchárya, head of the Vadagalas. Praise of Vishnu, with private, or personal homage, in the very early morning.

- 2.) Purváchárya tanniyar. 28 slócas, with a tica in Canarese, incomplete. Various áluvars, as Natamuni, Sudagopa, 'Alavantar, Namáluvar, and others are praised in these detached traditionary verses: the authors of them being unknown: so far S6 leaves.
- 3.) Vishnu dhyána, slócas—35 slocas, incomplete, meditation on Vishnu.
- 4.) Cshama shodusi, 16 slocus, complete, by I eductacharya, ut supra. On the elemency of Fishna, and on Phi desi, the earth goddess.
- Scinicasa mangalum, 12 slovas, meesagit et praite of the form of Fishnu at Tripeti 3) 4) 5) contain 32 le . . .

The book is short, or medium thicks --, slightly injured by insects.

- il. No. 1600. Three subjects.
- 1. Ilarantà stóttram. 66 slócas, complete.

By Vamunichinya---he praises his applical preceptor, another Aluxar termed Alaxantar.

- 2.: Veti raja vimsati, 20 slócas complete.
- By Marantar, return preliment Perennific the opponent of Sancarachaena,
 - 3.5 Guru parambara. 18 slovas, incomp es ..

In Proceeds metam in Mysore, the children escatics, from time to time, formed a stoca in proise of Fishmer, the scare collected in old chants, head in devening ovel madition, are contained repetition, 30 cases in all.

The book is nort, thin, and touched by a rect.

12. No. 1716. Vishnu mantram sassanam, a collection of mantras on the Väishnava creed.

By Indra bhúti cavi. It contains 137 mantras on 23 leaves, 42-64, deficient at the beginning, the end wanting.

As far as examined these mantras are not of malevolent kind; but either to obtain benefit, or to do good. No spells or evil incantations. For example, a mantra for a disciple for aid in acquiring knowledge from his teacher. There are directions as to modes of being seated—stopping the nostrils—motions of hands, and fingers. As Vishnu is, in one aspect, a preserver, spells are not so appropriately addressed to him: they are usually directed to some form of Siva or Parvati.

The book is long, of medium thickness, on broad talipat leaves, a few leaves only injured.

XXXII. VEDAS.

No. 1354. Section 1. Purusha súctum, leaves 1—4, hymn from the Védas. Concerning Brimha, the supreme Being, known also as Parama purusha, the heavenly man. The origin of the four chief castes, and favorable to the Váishnara creed.

Section 2. Part of the Täittiriya upanishada, from the rédas, on 20 leaves, concerning the supreme Brahm: and as an extract, complete.

Five leaves are put between; on taking up the sanniyási profession; on horary questions in astrology; and praise of Hanumán.

The book is of medium length, thin, slightly injured by insects.

ETERITION OF THE PROPERTY.

No. 1555. Asra sastram: slocas, with tica in Canarese, incomplete.

On a knowledge of the temper and quality of horses: chiefly by means of the *árart'ham*, or curl of the hair. If the curl bend inward it is good, but if outward bad.

The places where to look for such curls: on the head two, on the breast two--on each side two, back of the neck one, hollow of neck one.

What god is indicated by these curls; that on the head designates chandra. The ntlama, madhyama, and atama, or best, medium, worst kinds of horses. The best kind has four hoofs white, head white, tail white.

The worst indicated by deep black; leaf 1—28: and then 9 leaves in Canarese—on the above ten curls; and also on remedies for various diseases of horses, incomplete. The book is short, and thin, with very thick boards.

XXXIV. VIRA SAIVA.

1. No. 1439. Vira sáiva dicsha vidhanam, mantras, &c. complete on 35 leaves.

Sancalpa vidhanam, mode of recording year, lunar month, and day, with day of week, on which any particular event occurred.

Punyahávásanam, consecrating water in a vessel, placed on rice grain, and the mouth closed with a mango, or cocoanut.

Kalasa $p\hat{u}ja$, preparing like water in a small vessel before consecrating the scholastic thread, or commencing to learn from a teacher.

Vappana vidhi, mode of shaving the head of a disciple.

Snâna krama, bathing a disciple.

Aga marashana snána mantra, the formule with bathing, for removing a disciple's sin.

Bhasma dharana kramam, mode of putting on the ashes of burnt cowdung.

Rudracsha dharana krama, mode of putting on the sacred heads.

Linga dharana krama, mode of the disciples wearing a symbol of Sira (hence the term lingadharis).

Linga púja krama, on the mode of ritual to the said symbol.

'Eca dasi rudra piija kroma, mode of homage on the 11th lunar day, to the cleven martis or forms of Siva.

Guru pata puja bramam, mode of a disciple washing the feet of his preceptor.

So much being done, then the guru commences teaching the disciple as follows:

- -The opening * antra with motions of the hands and fingers.
- The order of general instruction.
- -The mode of using the five-lettered mantra.
- -The mode of teaching some maniras from the védas.

These instructions are spoken in the disciple's ear, not aloud; throughout are interspersed directions as to certain *hômas*; or fire-offerings.

The book is long, and thin, a little perforated by insects.

2. No. 1441. Vira Sâiva maha tantram. On the jangama system, slócas, Canarese tica.

By Varanasisvara.

On the wearing, or putting on the lingam, and ashes of cow-dung. and using the five-lettered mantra. The excellency of so doing, and of the Sáiva way in general.

The para vastu which dwells in every one's breast is indeed Siva. Beatification must be sought through the means of Siva. The excellence of the Saiva symbol, and of the jangama devotee. The consecration of the said symbol. On the Jnana guru, or he who recites the mantrus. The jnanagama, or book of wisdom. On the sacti of the heavenly soul as the doctrine or teaching of Brahma. The doctrine of three sentences. Five Brahmas in one. These and other Vira Sáiva matters. Quotations in support of the author's views are made, stated to be from the Bharatum, Bhagavatum, Scanda, and other puranus, p: 2-291; many leaves, in the midst, wanting, 148 leaves remain.

The book is long, thick, a little injured by insects, and rats.

Vátulágama tuntram, slócas, complete in ten padalams. 3. No. 1444. Siva to Subrahmanya.

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		107			

1.	Tatva	$bh\acute{e}da$	discrimination	of wisdom.
2.	Varná	,,	11	of letters.
3.	Chaera	**	• 7	of revolution of ages.
4.	Varga	,,	7.5	of classes of letters.
5.	Mantra	,,	,,	of prayers or spells.
6.	Pranava	1)	. ,	of the mystic o'm.
7.	Brimha	12	1.7	concerning Brahma
8.	Anga	* ;	21	as to the body.
9.	Mantra játa	7.2	,,	of kinds of mantras.
10.	Mantra kiluca	,,		(not known.)

In the world of Siva, above the paradise of Vishnu, is a linga, named nat'ha Brahma. In a yugam it was born in the world in the shape of a stork; and in the matsya avatura with its beak, it laid hold of the fish's (Vishnu's) neck and cut, or tore it. In another yugamit pounced upon the tortoise (Vishna in the curma arataram) cat its flesh, and used the entrails as a garment. Afterwards that linga formed itself into eleven radras or forms of Sira. The different forms discriminated. This said supernal linga is the cause of creation, and of destruction.

Quotations are given in proof from redas, law books, puránas, and prose authorities: 51 leaves complete.

The book is of median size, much injured by worms at the end.

It is a great curiosity; and, as such, might merit translation, to explain the Jangama system.

4. No. 1639. Basava puránam; slócas with a Canarese tica, incomplete.

By Sancaráradhya.

It contains from the 21st to the 30th adhyáyas or ten chapters only.

Vira Bhaktar, Náchi déva, Basava; these and others being pramata ganas, or celestials of Siva's world, became incarnate on earth. Legends concerning them, with panegyrics: the slaying of some racshasas by them.

The book is long, somewhat thick, old, towards the end several leaves are broken, and bits remain.

The Basara puránam has, I believe, been collated and printed.

5. No. 1647. Saiva advaita pracasica, slocas with a Canarese tica complete. Properties of the human and divine soul: on the human soul departing it cleaves the skull, and departs.

It ascends through thirty-six inferior places up to the Siva linga; it disapproves of every thing seen in the ascent, until at last it becomes united to that symbol.

A description is given of some of the thirty-six places aforesaid. The akahanda lingam, or symbol without limits—its excellency.

[In my notes I have entered the names of some of the steps of ascentin a system so little known even insanity may be chronicled. Above the symbol without limit is sarva srishta sthala, the place of the entire creation, then the pinda gnana sthala, and the pinda gnana vichala sthala, with their glory. The samsara brandi sthala. The deha prati brandi sthala its glory. The panchéndra udrica brandi sthalam, where the five senses have no power (the body having been left at the lowest stage). The agnana brandi nirasana sthalam, and the Siva gnana pracasa sthalam, with their glory. And so higher up to the sarana sthala mahima, the place of final refuge; its excellence, and the glory of the aikya sthalam, or final absorption, or union of the soul with deity—surely heathenism is not without its "weak enthusiasm."]

I remember seeing the alleged translation of a Parsee book, having some resemblance to this one: in a labored description of at least seven heavens. There is a wide spread belief of ascending degrees; but description becomes puerile "intruding on things unseen."

This book is somewhat long, and thick, on talipat leaves, and in good order

6. No. 1653. Karana hasagi, slócas.

By Chenna Basava—with a tica in Canarese, leaf 1-25.

O'm kara pranava surupa.

From the O'm kara all things are produced.

This is the elementary primal cause—its excellence.

On the pancha báudica, or five elements.

On the tatvas or faculties of body and souls; mental included. The situation of the elements in the different parts of the body, and their operations.

On the evil dispositions, káma, cródha, lóba, máchariya, &c. resulting from mental dispositions, or bodily faculties.

Jiva surúpa, nature of the soul. These and like matters.

Leaf 26-37 in the Canarese language.

Mizrápanam by Basava.

The ácharya, guru, jangama, prasáda and maha lingas are in the human body, and by doing homage to them (worshipping self) beatification will be acquired; i. e. sa-uchyam, oneness with Sira. A few other matters.

Leaf 38—41, Karana hasagi resumed, but incomplete; leaf 49—53, Siva cavacham, a charm for protection.

The book is of medium size, old, and slightly damaged.

7. No. 1662. Karana hasagi, 1—17, the matter the same asabove. Leaf 18—24, the Mizrápanam, as above.

Panchikarana, on the five elements in the human body.

On the three gunas, the satra, rájasa, tamō rupam; or meekness, choler, depravity. The punya, moral merit, and pápátmaca, or sinfulness, how produced, with the nature of each: the seat, or situation of each in the human being; the results, good or evil.

1 Prána-2 pana-3 udana-4 samana-5 viyana, or five vital airs, their seat in the body. The five senses where seated. The gnánéndriya, mental or spiritual faculties. The áchára, guru—the Siva jangama—the prasáda, and the maha lingas, are members of the earth, and of the human body, as elementary principles. The seat of each in the human body; these and other matters, on what is sometimes collectively termed the tatva system. It seems laborious trifling, nihil operose agens.

The book is short, of medium thickness, in good order.

8. No. 2333. Ashta havarana mani derpana.

By Chinna vira $d\acute{e}va$ — $sl\acute{o}cas$, with prose mingled, complete in eight prakaranas, or chapters.

Lingachara vidhanam, mode of linga homage—èca vimsati dicsha vidhanam, or twenty-one modes of initiation.

- -mata st'hala mahima vidhanam, on the excellency of making a place for homage.
- -ashta vidha archana vidhanam, eight kinds of service-mente vel manu.
- -shodasa upachára vidhánam, mode of sixteen subordinate ceremonies.
- -pátódaca st'hala mahima, merit of drinking the water that has washed the foot of the Saiva symbol.
- -jangama linga st'hala mahima, glory of a superior world.
- -bhakta st'hala linga mahima, glory of a still higher world.

The glory of other worlds in the ascending scale, named Mahésvara-prasada-linga-Prana linga-sarana—and âikya, with the addition of st'hala (place) to each one.

Ashta anga yoga nirupanam, a description of penance, with eight members.

Guru lacshanam, properties of a teacher; he should be well informed in the sastras, and in ritual services.

Sisha lacshanam—the deportment of a disciple described.

Other paras. are on the places whereon to put cow-dung, ashes, and beads. On the excellency of the six lettered charm of the Vira sâiras, and samadi kriya, the work of penance.

In the superior world above that of Brahma is the nát ha Brahma lingam, which governs all beings and things beneath it. In the form of Brahma it creates, in the form of Vishnu it preserves, and in the form of Siva it destroys; leaf 1—125.

The book is short, rather thick, in good order.

As this book is a sort of compendium of the system—a caricature of the common *Sâiva* one, it might deserve translation; for the system is unknown, otherwise than by wilfully false description.

$$\beta$$
. A. c.

II. No. 1213. Sri muc'ha samvatsara panchangam, Almanac, A. D. 1753-4, caliguga 4854, Sal: S. 1675.

The usual contents in five parts, also the p'hala stuti, or influence of the planets, prognostics for the year.

Leaf 1-42-one leaf at the end wanting.

The book is short, of medium thickness, touched by insects, and slightly broken.

VI. No. 537. Páitru médhika vidhihi.

Ascribed to Asvaláyana rishi, slócas.

On the apara carma, or funeral rites and observances, during several days. In this tract, which is not complete, there is the burning, gathering, and washing the bones, and casting them into a river, with the 10th day's ceremony, leaf 1—24.

From another book 7 leaves—incomplete; concerning things unclean, and on ceremonial pollutions.

The leaves of the first portion are longer than those of the other, old, but in good order.

β . A. d.

IX. No. 1593. Two subjects.

1.) Niti sastram, 21 slócas with a Canarese tica.

By Chanacya, incomplete: on seven leaves, specimen.

To one unlearned a sastram is venom.

To one who has the colie food is poison. If a poor man see ten men together, to him it is poison.

By reason of goshti (slavish dread) of evil people the whole body is venom. These and the like sort of aphorisms.

2.) Bhartri hari, only 84 slocas, a fragment from the 3rd, or Váiragya satacam.

Specimen of one aphorism.

If any one read the *Vedas*, sastras, puranas, &c., so as to be learned; if he make many sacrifices; if he collect great wealth; yet since he can take nothing of all this with him, when he is about to die, it is his better wisdom to do penance, and by *Bhagavat dhyanam* (meditation on God) to seek for final beatification: 16 leaves.

The book is of medium length, thin, slightly injured by insects.

XV. No. 1685. Siva stottram, slocas. By Halayuta, with Canarese tica, incomplete, leaves 183-204 or 23. Praise of Siva.

XVIII. No. 1473. Jaina puja vidhánam.

By Bujya pátar-mantras, padyas, and prose mixed: complete.

The five elements deified; mode of homage. Homage to the nine planets; and to a being termed Yacsha. Praise of Vrishaba raja, a Jina king. Praise of Chandra prabhu, a deified man so named; the great bathing of Jina deva, on festival days. The sahasranama, or one thousand names of Jina deva.

Also some fire-offerings with mantras and services therewith connected: 76 leaves in all. This book is long, old, slightly injured.

XXXIV. No. 1438. Physico-theology.

Hari shad-varga—six inimicals, that is kâma, lust; cródha, anger; lóba, avarice; móha, cupidity; mata, fanaticism; máchariya, malice; shad Brahmi—six advantages Jati, rarnam, azrama, culam, gótra, námam.

Sapta visana—seven sorrows, tamu, mana, dhana, rajya, visva, utsala, séraca, desires arising from want of health, mental vigor, wealth, power, credit, pleasure, employment.

Sapta datas; or rasa, rudra, mámsa, metasu, hasti, maja, sucla, i. e. nervous fluid, blood, flesh, gristle, bones, marrow, semen.

Ashta múrti mátas—or Prithivi, salila, pavaca, pavana, ambara, ravi, seshi, atma.

Antaharana chudushtâiyam, mental affections; dasu vayus, ten vital airs in the body.

Pancha budas, five elements.

Pranava, utpatti-origin of the Vedas.

Brahmanda súrúpanam, form of the universe, with the panchihara tatvas—five material and spiritual qualities: their nature, and the effect of their union.

The book appears to be incomplete: it contains 32 leaves, in confused order.

An expositoin of the physico-theology of the Vira Saivas.

It is of medium size, and in good order.

XXXIV. No. 1668. Vátula ágama tantra, slócas and mantras with tica incomplete.

On the natha Brahma linga; see 8. No. 2333 supra.

Various padalams, or chapters, with the following titles—tatva-bhéda—varna—chacra bheda—varga—mantra—pranava, the two last incomplete; three leaves are also deficient at the beginning.

Above the world of *Vishnu* is the world of *Siva*, where there is a symbol known as the *nat'ha Brahma lingam*; its splendid appearance, by its power it creates—preserves—destroys. It is distinct from the eleven *rudras*, and superior to them. The eleven *rudras* are as rays proceeding from it. This symbol dishonored *Vishnu* in some of his *avataras*. It is the elementary cause of the entire and *eternal* universe. Other matter on the *tatva*, or properties of body and mind; delivered by *Siva* to *Subrahmanya*.

The book is long, somewhat thick, injured.

 β . A. e. Uriya letter.

1. DRAMA.

No. 2369. Maha nátacam.

By Hanumān cavi, with extracts from another book, by Mata sutana misra cavi: 1000 slócas. Not a regular drama for acting, but containing a variety of dramatic incidents from the Rámáyana, with praise included of Vishnu, Siva, and other gods. Misra cavi, quoted, is a celebrated author.

The book is long, thick, in good order.

11. Law.

1. No. 2367. Smriti sara sangraha.

Leaf 1-5 a few rules of Sanscrit grammar.

The remaining leaves contain a compendium of Hindu law, in 6 chapters.

By Vâidhya nat'ha.

The 1st chapter is on tit'hi nirnaya, or fixing of proper lunar days for various sacerdotal observances. The second is on the mála mása, or month in which two new moons occur; and rájasvala nirnaya, or observances as to female menstruation. Other chapters not examined.

The book is long, of medium thickness, on talipat leaves, and in good condition.

2. No. 2372. Kanva samhita. The law treatise of Kanvá. On the áchára cándam, or sacerdotal law, containing 41 chapters, incomplete.

The book is long, of medium thickness, the edges a little injured; otherwise in good condition.

3. No. 2373. Yagnyavaleya dherma sastra, code of law by Yagnyavaleya.

Three candas, or books—slocas: part of a work by an ancient lawgiver; of which the Vignanesvaram is a paraphrase of high repute, and authority in the south; as the Jimuta vahanam is in Bengal.

The three last leaves in this book contain the Sáiva five lettered spell; and the monosyllables of a spell to Ganésa, used when showering flowers on his image: leaf 1—58.

The book is long, of medium thickness, in good order.

III. LEXICOGRAPHICAL.

No. 2365. Amara cosha—lexicon.

The 1st Candam, complete.

The 2nd ., as far as to sáila verga. See notices of this work, passim: leaf 1-46.

The book is somewhat long, of medium thickness, old, but in good condition.

IV. VEDAS.

1. No. 2366. Sáma véda.

Part of the third véda, containing eight prapát'hacas or chapters, with part of the ninth, left incomplete.

The book is long, of medium thickness, somewhat old, but in good condition.

2. No. 2370. Brihadaranyam—the spreading forest. This is said to be the name of a rishi; and it is the technical name of a part of the Vedas. Notices occur in books in the grant'ha letter. Vide No. 1723, there stated to be one of the upanishadas. Here termed a sác'ha, or branch, Vajasaneya saclaya jushi kanva sác'hayam Brihadaranyam—the spreading forest, the kanva branch, a part of the white (véda) by Vajasaneya (a rishi): kanva, a lawyer: see II. 2 supra. The book contains 8 adhyáyams, or chapters.

[For these notices of books in the Uriya letter I am obliged to papers received from the Honorable Walter Elliot Esq.]

 β . A.

f Malayálam letter.

I. ADVAITA.

1. No. 2308. Rasa abi vyanjuca or advâita mata retnam. By Svanampracasa yeti.

This is a tica or explanatory glossary, but on what particular book is not known. The subject is on the unity of the Supreme Being, in a pantheistic sense, and the oneness of the human soul with that being; see previous notices.

The book is short, of medium thickness, on narrow talipat leaves, in good order.

II. Alphabet.

1. No. 2321. Arri chuvadi.

Merely the *Malayálam* alphabet, as constructed to express the sounds of Sanscrit words: a school book—of medium length, thin, no boards.

HI. ARCHITECTURE.

1. No. 2325. Abilashitart'ha chintamani, on architecture.

By Malla somésrara: slocas, with a prose tica, 1—3 adhyáyas, so far complete.

Mode of constructing houses, dimensions, form of parts, and relative proportions; benefit resulting from good construction.

The book is short and thick, on narrow talipat leaves, in good order.

IV. ART OF POETRY.

1. No. 2307. Kuraliyanandam, a comment by Appäiya dicshada, on the Chandra loca of Cáli dása

It has beginning, but does not finish: when complete it relates to one hundred poetical figures: see preceding notices.

The book is of medium size, on talipat leaves, old, tolerable order.

V. Dramatic.

1. No. 2297. Púrna purushart'ha chandra nátacam—Sanscrit and Fracräti, both slocas and prose, 1—5 ancas complete.

Chandrodaya, a king, his vain attempts to attain beatification, turned into comedy.

The book is short and thin, talipat leaves, old, but in good order.

2. No. 2298. Malati mataviyam.

By Cali dása, Sanscrit Pracruti, 1—10 ancas, complete.

A contest between pupils of two dancing masters before a king, who fell in love with one of the figurantes; an amour following: see foregoing notices. The book is of medium size, on talipat leaves, old, and injured.

3. No. 2300. Retna vali.

By Sri Harisha. Sanscrit and Pracryti, 1-4 ancas, complete.

Vatsaraja, a king, and Retna vali (jewel necklace), a woman—an amour ending in a kadca viváha, in which the man plants a sword in the ground, and the woman stands near; implying fealty, or death.

The book is of medium length, thin, on narrow palm leaves, small writing, in good order.

4. No. 2301. Jániki parinayam, the marriage of Janaca's daughter, or Ráma natucam, 1—7, ancas, complete. On the marriage of Ráma and Sita, and subsequent events, down to the destruction of Rávana, dramatized.

The book is of medium size, on broad talipat leaves, very old, the last few leaves broken, and one third gone.

5. No. 2302. Mallica márutam—nátaca, or drama, in one continuous act, complete.

A gandharba marriage of a woman named after the malli flower, with a man named Máruta, from the wind that blows over the flower; of the usual erotic tendency. There are besides a few loose leaves containing chátu slócas or separate stanzas, on a variety of subjects, like Portuguese chicótas. The book is of medium size, on broad talipat leaves, old, and a little injured.

6. No. 2303. Prabódha chandródayam.

By Krishna misra—Sanscrit and Pracrüti, slocas and prose, 1—6 ancas, complete. Personifications of virtues, and vices, as men and women; intended to teach the advaita doctrine, see foregoing notices.

The book is short, of medium thickness, on talipat leaves, in good order.

7. No. 2304. Murári nátacam, otherwise Anarg'ha rághavam, Sanscrit and Pracruti, slócas and prose.

By Murári, 1-4, incomplete.

The subject of the Rámáyanam dramatized.

The book is short, of medium thickness, on talipat leaves, a little injured.

8. No. 2305. Pradyumma abhyútaya nátacam.

The leaves are not regular, some of them are gone: it appears to be a drama founded on a subject taken from the *Bhágavatam*.

The book is short, of medium thickness, on talipat leaves, very old, and very much injured, so as to destroy coherency of meaning.

9. No. 2306. Sacontala nátacam.

By Cali dása—Sanscrit, Pracrüti.

1—6 ancas, incomplete, the 1st and 6th are injured. The amour of Dushmanta with Sacontala, reared in a hermitage—birth of Bharata—and intermediate details; see various other foregoing notices.

The book is short, of medium thickness, on narrow palm leaves, old, and damaged.

10. No. 2315. Bála Rámáyana nátacam, or Vira Vilásam—Sanscrit and Pracrüti.

By Rája sec'hara.

1—10 ancas, complete.

The subject of the Rámáyanam in brief, dramatized.

11. No. 2322. Sect 1. Pradyumma nātaca, or dévánica nātacam, 1 anca, incomplete. Subject from the Bhágavatam; see 8.

VI. ETHICAL.

No. 2311. Niti sáram, slócas.

1-20, sargas, complete.

A selection from various books on kingly ethics, and other like topics, in general.

The book is short, thin, on broad talipat leaves, in good order.

2. No. 2312. Ntti sara samuchayam.

The 1st and 2nd satacas, with a tica in Malayalam prose, the 1st complete, the 2nd not so—the subject, general ethics.

The book is short, of medium thickness, on narrow talipat leaves, in good order.

VII. EROTIC.

1. No. 2294. Govinda charitram.

10 sargas, slócas.

A kind of mixed poem on the actions of Krishna—his sports—bathing in the river Jumna—amours—wars, &c.

The book is short, of medium thickness, on palm leaves, in good order.

2. No. 2299. Krishna vilásam.

1-4 sarga, incomplete-slócas.

On the youthful sports and amours of Krishna.

The book is of medium length, thin, on talipat leaves, a little injured.

3. No. 2322. Sect. 2 Krishna cávya.

A tica or verbal prose comment on some poem relating to Krishna; the title of the original not found: for sect. 1 see V. 11.

The whole book is short, of medium thickness, on narrow palm leaves, old, in tolerable order.

VIII. GRAMMATICAL.

1. No. 2286. Sabda nirnayam; sutras, tica, prose.

A discrimination of the genders of various words; beginning only, being incomplete.

The book is long, on 8 talipat leaves, one of them broken.

2. No. 2295. Mriticara grant'ham, a tica or glossary on sútras.

By Vara Ruchi; an enlarged comment on the sútras of Pánini. Vara Ruchi's book does not often occur in the other parts of the collection: this, by consequence, is of value.

The book is of medium length, thick, on broad talipat leaves, in good order.

IX. HYMNOLOGY.

1. No. 2200. Sect 1. Rama stuti, slócas, without beginning, or ending: praise of Ráma: for sect: 2 sec XIV. 2.

2. No. 2309. Ráma charitram, slócas.

Vilasitam 1-4, narrative of Ráma's actions, as a vehicle for praise, mixed up with the whole.

The book is short, of medium thickness, on narrow palm-leaves, old, a little injured.

3. No. 2314. Sangita rétnacáram.

It has no title within itself, but the subject is like that of the Sanscrit work specified.

It appears to be on the art of singing and dancing, musical times, &c. It may be a part of the *Bharata sastram*; but a degree of uncertainty attaches.

The book is of medium length, thin, old, on broad talipat leaves, in good order.

4. No. 2317. Sect. 1. see XII.

Sect. 2. Súrya satacam, slócas, a few less than 100, therefore incomplete.

The book is very short, of medium thickness, on talipat leaves, stained, and a little injured.

5. No. 2319. Isvara stottra, slocas; the beginning, but without the ending.

Praise of the glory of Israra, or Sira, imploring aid and benefic.

The book is somewhat long, of medium thickness, on talipat leaves, in good order.

X. LAW.

1. No. 2323. Dherma sastra.

The vivah'ara c'andam, slocas with tica. Has the beginning, but not the ending.

On modes of proceedings in Civil suits, with connected details.

The book is of medium length, very thin, talipat leaves, tolerable order.

XI. LEXICOGRAPHICAL.

1. No. 2248. Sarvananda kriti.

By Sarránanda—prose.

A glossary on the Amaram, the 1st and 2nd cándams, with 12 and 10 vergas complete; illustrated by quotations.

The book is of medium length, very thick, on talipat leaves, in good order.

XII. LOGICAL.

1. No. 2317. Sect. 1. Tark'ha sastram, on logic prose, only two khandas—the pratyacsha and anumánam: for sect: 2 see IX.

XIII. MISCELLANEOUS.

- 1. No. 2285. Three fragments.
- 1.) Tark'ha prakaranam, one chapter on logic.
- 2.) Ethical and medical slócas.
- 3.) Verses from redas, on zanti pūja, or a sort of litanies, to remove evils.

The book is short, of medium thickness, on talipat leaves roughly cut, in good order.

- 2. No. 2310. Three pieces.
- 1.) Vishnu sahasranámá vali, 1008 names of Vishnu, complete.
- 2.) Achara vidhi, morning, noon, and evening ritual, 3 leaves.
- 3.) Déva stuti, slócas.

Praise of the sacti of Siva.

The book is short, thick, old, on narrow palm leaves, in tolerable order.

XIV. PAURANICAL.

1. No. 1886. Narasınha puranam, Suta rishi to Bharadvaja rishi, slócas, a larger mixture of grant'ha letters than in other books; and this one was found mingled with books in the grant'ha letter.

The following is a specimen of contents, at and near the beginning.

The chronological periods of the kréta, tréta, drápara and cali yugas. Description of creation. Origin of the dévas, of the danavas, of the yacshas and manushyas. The creation of Brahmans. Formation of the five elements, the twelve ádityas, or the sun differently named according to the zodiacal sign in which it is—matters concerning these names. Marcandeya conquered Yama, the regent of death, and is now a chiranjivi, always a youth of sixteen years of age. Description of the excellence of Vaishnavas—the mode of worshipping Narásinha in the cali yuga. The sacred places (punya cshétras) peculiar to Vishnu. Many praises to Vishnu, as if uttered by Marcandeya. On the eight lettered Vaishnava charm. On the mode, or causes of obtaining beatification: with the like.

Leaf 1-167 complete, blank leaves in the midst.

2. No. 2290. Sect. 1. see IX.

Seet. 2 Gája graha adikáram.

The 10th chapter from the 8th book of the Bhágavatam—usually known by the name of Gajéndra mōcsham. On the rescue of an elephant from a crocodile, and giving it beatification.

The book is short, thin, on talipat leaves, in good order.

3. No. 2318. Bhavishóttara puránam.

1—26 adhyáyam—slócas: interior section cali yuga charitra, account of events in the iron age; and again another 26 adhyayas follow. Though this puránam is numbered among the eighteen, it is rarely met with; and by some, is considered to be a tail-piece to the scánda puránam.

Seven leaves on the subject of the uttara Rámáyanam are appended; these are shorter than the others.

The book is short and thick, on talipat leaves, in good order.

4. No. 2320. Dévi mahatmyam.

The episode known as Sapta sati, or Ch'handa pátha. The war of Dévi, or Dúrga, with Mahishásura, and others; six adhyayas, incomplete. Taken from the Varáha puránam, and the Márcandeya puránam.

The book is very short, of medium thickness, on palm leaves, a few broken.

XV. ROMANCE, HISTORICAL.

1. No. 2287. Magha vyakyánam.

By Déva rájacharya. 3rd sargam, a comment on a part of the Magha cavyam, an epic poem, on the war of Krishna against Sisupala: this portion relates to an encampment.

2. No. 2288. Mágha vyakyánam.

The tien only, without the original; 1—3 sargas, complete, so far only.

The preparations of Krishna for making war against Sisupála.

The book is short, of medium thickness, on broad talipat leaves, 15 good order.

3. No. 2389. Cumara Sambhava, without the mulam: only the comment.

The 1st sarga containing a description of Himaüt mountain.

The book is short, of medium thickness, on talipat leaves, in good order.

4. No. 2291. Náishadham, a tica to the 1st sarga only; by Cola chëla malla nát'ha súri; the introduction.

The book is of medium length, thin, on talipat leaves, without boards, in good order.

5. No. 2292. Mágha cáryam, the original slócas, 1—9 sargas, up to the poetical description of morning and evening, on a march.

The book is short, of medium thickness, on narrow talipat leaves, in good order.

6. No. 2293. Náishadham, slócas.

By Sri Harisha-without tica.

1-5 sargas. The introductory portion of the story of Nala and Damayanti.

The book is short, of medium thickness, on narrow talipat leaves, old, good order.

7. No. 2293, Uttara Ráma charitra, slócas.

In 5 sargus, complete.

A kind of narrative poem for public recitation; founded on the story of the $uttara\ R\'am\'ayunam$.

The book is short and thin, on broad talipat leaves, in good order.

8. No. 2313. Kirártárjuniyam.

Wants the title, with the beginning and ending; but the subject is on the tapas of Arjuna, his contest with Sira disguised as a hunter: and obtaining the life-destroying weapon: sloeas with tiea.

The book is short, of medium thickness, on narrow palm leaves, old, and very much worm eaten.

9. No. 2316. Bhója champu, slocas and churnicas by Cáli dasa.

The story of the bála to the sundara cándams 1-5 incomplete.

The subject of the Rámáyanam, adapted to court minstrelsy.

The book is short, of medium length, on narrow talipat leaves, in good order.

10. No. 2321. Rámodhayam, chūrnica metre, incomplete.

Tale of the Rámáyanam, abstracted for public recitation.

The book is of medium size, old, on talipat leaves, much injured by termites.

β . B.

Telugu language and character.

I. ARITHMETIC.

1. No. 1092. Ganita sastram, Arithmetical account; incomplete, on 23 leaves.

There is also 1 leaf on medicine, and 6 leaves complete Siva stottram, or praise of Siva. The arithmetical portion is older than the rest; it is a medium sized book, and in tolerably good order.

II. ASCETICAL.

1. No. 1037. Parama yógini vilásam.

Eight asvásas, or sections in the dwipada metre. It relates to the practices of yógis, or ascetics. A medium sized book, in good order.

2. No. 1071. On the Vaishnava system.

This is illustrated by an account of the Aluvar of Vishnu. They were ascetics, and Vaishnavas of the true kind. In contrast to the devotee, the life of the family man, with his trials and troubles, is described. If such housholders wish to obtain beatification they must follow certain rules, which are prescribed. There is a description of the Vaishnava system, and like matters of a Väidica, or religious kind. Written in prose, incomplete, old, medium size, damaged at the edges.

3. No. 1079. On the Aluvár.

The places of their birth, and death, or beatification. An extract from one of their works. Discourses of the Aluxár with each other, on moral and religious subjects. It is stated that Yempramanar, or Ramanuja of Sri Permattur was the chief, and consulted by the others, perhaps an anachronism. The nature of beatification, and means of attaining it explained. The state of man described. Penance, with its fruits. The secret doctrine of the Vaishnaras. The book is in prose, with Tamil words intermingled, and complete. It is long, thin, old, and a little touched by insects.

4. No. 1090. Concerning the Aluvár.

The manner, and place of their birth. The temple where each one died. The local name of the god at those temples. Their genealogy, with particulars as to their immediate parents. Their books, and special sayings; with other matters entirely limited to the 12 Aluxius: This is a book of medium size, the first half in good order, the latter part of the book has one half of the leaves broken off, rendering the work incomplete.

III. ASTROLOGICAL.

1. No. 1730. Vencatáchala svami Pratáni Dwibya putra Játacam.

The horoscope, or astral, and other indications on the birth of the second son of the Treasurer of Tripety pagoda. Some unpropitious points have the requisite zánti (or averting service) stated.

The work is in prose, with here and there a sloca; small, in good order, and complete.

- 2. No. 1084. The second section of this book states the qualities of the court astrologer, and puróhitan or seer. See XVII. 6.
 - 3. No. 1086. Chicka deva rája putra játacam.

The horoscope, and estimate of the future life and fortunes of a son of *Chicka déva*, a Mysore king. The name of the son not mentioned. It is written in prose, with verse here and there; long, of medium thickness, in good order, and complete.

IV. CHARITRAS OR TALES.

1. No. 913. Ushá kanya Paraniyam.

The marriage of the virgin $Ush\acute{a}$, $B\acute{a}n\acute{a}sura$ the father of $ush\acute{a}$ was at war with Krishana: afterwards a marriage was negociated between Aniradha, grandson of Krishna, and $Ush\acute{a}$; which is the subject of this poem in dwipada metre.

There are also five sections of the $R\acute{a}m\acute{a}yanam$ from the $B\acute{a}'a$ to the $Sundara\ c\'{a}ndam$, so far complete, in $padya\ c\'{a}vya$ metre. In the writing some Canarese letters are used.

- 2. No. 1021. Prahláda charita, the episode of Prahláda, from the Bhágaratam. It is in the padya cávyam metre, a poem by Bommana Potaraju. It is small, old, broken, and not complete at the end.
 - 3. No. 1035. Vasu déva Arjuna cadha, and écadasi mahátmyam, poems in the padya cáryam metre, medium size, complete.
 - 4. No. 1036. Three pieces. 1.) Harischandra Nalópákyana; contains three asrásas, or sections of a poem in padya cáryam metre, with a prose version by Bhatta múrti. In one sense it gives the tale of Harischandra, in another that of Nala.
 - 2.) Also Rághava Púnda vyardarsanam.

Three sections relating, to the Raghn ramsam, or solar line of kings.

3.) Násakétópákyánam, the fable of Násaketu's descent into the lower regions, with the results,

It is a poem in the padya cávyam metre.

The book containing these three productions is large, and in good order.

- 5. No. 1039. Sámbu charitra. Tale of Sámbu; and Bhakta ranjana charitra, an episode from the Bháratam. Both are in dvipada metre, forming nearly equal halves, complete, and in good order.
- 6. No. 1042. Pradhyuma charitra, tale of a son of Krishna; also Kirártárjuna, an episode of the Bharatam, Siva disguised as a hunter disturbed the penance of Arjuna, and afterwards gave gifts qualifying the latter to destroy his opposers. Five sections.

The book is large, and nearly new.

7. No. 1048. Nala chacraverti cadha.

The Naishada, or episode of Nala from the Bharatam. In dwipada metre, complete, large size, and in good order.

8. No. 1051. Prahláda charitra, an episode of the Bhágavatam, concerning a devotee of Vishnu: fragment of 8 leaves.

Guru yeti ganamalu, on orthography, a fragment, damaged. The book has only one cover, is long, thin, of little value.

9. No. 1055. Vasu charitra.

A poem in padya cavya metre, in six asvásas or sections, complete. A romance of love adventures between Vasa a king of Pratisht'hana, and Girikanya (mountain-nymph) and their marriage. By Bhatta Murti, a distinguished poet: the work is classical.

10. No. 1058. Sri Chicka deva raya vilasam.

The amusements of a Mysore king. Story of the marriage between him and *Chandra reca*. There are also some details on neusical time and modes, as part of the amusements of a court. This copy is not finished. It is of medium size, and in good order.

- 11. No. 1061. Vijaya vilásam, adventures of Arjana in the South.

 A poem in padya cávyam metre, only one section in this, book. It varies from the Bharatam; but the legend is common in Southern India. The leading event is the irregular marriage of Arjana with Chitrangada a daughter of a king of Madura, certainly fictitious. Another is the elopement of Subhadra.
- 12. No. 1069. Subhadra parinayam, the elopement of Subhadra, sister of Keyshna, with Arjuna. It is either a continuance of the former book, or of the same tale. The leaves are in great confusion.

Also

Kucheyalóvákyanam. Story of a Brahman who, on Krishna's marriage with Rucmini, brought presents, and received gifts: only one section, two others wanting.

The entire book is of medium size, and old. It needs collation with other books.

- 13. No. 1070. Vijaya Vilasam; padya cávyam metre, three sections complete, but requiring to be compared with 11. The adventures of Arjuna at Madura, and at the court of Krishna. Surreptitious marriage with Subhadra, mother of Abimanyu. Medium size, and in good order.
- 14. No. 1072. Nava náťku charitra. A tale of nine Siddhas or magicians, in dwipada metre. Their names are Matsya náťka; Sáranghadhára: Goracshaca; Megha naťka; Viru pácsham; Nága-Arjuna; Kandi Siddham; Siddha buddhi; Kanódhi. From so much as I heard read of these tales I do not deem them fit for abstracts. Much of a vicious character is written; and, after becoming peculiarly adepts in vice, some of these siddhas attain to supernatural powers. In the two first instances the individuals bore injury before being initiated: most of the others differ, in not having such an excuse.

The book is a poem in the dwipada metre, several leaves are missing. It is rather large in size, old, and slightly damaged.

15. No. 1074. Sáranga dhára charitra.

The story of Săranga dhâra. A fragment of a poem in padya câryam, having only eight leaves at the beginning, and without boards. The hero was the son of Naréndra-raja, of Rajamahendri; who, when hunting, left the town in charge of his son. His mother-in-law, Chitrangi, took notice of him, and was rejected; on which she accused him to his father, and procured his legs to be cut off. The sequel of the tale may recur in a fuller copy. Ultimately he became one of the above Siddhas. This fragment is a little injured by insects.

16. No. 1731. Gajendra mocsham, beatification of the king of elephants. This is a poetical version in padya caryam of an episode of the Bhágaratam, the 8th Candam; an account of a contest between an elephant and a crocodile. The elephant was worsted; and an imprisoned spirit was thereby released, and returned to the superior world. The poem is complete, and in good condition.

There are 10 leaves of a Canarese book, without beginning or end, the subject hymnology; but this fragment requires to be collated with others of like kind.

17. No. 1470 Vibishana budhi. The tale of Vibishana: An episode from the Rámáyanam. At the end 16 stanzas in praise of Lacshni of the town Kalita.

V. ETHICAL.

1. No. 1010. Bhagarut gita, chant of Krishna.

Three adhyáyas or books, narrated to Dritarashtra by Sanjivi, through the favor of Vyása. It is taken, as to subject, from the Bháratam. When the rival armies were drawn up, and Arjuna was with Krishna in a chariot, the former expressed a doubt, and grief concerning the destruction of his own relatives. Krishna reproved him; and entered into a variety of metaphysical statements as to the soul, adapted to eastern philosophy: teaching that the destroying his friends was next to meritorious. The book is small, and in tolerable order.

2. No. 1084. 1) Niti sáram, on morality.

Three asraras, or books, wanting the seven first leaves.

2.) Castúri Ranghadáma satacam.

A centum of verses on the qualities of the átma surápam, or soul. On morals, on the morals and qualities proper to a king. The qualities of a mantri, or minister of state; and of other rulers. Also on the qualities of the court astrologer, and puróhitan. See III. 2. See XVII. 5.

Section 5. Has some Sanserit slocas on ethics.

Other sections of this book come under other headings. The book requires collation. It is of medium size, old, and a little damaged.

3. No. 1085. Kannan siru támbu, a summary of the teaching of the Aluvar of Vishnu.

The book is especially a prose explanation of the centum of andádhi, or da capo verses by Pudhata alurar of Tondamandalam, the 2nd in order. There is some small mixture of Tamil words: as usual in Telugu versions from the Náláyira prabaudham. The book is of medium size, without boards, old, and damaged by termites.

4. No. 1087. Jivani lacshanam, on the human soul.

This is a moral treatise, apparently on the tatra system. It treats of the body, the interior viscera, the muscular parts, the breath or spirit, the senses or mind, or sensitive soul; also on beatification, as applied to the immertal soul.

- 5. No. 1101. Sumati satacam. A poem on ethics, or morals, containing 97 stanzas; 3 wanting. It is small, and in good order.
 - 6. No. 1264. Sabhapati lacshana, on the duties of a king.

The word sabhápati is not here used as a name of Siva, but in its literal meaning, as chief of the assembly; that is, a king, as the head of a judicial assembly.

It is styled the $uttara\ bh\acute{a}ga$ or last part; and implies that it belongs to some preceding work.

From attending to a few of the earlier pages it is found that a compass of knowledge (purely oriental) is laid down such as one man could scarcely acquire. It seems intended to flatter, and at the same time rather to display the writer's own (superficial) knowledge of names and things than to instruct any king. In particular, the pure Indian and semi-barbarous languages mentioned as to be at command by the ruler, are such as one man could scarcely attain by the study and practice of a whole life, apart from other miscellaneous knowledge; including an acquaintance with the five devices; the four kinds of arms; the four classes of women; and a great variety of other matters designated by sonorous names.

The book is rather large, without boards, old, but in tolerably good order.

It also contains the Bhogini dandacam.

By Bommana Potu rāja, with a fragment, and single leaves of seven other books; pointing to the need of collation.

VI. EROTIC.

1. No. 1060. Dindima pracasanam.

 ${\bf A}$ poem in 120 stanzas, in ornamental style, concerning females, and of an amatory kind.

The book is small, and new.

- 2. No. 1073. A collection of stories, or extracts; chiefly of an amorous character.
- 1.) Déviki, the mother of Krishna, incensed at the affronts received from Camusadu, her elder brother and nucle of Krishna, complained to the latter, who told her that the conduct of Camusadu arose from his dislike of her having given birth to a son, and removed her grief: eight leaves wanting at the beginning.
- 2.) After Rucmini had been affianced to Sisupálam, son of Krishna's aunt, and her affections were placed on Krishna, she was much grieved. Sarasvati appeared disguised as a fortune-teller, and told her that she would be married to Krishna. Brahma then came disguised as a male.

gipsy, and took away Sarasvati. The marriage of Krishna with Rucmini afterwards occurred.

- 3.) Kóra vánji. Náreda took the disguise of a fortune teller, and told Rucmini that she would be the wife of Krishna. Canarese language, four leaves complete.
- 4.) Parijútupa-haranam, loss of the flower of Indrá's paradise.

Narcda brought this flower from Indrá's world and gave it to Krishna, who gave it to Rucmini. Satyabhánmi was grieved thereby. On the following day Krishna took Satyabháumi in the Garuda vehicle to Indrás world, and received some civilities; but the flower tree was refused, and a battle took place with the warders. The eight guardians of the heavens also came, and were conquered. The tree was brought, and planted in Satyabhaûmi's garden. Two leaves are wanting in this tale.

5.) Subadhra viráha, the marriage of Subadhra, sister of Krishna.

In the reign of Yuddhisthira some cows stolen from a Brahman by Gandharbas, were restored by Arjuna, who then went on a pilgrimage southward. His amour with Ulichini. Near Râmisseram he released five spirits imprisoned in the bodies of crocodiles, by killing these. At Madura he formed an illicit marriage with Chitrangada, the king's daughter. He next went to the court of Krishna, disguised as an ascetic. He induced Subadhra to elops with him. Bâla Bhadra raised an army to revenge the affront; but Arjuna propitiated him by submission.

6.) Kirarta Arjuna. The episode of Arjuna's penance near the Himálya mountains, from the Bháratam. It has some addition as to Rembha, a courtezan of Indra's world, and as to Ziva and Parvati, unimportant to be specified.

The book is of medium size, old, and in pretty good order. It is in the yecha ganum, a loose kind of metre. It seems to be a miscellary proper, but the tales might be separated into distinct books.

3. No. 1075. Mangaváda manjeri. A garland, &c.

A variety of matters unfit for detail. The leaves do not look like those of one book, but the subjects in all are of a base and groveling kind. There is some scandal, as to Vencuta rája's wife and Tatacharya, a Brahman. The secrets of the Sacti class, Hanumat vinapam, a prayer of, or to Hanuman, a piece of ribaldry. It is long: but not a thick book, written in prose, in good order.

- 4. No. 1091. Contains two distinct books.
- 1.) A poetical work on the amours of Krishna, and also on the affection between Rama and Sita.

- 2.) Ganga Gâuri vilasam, a low and loose production on Ganga falling in love with Siva; mingled up with matters not capable of abstract. The book is small, and thick, damaged in the middle by insects, with various leaves wanting in the middle and at the end.
- 5. No. 1104. Chandra bhúdayam, the rising moon.

A poem in padya cávyam, containing two asvásas, or sections, complete, but not finished as a whole. It relates to the wife of a muni, affected by the moon on its rising, and using reproachful language; a common place of Hindu writers. Not being complete, the tale has no denouement.

The book is of medium size, old, and a little damaged, especially in the latter portion.

6. No. 1726. Poem ascribed to Chicka deva raya. It is divided into four parts; each part being in a different metre, the fourth of the lyrical kind adapted to singing. The subject in all is the female sex; twenty eight stanzas are called by the names of the 28 lunar mansions, but the subject is the same with the rest. There are also four leaves in Sanscrit from the Mágha cávyam, the same subject. In the larger portion the language is Telugu; but the characters are Canarese. It is adapted to the public amusements of a Court: rather large, bored by insects.

VII. EXEGETICAL.

No. 1725. Manō bódha, Mental instruction. In the dvipada metre, complete. This is appended to another book of a Vira Saira kind. The present portion is rather unusual, as giving a series of lessons in mental instruction.

VIII. FABLES.

- 1. No. 1047. Pancha tantra. The five devices. The fourth, and part of the fifth sections of a common and very popular work. In the padya cávyam metre, small size, old, injured, without boards.
- 2. No. 1327. Pancha tantra.

A complete copy of the same work, in five parts; on sowing division—benefit of friends—spies or treachery—damage of possession—hasty conclusion without full examination.

The book is long, of medium thickness, and in good order. In padya cáryam metre.

IX. GRAMMATICAL.

1. No. 1076. Guru yati ganamulu.

On the length of letters and syllables, with the different kinds of verse, and rules for the formation of each one, complete.

A chandasu, or work on Prosody, the 3rd khandam, containing 49 slocas: the 1st only explained in Telugu.

A piece on genders, exemplified by the variations on the name $R\acute{a}m\acute{a}$; also the singular, and plural numbers of nouns.

A few moral slócas, 3 leaves.

Three loose leaves, each one containing a detached stanza.

The book has a uniform appearance, and possibly was thus put together by the copyist. It is long, thin, and in good order.

X. HISTORICAL.

1. No. 567. Yādava chronicle.

 $K\acute{a}tama\ r\acute{a}ju$, king of the $Y\acute{a}davas$, made war with the ruler of $Nall\ddot{u}r$, and connected states.

The advantage or victory was on the side of the yādava (shepherd) king. The war is ornamentally narrated, in dvipada metre, and the book is complete. There is another, and differing account among the Mackenzie MSS. It is long, of medium thickness, old, but only a little injured.

XI. Hymnology.

- 1. No. 998. Mangama dandacam. A poem in praise of the sacti of Vishnu, at Tiru malái or Tripety. It is in the measure termed churnika, and complete; the book is of medium size.
- 2. No. 1030. Sect. 2. Yetti indra mata dipica, contains 10 sections in dripada metre. Stanzas in praise of the 'Aluxar, or special votaries of Vishnu; to whom time has given a sort of apotheosis.
- 3. No. 1077. Vencatésvarulu vinnapam.

It contains 153 stanzas in praise of the form of Vishnu of Vencatáchala, or the hill at Tripety. It does not finish. The book is new, of medium size, and in good order. It may have been put in the place of some older book.

4. No. 1083. Vencatésvaruna-melu, concerning Vishnu at Tripety. Stanzas in praise; only seven leaves:

Bháscara satacam, thirty stanzas in praise of Vishnu, by Bháscara (an epithet of the sun, and also a name of Ramanúja).

A few loose stanzas on Náráyana. There are other matters. contained in the book, pointing out the need of collation. The book is of medium size, part old, part recent, the leaves are of different sizes.

5. No. 1094. Bhakti márgamu, devotional way, prose. On the mode of putting on the náma or forehead mark.

The mode of japam, or muttered prayer. Praise to Vishnu. The means whereby bhaktis, or devotees, may obtain beatification. The various kinds of sin, by which it is forfeited. Some matter on the formation and growth of the foetus, and much on the $y\acute{o}gi$ ascetism.

Some poetical stanzas in praise of Vishnu. A few slócas are interspersed; the subject hymnology.

Besides there are a few leaves on the subject of the Ramayanam. On Rama's return to Ayoddhya he described the places that he had seen. And also 20 leaves on Saiva hymnology, incomplete.

The leaves of the book are alike, but the two last fragments are anomalous, and probably belong to some other book of like size, and age. The entire book is of medium size, old, and a little damaged.

6. No. 1097. Calahastya satacam.

Part of a centum of verses (3 stanzes on 8 leaves) on the image of Siva, at Cála hasti, vulgo Cálastrie.

- Vencatésvara satucam.

Part of a centum of verses (21 stanzas on 7 leaves) on the image of Vishnu at Tripety.

- —Amaram—Dictionary, Sanscrit slocas with meaning in Telugu. The 1st part, but the 10 leaves are in confused order.
- -Ráma chandra satacam.

Part of a centum of verses (34 stanzas on 11 leaves) of a poem on Cotanda Ráma or 7th aratára of Vishnu.

The book is long, thin, old, and damaged, both by insects and decay. Whether this state, as a bundle of fragments, is its proper one; or that it requires to be collated with other books, is uncertain.

7. No. 1099. Cúlahastya satacam.

A centum of verses on the god at *Cála hasti*. This is complete. The metre *sísa padyam*. The book is of medium size, new, yet slightly injured by insects; and one half of it is merely blank leaves.

8. No. 1098. Prasanna Vencatésvara dandacam.

Homage to the presence of the *Tripeti* god. It is complete. The *dandacam* metre is a sort of rapid metrical prose, a chant.

- Vencatésvara manjari. Garland of Vishnu.

Homage to the same in another sort of measured prose, containing many rapid anapæsts, forming a light and tripping utterance.

Besides there are 25 leaves mingled on Saiva and Vaishnava matters, and some verses ascribed to Chicka Déva ráya.

The book is long, thin, in good order; the leaves are uniform in appearance, age, and hand writing.

9. No. 1100. Veneatésvara satacam.

A centum of verses in praise of Vishnu at Tripeti, complete.

Also six leaves of the Bala Rámayanam, an epitome for children.

The book is long and thin, without boards, old, and damaged by breaking of the leaves.

10. No. 1108. This book contains ashtacas, or octave verses in praise of Vishnu, under various names; but there is a large proportion of other, and miscellaneous fragments on various subjects. The book should be used in collation with others that are defective, and might tend to complete them. The leaves of this are some longer than others, and different as to age, while the contents shew them to be a gathering up of leaves, without connexion.

The book is of medium size, old, and a little damaged.

XII. INCANTATIONS, OR CHARMS.

1. No. 1068. In a book of miscellanies, requiring collation, one portion (the 2nd) contains various mantras or zantis with reference to signs of the zodiac, and lunar asterisms, in the yecha ganam metre.

XIII. LEXICOGRAPHICAL.

01. No. 1053. Andhra náma sangraham.

A fragment of only five leaves, in Telugu verse (padyam), containing names of different deities.

1. No. 1082. Amara cosha, Dictionary.

Contains part of the 1st section, but only four leaves, old, and worm caten.

Also a prosodial treatise on different poetical feet and measures, complete.

And Telugu numbers in account, thrown into verses to aid the memory, complete.

The book is long and thin, very old, and much worm eaten.

2. No. 1097. Amara cosha.

The 3rd section of the book, and containing ten leaves, in confused order, of the 1st part of the Amaram—Sanscrit slócas with meaning in Telugu. It is old and damaged.

3. No. 1527. Amara cosha.

The 1st part complete, with some portion of the 2nd, in Telugu characters.

Another portion in Canarese character, only 22 leaves.

The book is small, of medium thickness, old, and a little injured. It should be divided into two, and collated with other books.

XIV. MAHATMYAS, or local puránas.

1. No. 1045. Sri Rangha mahatmyam.

The legend of the fane on the island of the *Cáreri*, near Trichinopely. The image was left there by *Vibishana* of the *Rámáyanam*. The book is highly ornamented, as to invention, and machinery. Any detail may be referred to the Mackenzie Manuscripts. This book is of medium size, and in good order.

2. No. 1041. Bhimésrara mahátmyam.

By Danábhi-Rámámbalu cari in padya cāryam metre.

Legend concerning an image at Benares, in a Saiva shrine.

The 1st ásrásam is wanting, the 2nd complete, the 3rd not so.

The book is of medium size, new in appearance, but much damaged.

3. No. 1063. Yádara giri mahátmyam.

Legend of the temple and fort at yádara giri. Many leaves are wanting in the middle of this book, which is long, old, incomplete, without boards and injured. A brief outline of the contents may be better stated under other copies, in the Sanscrit language, or Canarese.

XV. MEDICINAL.

1. No. 902. Mantra-yantramulu.

This is a medical work, concerning various disorders of the human body, and the remedies. But, as intimated by the title given, it contains astrological and magical matters as to charms, with squares, or other figures, and letters in them, to be worn about the body.

It is in prose, is small, old, and damaged.

2. No. 1080. Váidhya grant'ha, Medicine.

The diseases incident to the human body from flatulency, bile, phlegm, with description of symptoms, on epileptic fits, symptoms; the remedy. On mercurial preparations; decoctions; electuaries; on metallic calces, reduced to powder, especially mercury. Oils, balsams, mode of making them; with various other connected matters.

The work is in Sanscrit *slocas*, with the meaning in Telugu, and complete. The book is long, of medium thickness, recent, and in good order.

3. No. 1088. Váidhya grant'ham. Medical book. It contains seven adhyáyas, or chapters, in Sanscrit slócas, with the meaning in Telugu.

Chap 1, treats of the forms and symptoms of disease. Chap 2, the causes of the different diseases, whence they proceed. Chap 3, the sufferings caused by them described, Chap 4, the five different kinds of pulses, named and described. Chap 5, difference of four particular diseases; similarities. Chap 6, on diseases in young men, occasioned by drinking. Chap 7, on other diseases, and generally remedies for all.

The book is long, of medium size, and injured at the end only, by insects.

4. No 1096. Vâidhya rasáyanam, on the mode of making mercurial compositions. Recipes for various mercurial medicines; one hundred and eleven are counted; mercury being the basis in all ex: gr.

Cumudésvara rasáyanum. Maha múrgávigana rasayanam Súchicà barana rasáyanam, &c. &c.

The paging begins with 95; leaves in the middle and at the end are wanting. The book is long, of medium size, and nearly new.

5. No. 1102. Váidhyam. On Medicine.

This is a miscellaneous book. The first portion, different in appearance from the rest, is on various disorders of the bowels, of the head, fever, diseases of children, &c. It is of small size, and old.

No. 1601. Vaidhya vishayam. Medicinal treatise.
 A prose work, entirely on the different branches of medicine.
 The book is of medium size, and very slightly damaged.

XVI. MIMAMSA, OR RITUAL.

1. No. 1043. Pandita árádhya, on rites. This is a Sáira work. On vibhuti, or the sacred ashes, and their use: on the sacred beads, their excellency. On the linga púja, or ceremony of homage to the emblem

of Siva. Also on the uses of the various utensils employed in $p\'{u}jas$, or ritual services and in sacrifices.

The book is large and old. Two prakaranas, or chapters, are complete; the 3rd not so.

2. No. 1094. (See XI. 5.) Bhakti márgam, on the mode of putting the Vâishnava mark on the forehead; on muttered prayer, order of worship; means whereby devotees may obtain beatification, and how it may be forfeited; on yôgi ascetism, and other matter, in measured prose.

XVII. MISCELLANEOUS.

- No. 1020. Two works.
- 1.) Rámáyana, the bála cándam or 1st book in dwipada metre, on the birth and early life of Ráma.
- 2.) Nala chacraverti cadha. The tales of Nala, an episode of the Bháratam. The planet Saturn was his rival; owed him a spite; reduced him and his wife to great distress, so that Nala became a cook, and Damayanti a house-servant. They then recognised each other, and were ultimately prosperous. This piece, however, is a fragment: it begins, but does not finish.

The entire book is of medium size, old, and damaged.

- 2. No. 1052. A miscellaneous collection.
- 1.) Achara ganitam, a few leaves on Telugu letters and orthography.
- 2.) Padyála pustacam, various matters, as hymns, morals, interpretation of dreams. Also on signs, such as a serpent crossing the path of any one, and like matters.
- Sri-Krishna satacam; eighty seven stanzas, out of 100 in praise of Krishna.
- 4.) Cálahasti satacam, 98 stanzas out of 100, in praise of Siva at Calahasti.
- 5.) Bháscara satacam, 82 stanzas out of 100, in praise of Vishnu.
- 6.) Madhava Krishna satacam, 82 stanzas out of 100, in praise of Krishna.

There are 5 other leaves, each distinct, belonging to some other satacams; and 13 leaves of ornamental poetry on amatory subjects. The book would require to be collated, with others under XI, and with some other works in fragments. This book, as a whole, is large, and in good order.

- 3. No. 1064. Three books, or fragments.
- 1.) Harischandra cadha. The tale of Harischandra, an episode from the Bharatam; a portion only in dwipada metre. This tale is elsewhere abstracted.

- 2.) Furána sangraham, epitome of a purána. The leaves are broken off, one third, or end piece only remaining. Hence what purána, or what subject, remains undetermined.
- 3.) Tadiyáradhana punyam, on the merit of feeding Brahmans; Sanscrit slócas with the meaning in Telugu prose. The term tadiyáradhana is technical among the Váishnavas; the Smártas use the word sámádhánam (peace) in the same sense.
- 4. No. 1073. A miscellaneous collection of six different books, but chiefly of an amorous description. See VI. 2.
- 5. No. 1078. A miscellary of nine different works, but connected in character. On the label, five are stated.
- 1.) Parama rahasya kriya. 2.) Tatva kriya. 3.) Art'ha panjacam. 4.) Pindótpatti. 5.) Krishnamáchárya rasam; but this last is resolvable into two; and three other books were met with on examination. The general character is Vedantic; and fuller notice may best come under that head. See XXIII, 1.
- 6. No. 1084. Six books, See III, 2, V. 2.
- 3.) Krishna satacam, has only 36 stanzas out of one hundred; praise of Krishna.

Mádhara Krishna satacam, has 71 stanzas out of 100, on the same subject. Mádhara is merely an epithet.

- 4.) Sarrésvara dandacam. Praise of the Deity, in rapid metre, or chant. Of a Roman catholic class, small size.
- 6.) Replies by Vasishta to enquiries made by G'háriya maha muni on the influence of constellations at the time of birth. Some leaves wanting.

This book has a uniform appearance outside, and the leaves are all of one size. It might be collated with other books; or these sections might be separated into distinct works.

The leaves are of different ages, and the whole of medium size, a little damaged.

- 7. No. 1087. This book has two leading divisions.
- 1.) Páttra vivaram, details on the proper mode of bestowing gifts, and proper mode of receiving them: with this matter is connected an account of the asterisms under which each of the Aluvár (special votaries of Vishnu) were born; and also under what asterisms they were beatified, or died. So far complete, in prose.

- -1 loose leaf, account of some temple, name not known.
- 2.) Journal in prose, complete.

It appears to be a brief report of some one unknown, stating various particulars, concerning places visited on a pilgrimage; apparently to Benares and its neighbourhood.

It mentions various hills, rivers, and sacred pools in the neighbourhood of the Jumna and Sarasootee rivers, leading on to matters connected with reminiscences of Krishna. Various ghats, or mountain passes. Radha, a mistress of Krishna: Kundéni a town in which Rucmini, a wife of Krishna, was born. Some romance concerning one Pánjala's grand-daughter. She ran away to the Gándara country, there the son of a king saw and married her. Narrative of a spectacle at her wedding, the people present, and the like. A petition to Krishna as Gókulasvúmi the cow-herd god. An account of the customs (désúchára) of ten kinds of Brahmans; among other matters, their crimes. Casi quruttu, description of Benares. The Ganges-It cured a chóla $r\acute{a}ja$ of his leprosy. Various other tales of its efficacy. Four pillars: two of them visible, two were merged in the river, and are not now to be seen. Prayági gurattu, a description of Allahabad, or rather of the Triveni, or very sacred triple junction of the Jumna and Sarasootee, with the Ganges at that place. Details concerning the rivers, and various temples. Some account of the Brahmans there: and also about some poets. There is a transition to Sri Sailam in Telingana. It is like Benares. Much is stated concerning it, as a great place. Such are a few meagre outlines. If the whole be simply a journal, as on casual perusal appears to be the case, a translation might be not without interest.

The whole book is long, and thin, and is slightly injured by insects.

- 8. No. 1102. For 1.) See XV. 5.
- 2.) 'Akrura dandacam. The uncle of Krishna (that is Camsa) called his charioteer 'Akrura and told him to go and bring Krishna; he did so and homage to Krishna was rendered.
- 3.) Krishna dandacam. Krishna being brought with honors, Camsa afterwards came with intent to kill his nephew. 'Ahrura became a votary of Krishna.
- 4.) Náráyana satacam. Praise on the ten avatúras of Vishnu; only 26 stanzas, out of one hundred.
- 5.) Sabhápati lacshanam. The properties, or becoming deportment of a ruler, who presides in a sabha, or assembly. Sabhápati is also an epithet of Siva. This piece wants I leaf.

- 6.) Vishnu dandacam, a chant in praise of Vishnu; besides whom, it is stated, there is no other god.
- 7.) Sucha Rhembù samvátam. An interview between a sage and courtezan. Sucha was a muni, and in order to destroy the efficacy of his penance Indra sent Rhembá, a courtezan of Sverga, to him. The conversation on the interview left unfinished. There are two stanzas on Rámas and the same on Siva.

This book is small, old and damaged. The 1st section on medicine is homogeneous, the other leaves differ, and require to be collated, or else separated.

9. No. 1107. Miscellany. Of all the books in the Telugu language of this class, the present is the most varied. It appears as a sort of volume of elegant extracts.

The label merely gives—" On the ten avataras of Vishau," which is only one leaf at the close. It is not perfectly clear whether this book is a collection; or parts of various books incidentally thrown together.

- 1.) Samat gáram. Three broken leaves on capping verses, or answering questions leading, on mistake, to some such epithet as jackass, or monkey, to promote mirth in a company.
- 2.) Vencatésvara satacam, broken leaves, a centum of verses complete on the Tripeti god.
- 3.) On six chacravertis, Harischandra, Nala. Puru, Pururava, Sacara, Karta virya: one stanza gives their names, with their towns, or capitals.
- 4.) Names of sixteen maharájas of the solar line.
- 5.) Eight stanzas on the tatva system.
- 6.) One stanza on Ráma chandra.
- 7.) Seven stanzas on Siva.
- 8.) Ten leaves on a temple, called camban, dedicated to Ráma.
- 81.) Six stanzas on Hánumán.
- 9.) Calinga marddhana, the legend of Krishna killing a serpent, and again restoring it to life, on the intercession of its five wives. (Seems to be an enigma; the Nágas are a class of people).
- 10.) On Krishna's stealing the garments of the $g\acute{o}pis$, as narrated in the latter portion of the $Bh\acute{a}garatam$.
- 11.) Bála hridam, the boyish play of Krishna, stealing butter, and the like, from the above.
- 12.) Five more leaves of samat gáram, or play on words; one or two broken at the end.
- 13.) Women abuse the moon, because his rays on rising cause them pain.

- 14.) Manmata dáshanam, women abuse Cáma: concerning the effect of his five arrows, his retinue &c.
- 15.) One stanza in praise of Krishna.
- 16.) Gangádhara stóttra, praise of Siva, as bearing Gauga on his head.
- 17.) Calahasti satacam, 11 stanzas only.
- 18.) Narasinha satacam, 13 stanzas only.
- 19.) Ranghésvara satacam, 100 sianzas, complete.
- 20.) Múshaca and Múrjala, on the acts and manners of the large bandicoot rat, and cat: one stanza on each.
- 21.) Sarasvati dharávati, 27 stanzas complete, on the excellency of the consort of Brahma.
- 22.) Chinna késvara satacam, 59 stanzas out of 100 in praise of Vishnu.
- 23.) Múdhava ashtacam, an octave of stanzas; women recite verses in praise of Krishna, complete.
- 25.) Vencatesvara ashtacam, an octave on the Tripeti god, varied measures of an amorous kind adopted to dasis at public processions, complete.
- 26.) Rághu náyacula ashtucam, an octave complete.
 Verses of like kind in praise of Rúma of the line of Rághu.
- 27.) Rúghuvashtacam, an octave, complete, on Rúma.
- 28.) Vencatesvera ushtacam, an octave, as above, on Vishnu at Tripeti.
- 29.) Konéti ráya ashtacam, five stanzas, only by Konéti, in praise of Vishnu.
- 30.) Kanda cúri junúrjuni ashtacam, an octave complete, amorous verses in praise of Vishnu.
- 31.) Venerandæ hominum av mulierum descriptio, 3 stanzas—kélica grahu varna, is the title.
- Navu nîti chora ashtacam, an octave in praise of Vishnu, composite metre.
- 33.) $Sri\ saila\ mahatmyam$, two leaves on the temple, and god at $Sri\ sailam$.
- 34.) Anna dána putam, one leaf on the mode of giving food to men.
- 35.) Cúsi mahatmyam, two leaves, composite metre, 15 stanzas on the glory of Benares.
- 36.) Five stanzas on moral subjects.
- 37.) Manmata Cuvéra samvátam, four leaves composite metre. The god of love, and of riches, each maintains his own superiority to the other. A rishi comes in, and settles the dispute.
- 38.) Ratnu sássunum, seven leaves on the distinguishing properties of precious stones.

- 39.) Satya ráchaca 21 stanzas how to lead a moral life.
- 40.) One stanza on the five Pándavas.
- 41.) On the customs of the Arya and Drávida countries; the upper and southern India.
- 42.) Amorous verses in sringára metre.
- 43.) Verses on chandra, the moon, same metre, 22 stanzas.
- 44.) On Krishna, 10 stanzas.
- 45.) One leaf on the ten avataras of Vishnu.

From this leaf, at the end, the label gives the title of this manifold book.

The entire book is long, and of medium size, very much damaged by breaking of the leaves: whether it was so put together by design or accident, collation with other books could alone decide.

XVIII. Musical.

1. No. 1042. Contains an explanation of the seven tunes, modes, or measures of the native music, and other similar matters. See IV. 6.

XIX. PAURANICAL.

- 1. No. 1011. Bhágavatam. The 7th cándam, or section, in the last of the eighteen puránas. It is in the padya cácyam measure; complete, only that a few middle leaves are wanting. An outline will be given under No. 1014. This book is long, large, old, and touched by insects.
- 2. No. 1012. Bhágaratam, dasama scandam. The 10th section. The párva bhága is complete; the uttara bhágam not so. The 11th and 12th sections being requisite to complete the whole.

The 10th section refers to the parentage, birth, early dangers, and early events, sports, &c., in the life of Krishna. It is the favorite, popular portion of the whole work.

This copy is long, of medium thickness, and in good order.

- 3. No. 1013. Bhágaratam. The first, second, and third books, in padya cávyam, or composite metre. An abstract of these three books may be referred to class Delta, order B., Mackenzie Manuscripts. This copy is long, large, and nearly new.
- 4. No. 1011. Bhāgavatam, the 7th book.

This portion contains the account of *Hiranya-casipu*, slain by the *Narasinha avatára* of *Vishnu*. The birth of *Prahlada*, and education; discourses between him and *Hiranya-casipu*, his father, by whom he was greatly ill-treated. The *Narasinha avatara* of *Vishnu*, bursting from a pillar, in the

shape of a man-lion, to kill *Hiranya casipa* is the leading subject of this book. [And I think this *avatara* has some light thrown on it, as to place, by the recently discovered antiquities of Nineveh, in Mr. Layard's work.]

This book is long, of medium thickness, old, and damaged: with the exception of a few middle leaves, here, and there it is complete. These may be found by collating other books.

5. No. 1015. Bhágavatam. The tenth book, forming the close of the púrva bhága, or ancient portion. It wants some leaves in the midst, but is otherwise complete, in composite metre. See No. 1016. intra.

There is also in this book the asvámédha parvam, or book on the horse sacrifice, from the Jaimini Bharatam. It contains 8 asvásas, or sections, in composite metre, but with some leaves deficient. The subject may be referred to notices of the Bháratam. See β . E.

This book is of medium size, and injured.

6. No. 1016. Bhāgavata purána.

The 10th section, attached to the purva bhaga, or former portion. It relates to the birth, early adventures, and sports of Krishna. There is added to it the Ruemini parinayam, or marriage of Ruemini to Krishna.

The book is large, old, but in good order.

7. No. 1017. Bhágavatam, the eighth book.

The war between an elephant and a crocodile (macara), with the death of the former, and release of Gajéndra from further transmigration. The churning of the milk sea in the curma avatára. The swallowing of poison (garalapacshanam) by Vishnu, whence his body became blue. The Amrīta produced. The deceit of Vishnu as Mohini, cheating the asuras of the amrita. The destruction of rácshasas.

—The Vámana avatára. Vishnu as a dwarf and giant. The destruction of Bali. The Trîvicrama visva-rúpa. The three-step-form of Vishnu, one foot on earth, one on Bali's head, one in heaven.

This section is complete, in composite metre.

The book is long, of medium size, in good order.

8. No. 1018. Bhágaratam.

Another copy of the 10th section, but without the Rucmini parinayam. In composite metre. The book is long, of medium thickness, and nearly new.

9. No. 1019. Bhágaratam. The uttara-bhága, or latter part, containing the 11th and 12th sections complete, in composite metre.

The penance of Sottinadityo to the sun; request for the lost samantaeo

jewel refused, its subsequent recovery from a she-bear. The various adventures and marriages of Krishna, and a variety of other matters. The combat between $Bh\hat{\imath}ma$ and $Dury\acute{o}dhana$ at the close of the great war.

The book is long, of medium thickness, a little touched by insects, otherwise in good order.

10. No. 1038. Padma puránam. The uttara cándam, or concluding part.

It relates to rites in the month magha, or July—August, of peculiar efficacy, also on various days and months. A further notice will occur elsewhere. The éca dasi and drádasi mahátmyas or fasting on the 11th and 12th lunar tit'his are added to this book. The 11th is of special observance.

11. No. 1014. Padma puranam.

The 5th asrásam, or section in composite metre. On the mystic O'm. The bearing on the body the chacra mark. The putting the úrdra, or mark on the forehead (the Hebrew letter shin). The efficacy of the eight lettered formula of the Vaishnavas, Sri na ra ya na na ma hâ—Praise of Laeshmi. The múla pracriti surupam, or pantheistic universe-Deity, and matter combined; and a variety of rites and observances by Brahmans.

There is added a little of the 1st part of the Amaram, Sanserit dictionary, in slocas, from the 1st section.

The book is of medium size, rather old, but in good order.

The appendix, on collation, should be transferred to some other number.

12. No. 1046. The Scánda Puránam.

The Casi mahatmyam, containing from the 1st to the 26th adhyaya or section, complete in prose. A full abstract of the contents may be referred to class delta, order B.

This book is large, and in good order.

13. No. 1059. Scánda Puránam. The Garuda mahátmyam, from the 8th to the 12th ásrasaor section, in prosc. The subject noticed in it, is the penance of Gâutama rishi.

It wants one leaf in the middle, and has no boards, is written on talipat leaves, and very old.

14. No. 1065. Scánda Puránam. The casi cándam, on Benares, from the 28th to the 58th section: the first leaf is marked 170, prose. This book is large, and in good order.

XX. SCHOOL BOOK.

1. No. 1093. Achara ganitam, seven leaves, containing the Saiva mantram, and Telugu letters of the alphabet; long, thin, and new: perhaps substituted for some other book of value.

XXI. SECTARIAL.

1. No. 1110. Siva gnána manjéri. Garland of saiva doctrine. This is a production, contrived to convey the saiva system, in a favorable, and taking manner.

A Brahman wishing to marry his daughter, named Mukti kánta, made the svayamvaram, or ceremony of general invitation. Many persons attended, as suitors. The young woman was introduced, and and her good qualities were stated. One Advaita present is represented as asking for her in marriage. He was called upon to declare his religious opinions, and these are stated at length (the apparent object of the book); he concluded by declining the marriage, as the opinions of the intended bride did not harmonize with his system. In a second part, the marriage of the young woman, named Mukti kánta, with Dáttatréya is mentioned. Some details as to the pindotpatti (or formation of the foetus) in the native taste follow. The work is complete; and is, as far as I know, a rare mode of conveying sectarial instruction in India. There are a few other specimens.

The work is in *dvipada* metre, two leaves near the middle are missing.

XXII, VEDANTIC.

- 1. No. 1078. (See XVII. 5.) A collection of Tractates; but chiefly of the *Vedanta* school.
- 1.) Srì Rámanúja kirtanalu. Hymnology in praise of Rámanúja, one of the 12 Aluvár, and head of a school of philosophy, the Visishta adváita, as a medium between the systems of Mádhaváchárya, and Sancaráchárya. His birth place was Srì Permattār, near Madras, poetical, complete.
- 2.) Srimán Náráyana múrti mahima. The glory of Vishuu as Náráyana, and also of other divinities, with many examples in illustration. Prose, complete.
- 3.) Art'ha panchacam. Five specialties of the Tatra system: these are (1) Sasvassva rápam (2) parassva rápam (3) apayassva rápam (4) pavushart'ha svarápam (5) viródhi svarápam. These are again subdivided into five (1) nityalu, muhtulu, b'hadulu, kévalulu, má-márchulu; (2) para, yágáli, vibhava, antariyámái, archávatáram; (3) kaxma, njána, b'hakti, prabhakti, ácharya-vimánum; (4) dhermam, art'hum, kámam,

àtma anubhavam, Bhagavànubhavam; (5) svarúpa viródhi, para svarúpa viródhi, purushart'ha svarúpa viródhi, upāyasva svarúpa viródhi, virodhi svarupa viródhi. These several particulars are explained, though briefly, on eight palm leaves. A translation alone would illustrate such technicalities. They mingle material and spiritual in a mode characteristic of the system.

- 4.) Tatva treyam. Three components of the human body. (1) chittu, the life; (2) achittu, the body, or matter; (3) paramátma, the soul, which on this system is Isvara, or god. There is no agreement between the soul, and the body, which position is illustrated. On the restraint of the five senses, and various other matters of the tatva kind, with exemplifications. In books of another class, there is much discussion whether the jivátma is one with the deity or not. The affirmative is maintained by Védanta advâitas.
- 5.) Rahasya treyam. On mysteries, in a spiritual signification. This was not minutely examined.
- 6.) Parama rahasya treyam, on mysteries, with reference to superior beings. This tract is in the Tamil language, but in Telugu letters, and in prose. There is a mixture of words from the redas in Sanscrit. Among other subjects is the glory of Rámanúja, and of other beatified 'Aluvār; and also that of the Nāmcharula, or wives of the various 'Aluvār, also wedded to Vishnu. This tract is stated to be by Rámánuja, but more probably by a disciple of his.
- 7.) Pindópatti, on the conception of the fœtus; an explanation of its nature and qualities; its monthly increase stated, as to kind and degree; its mode of growth, its birth after ten lunar months; and mode of delivery. This is not a section of midwifery; but of native divinity. Appended are praises of Vishnu; with a declaration of the pains, and penalties that will ensue from injuring any of his followers. There are some instructions from an 'Aluvar to enable his followers to avoid the causes of evils; and like matters.
- 8.) Rangha nát'ha satacam, a fragment of nine stanzas, on the god at Trichinopoly; also five stanzas on Vencatêsvara at Tripeti; and ten stanzas on various subjects. This fragment is not vedantic.
- 9.) Thoughts of God—the mode of such meditations, and on the mode of obtaining beatification: incomplete.

The book is of medium size, rather old, and a little injured.

2. No. 1080. Fragment on the Vedanta system.

The beginning and the end being wanting, the title and author's name are not known. The subject is a discourse between a teacher

and a disciple, on the means of obtaining beatification, according to the Váishnavas. The leaves, except the 33rd, are regular from 8 to 71.

Two leaves at the end are in the grant'ha letter, and Canarese language: want of coherency renders them unintelligible. The book needs to be collated with others. It is of medium length, thin, and in tolerable order.

XXIII. VETERINARY.

1. No. 1049. Haya lacshana vilásam, on Farriery, or treatment of a horse; and a discrimination as to qualities. Three chapters, complete, in poetry. The book is long and thin: also old and damaged.

XXIV. VIRA SAIVA, or Jangama.

1. No. 1725. Basava linga. A poetical work in padya cávyam, in 357 stanzas complete. It is of an ultra saiva class, or the system introduced by the elder and younger Basavas. Among other things, it dwells on the efficacy of water that has been used in washing, or bathing the figure of Siva. It also contains a detail of the sacrifice of Daksha, to which his daughter Sati, wife of Siva, was not invited. The vengeance of Siva, origin of Vira Bhadra; and other details (See also VII.) A single leaf of Sanscrit, refers to the yajúr, and sama rédas; but is without any complete meaning.

β . C

Tamil language and character. (There are other characters, used in some of the Manuscripts, to be noted as they occur).

I. ARITHMETICAL.

No. 2016. Yen-chuvadi, two copies. Native accounts of various kinds. A common school-book.

H. CHRISTIAN THEOLOGY.

- No. 2020. Fragment. It contains praise to Christ by the Virgin Mary; and is apparently a portion of the *Tembávani* by Beschi. It has neither beginning, nor ending. It is without boards, and injured.
- 2. No. 2363. Njana varhi, way of wisdom.

It contains a statement of the Divine Attributes; and includes the ten commandments. It is of Roman Catholic kind; using the word Sarvesparan for God; omitting the second commandment, and dividing the 10th into two. It is long, thin, and damaged. There are two leaves in the grant'ha letter, belonging to some other book.

- 3. No. 2370. Two Roman Catholic books; fragments.
- 1.) Sarvésvara charitra, on the attributes of God, with explanations of the ten commandments, omitting the 2nd, as usual; from 23d to 26th leaf.
- 2.) Kadarul nirnayam, on six attributes of God. In the course of the illustrations, there is a condemnation of Ráma, Krishna, and others deemed gods, or objects of worship; from 1 to 21st leaf unfinished. Perhaps the two documents should be transposed as to order, and considered as one. The book is of medium size, thin, old, and eaten off by rats at one end.

III. ETHICAL.

1. No 1992. Niti venpa, stanzas on equity.

Eight leaves are added on the 1008 Sâira temples, and a few verses on Arunáchala-israra, the god at Trinomalai. The book is small, in good order, and appears to be complete.

- 2. No. 2369. Two works on moral subjects.
- 1.) Satta muni, stanzas by him.
- 2.) Agastya pádal, a centum (when complete) of verses ascribed to Agastya, containing statements superior to the common polytheism, but teaching pantheistic views of the deity. Both works are incomplete. The book is long, thin, without boards, and damaged.

IV. HISTORICAL.

1. No. 1998. Guru párambari—genealogy of the 'Aluvár.

The descent of the special votaries of *Vishnu*, sub-deified by time, is traced, and, if genuine, the detail would be serviceable in matters of chronology. The writing is partly Tamil, partly *grant'ha*: the Sanscrit names wholly or partially in *grant'ha* letters. The book is large, complete, and in good order. One leaf on rhetoric, wholly Tamil, is prefixed.

2. No. 2009. Account of *Tiru náráyana puram*, otherwise termed *Mél-kottái*, or west-fort. The familiar local name of the god is *chelva pillai*, a title of *Vishnu*.

The book relates to the proceedings of Yempramanar, one of the 'Aluvar of Vishnu, and narrates the foundation of a Várshnava temple at the above named town. The 'Aluvar visited that place, teaching doctrines; he converted 52 persons to that mode of credence, and appointed ceremonies and observances of the Vaishnava kind. He went from Sri Permattar. The book is

complete, in 108 leaves, none defective. It is small, and of medium thickness, in good order. The letters are grant'ha of a large size; but the language is Tamil. It is a document of some interest, as illustrative of the change of religion from the Jaina to the Vaishnava mode in the Ballála kingdom of Mysore, through the agency of Rámanúja.

3. No. 2025. Mysore rája vamsavali. A genealogy of the kings of Mysore. It begins abruptly with Appana Tiruma rája, and breaks off abruptly at the end, appearing to be a fragment: 15 palm leaves.

The book is small, nearly new, and uninjured.

4. No. 2026. Krita yuga rajakal. A list of kings traced from the earliest age, and introductory to the names of the rayas of Vijaynagaram; inclusive of various minor accounts of gifts and endowments.

The book is long, thin, and in good order.

V. HYMNOLOGY.

- 1. No. 1991. Ranghésa-venpa. Stanzas in praise of Vishnu. with a prose explanation of a moral, or mystic character. It is new, and in good order, without boards, long, and of medium thickness. It relates to the god at Sri rangham, near Trichinopoly.
- 2. No. 2003. Upadésa-retna málái. Hynns, 71 in number, belonging to the Náláyira prabandham, or book of 4,000 stanzas by the 'Aluvár; believed to be from the Védas. It has a comment by Manavála incomplete. Attached is the Yeti raja vimsati or 20 stanzas in praise of one of the Aluvár, by Manavála maha muni. The characters are Telugu. The first is Tamil, the second Sanserit as to language. The book is small, old, and damaged.
- 3. No. 2008. Prabandham. Fragment of Tamil translation from the Védas. It contains portions of different poems from the Tiru pari (hortatory) and pú chútu or song, on putting flowers on an image. There is neither beginning, nor end, in any of the subjects. The leaves have an appearance of uniformity, as though the remainder were lost. The book is long, thin, damaged, and without boards. It is written in the quant'ha character.
- 4. No. 2014. Mú mócsha prakaranam a part of Váishnava mysteries. Prayers or hymns. A production of the chief Aluvár, on the means of obtaining beatification. It contains Sanscrit in the grant'ha character.

The book is small, old, and a little damaged.

- 5. No. 2020. Fragment. Praise to Christ by the Virgin Mary: perhaps a portion of the *Tembávani*; without beginning or ending, no boards; injured at the tops, and edges.
- 6. No. 2021. Two books.
- 1.) Rangha calambácam. Praise of the god at Srirangham near Trichinopoly, by Pillái Perumálayengàr.
- 2.) Vétti véndan, ascribed to Vira Pandiyan; nîti chol, or ethical and proverbial sayings; sometimes used in schools.

The book is long, thin, without boards, and touched by insects.

VI. INDEX or hand-book.

- 1. No. 1266. The 3rd section of this book has a fragment of four leaves; part of an index to the contents of the *Bháratam*, or the subject of each *parva* from 1 to 16. It is in the Canarese character, rudely written.
- 2. No. 1981. Index, with epitome.

It states the general contents of several of the *Puranas*, of the *Rámáyanam*, of the *Holásya mahátmyam*: and of a great variety of other books, which are more or less popular. It has the appearance of having been prepared for the use of some European enquirer. It gives the number of sections in the different works; with other divisions; the general contents, and the name of the reputed author. There is prefixed a statement that *Vyasa* wrote the *puranas*, and a detail of the names and characters which he bore in different births, during 28 dvápara yugas of as many manuvantaras, fabulous, of course. This book, if translated, might be a useful hand book for enquirers into Hindu literature. It is long, of medium thickness, nearly new, and in good order.

VII. LEXICOGRAPHICAL.

1. No. 2015. Nigandu, Dictionary.

By Mandala purusha.

1st section names of gods.

2d ,, names of men; the rest wanting.

An appended fragment of three leaves contains some poetry on the life of Christ; from the $Temb\'{a}vani$ supposed.

2. No. 2018. Agaradi, Dictionary.

It extends only to the first letter, short and long of the alphabet. The words are Sanscrit, and Tamil; the meaning is given with phrases illustrating the meaning. It seems formed on a popular and useful

plan; so much resembling European Dictionaries as to be probably the work of a European. The character in which the whole is written is Canarese.

The book is long, thin, and in good order.

VIII. MEDICAL.

- 1. No. 1994. Vaidyam. On Medicine. A prose work. It treats of fevers and other disorders. It is particular on the diseases of children, from the birth of a child to the end of thirty days; and thence to the end of twelve months, and in following years. Various medical matters, and remedies suited to diseases are stated. Also the preparation of oils or balsams, electuaries, mercurial powders. The preparation of charms, engraved on a plate of copper, and tied round the wrist, or neck of children, when troubled with fits. Incomplete at the end. The book is long, and of medium thickness, in tolerably good order.
- 2. No. 2019. Vaidyam. It is otherwise termed "yantra mantra sangraha," a collection of charms. The tiru nittu mantram is at the beginning. The rest of the book contains various medical recipes for sores, and various disorders. There is a charm for exorcising any one possessed by an evil spirit; and directions on regimen in particular cases. The whole is a Vaidhyan's book, on native medical science. It is small, and old, the leaves a little injured at the edges.

IX. MISCELLANEOUS.

- 1. No. 1996. Three different productions.
- 1.) An epitome of the Rámayana in Sanscrit slócas, and Tamil—prose explanation; both in the Grant'ha character. It is a fragment of ten leaves; much older than the rest, and apparently belonging to some other book.
- 2.) Tiru ráyi morhi, or part of the náláyira prabandam; 980 stanzas out of the 1000 by Nam alcár, or Sétugópa, considered to be translation from one of the Védas: 98 leaves, Tamil language and character.
- 3.) Sutta-punyapa vachanam, slocas in Sanserit, Grant'ha letter, containing mantras for the purification of a house; before entering on a new house, or after a house has been from any cause ceremonially polluted. The entire book is long, of medium thickness, and much worm-caten.

- 2. No. 2001. A medley of various books.
- 1.) Sri rangha nát'ha stóttram, praise of Vishnu at Trichinopoly, Sanscrit slócas in Grant'ha letters.
- 2.) Castúri panjássatu, praise of the spot on the forchead of the said image.
- 3.) Rámanúja stóttrum, praise of the udaiyàr, or áluvar of Sri Permattur. The preceding are on seven leaves, Sanscrit in Grant'ha character.
- 4.) Various portions of the *Prabandam*, as follows—leaf 28 to 34—54 to 65—100 to 109—66 to 69—70 to 79—90 to 95—96 to 99—129 to 142, 1 less intermediate.

Some of these are by *Tonda reddi podi*, and some by others; but the whole relates to the *divrya prabandam* or version of the *Véda*, and requires collation with other books.

- 5.) A fragment of three smaller leaves: it seems to be called malai padalam, or evening chant. It is of crotic character.
- 6.) One leaf, a yógi meditating that his body is mortal, his soul immortal, and desiring to be united with the deity.

The entire book is long, of medium thickness, and only slightly injured.

3. No. 2010. Various fragments.

A few leaves from the Nálāyira prabandam, the language is Tamil. There are some leaves, not regularly numbered, from the Ramáyanam; the fight by 'Adicayan son of Rárana, in Telugu characters.

Four leaves st'ottras, or praise by the 'Aluvār, in the Grant'ha letter. One leaf B'alabandu letter.

Again, three leaves in Telugu letter. Mahódara's dispute.

The book is large; but ef no use, except as collated with others to supply their probable deficiencies. In many of the Manuscripts the leaves appear to have been put together by careless or ignorant persons.

- 4. No. 2023. Miscellany.
- Bhūmi chacra. 2.) 'Anda chacra. 3.) Bhūmi nirnayam. 4.) Anda nirnayam.
 Ages of rishis, kings, gods, and men.

These tracts contain an account of the dwipas; measures of time; the various yugas, and greater periods; the duration of the lives of rishis, and others. The gandharbas—the eight guardians of the points; the internal and external sects of the Saivas—in all twelve—the means of their obtaining beatification

5. No. 2364. Medley.

The principal portion is some forty-five irregularly strung leaves of the *Tiru vayi morhi*, or Tamil version from the *vedas*, without any connected meaning. Other loose leaves are strung without connexion. One leaf of Canarese writing and language states that the universe is contained within the writer; the assertion of an *adváita*, or else buffoon.

2 leaves talipat deva nágari writing.

I large palm leaf—same character, and then the above 45 leaves in disorder.

The book is long, thin, old, and the Tamil portion of it damaged. It needs collation.

X. NATACA OF DRAMA.

1. No. 1993. Nondi nátacam. The cripple.

By Tiru kānchur múrti Tiyágesa: rrutta metre.

A sarcastic play, as to a noted robber at *Trichúr*, and also at *Cánchi*. This copy is incomplete, and only extends to an adventure near Madras; after robbing a traveller at *Mútta-cára* choultry. Further notice may be referred to a fuller copy in the McKenzie collection. The design of such productions is to scoff at the easy pardon of crimes in *st'hala-puránas*.

XI. PAURANICAL.

1. No. 1982. Vishnu Puránam.

Delivered by Parásara to Maitreya. The subjects on which the latter asks to be informed answer the purpose of an index to the following matter, relating to the creation, the avatáras of Vishnu, and a variety of other details. As the original is translated into English, detail is not needed. The Tamil work is divided into six angasis, and various adhyáyas, as follows.

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        1st
        angasi
        22 adhyðyas or chapters.

        2nd
        ,,
        16
        ,,
        ,,

        3rd
        ,,
        15
        ,,
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        4th
        ,,
        21
        ,,
        ,,

        5th
        ,,
        38
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        ,,

        6th
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        8
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It is in prose. At the end it is stated that Sada gopaiya (the name of one of the Alurar) put this Paránam into Tamil; copied in S. S. 1726. A. D. 1804 C. Y. 4904 in the Prabava cycle year. The freshness of the book indicates recent copying. It looks like one foisted into the collection, in place of some other book. It is complete, long, large, written on broad talipat leaves, and in good order.

2. No. 1988. Cási Khandam of the Scanda Puránam. An account of Benares. The púrra khanda contains 41 adhyáyas, one wanting, the uttara khanda has from 42 to 58, two intermediate deficient, and remains unfinished. It is stated to be from the Bhágaratam in the book, and on the label, which is erroneous. It is long, and thick, very much damaged by insects. A fuller abstract will elsewhere appear. The following is a brief specimen.

The pride of the Vindhya mountain: on Náreda. The celestials went to Brahma's and Siva's world about the said mountain. Drupada's penance, received its fruits. Brahma went to Benares. One Sivasanna received beatification. Agastya praised Muruga (Cúma) praise of Ganga; benefit of bones of the dead being east into the Ganges. Birth of Bhairava. Plan of the town of Benares praised; on houshold life. On the state of the Brahmáchári. On the sacerdotal order. On houshold virtue. On the state of the ascetic. Splendor of Benares. Ascetics praise it. Story of a man and Garuda. Brahma's sacrifice. The celestials of Siva's world, went to Benares. Divodata reigned there. Vishnu went to Benares.

3. No. 2037. Bhágaratam, a version made in prose, on a perusal of the original work. The 1st and 2nd cándas are complete: of the 3rd there are only 11 leaves. It is long, thin, new, and without boards. It was spoken by Suta rishi in the Náimisara, wilderness. The Bhágaratam is ascribed to Iyása, Náreda went to him, and remonstrated on his writing nothing about Iishnu; whence he wrote the Bhágaratam, narrated by his disciple Suta; and afterwards by Suca to Paricshit. The opening contains various matters concerning Iishnu, as the ádi múla, or First cause. Reference to his acts as Krishna in the matter of the Pandaras. A fuller notice will elsewhere occur.

This is quite a recent copy, and may excite some doubt whether it may not have been put in to supply the place of some other book. It is not of the age, or appearance usual in the East India House Manuscripts.

PURANAS, LOCAL.

- No. 1983. Arunāchala Puránam. The legend of a temple, dedicated to Sira, on a remarkable hill, a little south of Madras; best known by the name of Trinomalee (tirumalâi) A fuller notice will elsewhere occur. This copy is large, rather old, and appears to be complete.
- 2. No. 2069. Vriddháchala Puranam, legend of a temple on a hill farther South, corruptly Vurdachellum (old hill). This also will be

fully noted elsewhere. Poetry, vrutta metre. The book is large, rather old; and, in a trifling degree, injured by insects.

- XII. Prabandas, or writings of the Aluvár. Said to be versions from parts of the Sama Veda and other Vedas.
 - 1. No. 1103. A miscellany of various Tracts.
- —Tiru vayi morhi, version from the Vedas, 1000 stanzas complete, written in the Telugu character. It is ascribed to Kurukúr Sadagopa, or Nam Aluvar, a special favorite and votary of Vishnu. So far complete.
- -108 stanzas ascribed to Yempramánar, or Ramanúja, like subject ,so far 110 leaves.
- -Gópála vimsati, twenty slócas, on Krishna in Sanscrit, ascribed to Védanta désikar, or Rámanuja.
- Tatra treyam the triple property: on the mystic syllable aum (or o'm), called the pranava. Also on the three gunas; the satvica, or meckness, the rájasa, or pride, violence, the tāmasa, darkness, or corruptness; with these three gunas, if the pranava be rightly used, the way of beatification may be found: Sanserit slócas on 3 palm leaves.
 - -Unconnected stanzas by Nam áluvar.

So far in the Telugu character.

Quite another book. Three old leaves containing 1 stanza, or ten saranas, or feet; seems to be the tiru palli, or chant in temples to awaken Krishna. In the Canarese language and character.

- 2. No. 1105. Väishnava Prabanda—a collection of productions by the Alurar chiefly; to which is prefixed Guru parampara, or a genealogy of spiritual directors to whom the term desikara is applied as an appellation of office. Then
- Stanzas by Vishau jit of Velliputtúr, or Periya Aluvár (1) pala anda 11 stanzas (2) pá chuttu, 10 stanzas (3) tiru vallara 10 stanzas (4) upon Veneatáchala pati 10 stanzas.
- 2.) Ten stanzas on Vishnu, by Tiru pánálvár.
- 3.) Ten stanzas by the Madura cari Alucar.
- 4.) Tiru palli yerurhu, ten stanzas on Vishnu as Rungha nút'hu, to awaken the sleeping god, by Tondaradi podi Aluc r, or "votary bearing the dust of the god's feet."
- 5.) Palli yerupu, 30 stanzas by Chádi kodatta náchiyár, wife of Nam áluvar, given up to the god by him. The chant is also called tira-páci.
- 6.) Tiru mulái pattái, 45 stanzas on Rangha nát ha by Tondaradi podi áluvar.
- 7.) Ratna málái, jewel-string, 72 stanzas, by Manavábe maha muni.

The remainder miscellaneous.

- 7 leaves slocas Sanscrit Telugu letter praises of Vishnu by votaries with the kumpidu, or adoration.
 - —1½ Leaf hymnology on Vishnu, ½ leaf slóca praise—five leaves of prose instructions by 'Alurár, and ácháryas, on the proper mode of approaching, and serving the god Vishnu.
 - —18 Leaves Sudarisana-stottra, praise of the chacra of Vishnu, as his instrument to destroy evil persons; and of Vishnu thereby.
 - —One leaf on the shodusa núma stottra, praise of Sri Ráma's 16 names.
 - —One leaf on the *nirdósha*, things free from evil, as sugar cane-juice, water, sandle-wood, jewels, gold, milk, flowers.

This book is of medium size, and in good order.

It is homogeneous in appearance. The subject uniform, as pertaining to *Vishnu*. The *Grantha* writing is by a very different hand from that of the Telugu writing. The book may be *one* as a collection of *excerpta*.

3. No. 1106. Chants, or devotion to Vishnu, ascribed to Periya Alurár, or the chief of twelve special votaries. Tamil language, much mingled with Sanscrit, and in the Telugu character.

The book is small, old, and a little damaged.

4. No. 1999. Náláyira prabandam. Tamil translation from the Védas. This book contains 1013 stanzas, or chants: the full number is 4000. The character is Canarese, large, well-formed letter.

An appendix of 5 leaves gives the lunar mausion under which Alurár was born. Sanscrit slocus, Canarese letter.

The book is of medium size, and in good order.

- 5. No. 2002. Mutaláyira prabandam, the first thousand stanzas in the Aluràr páttu, or translation as above. Of these only 180 stanzas are in this book. By Nam Aluvàr. Some matters relate to other Aluvar; as, where born, and under what lunar asterism. Some Grant ha letters are used; and a peculiar collocation of them. The book is long, of medium thickness, old, but in good order.
- 6. No. 2004. Another Copy of the same, containing 440 stanzas out of the 1st thousand; the rest wanting. It is a mystical book, very little understood, and Vâishnavas will not explain it: like the original védas, it is obscure.

The book is long, of medium size, and in good order.

- 7. No. 2005. Tiru rayi morhi. Another copy, the 1st thousand stanzas complete, from the Prabandas, by Nam 'Aluxar. There is a mixture of different poetical measures. It relates to the Vaishnava credence, or is so applied from the Védas. There is one loose Tamil leaf, and one of slócas Telugu'letter; both in praise of Vishnu. The book is long, thin, and damaged.
- 8. No. 2006. Tiru rayi morhi, word of the sacred mouth, that is the Véda. The 1st prabandam or 1000 stanzas, by Nam 'Aluvár, complete; Andáti metre.

Also 108 stanzas by Yem pramánar, otherwise Rámánūja complete; and some incomplete stanzas by Tondi reddi podi Alurár, in praise of Vishnu. The latter is said to have found his wife in a bush, and afterwards to have presented her to the service of the god; she is known as Chúdi kodutta náchiyar.

The book is long, of medium thickness, and in good order.

- 9. No. 2000. Prabandam, part of the Tiru vayi morhi or Sáma réda. Poetry with a prose explanation; by which of the 'Alurár not stated. From the 46th to 50th leaf deficient; the rest complete.

 The book is long, of medium thickness, and in good order.
- 10. No. 2007. Náláyira prabandam. Part of the hymns of the Aluvàr, incomplete at the beginning, and end. It is ascribed to Satagópa of Kurukúr.
- 11. No. 2010. The same fragment; many leaves are defective in various places: a few of them are written in Telugu letters.

There is also a fragment of 5 leaves in the Telugu language, on the fight by Adicáyan, son of Rávana.

Some Grant'ha letter praise by the 'Aluvār 1 leaf $B\'{u}laband$, and 3 leaves in Telugu character, on $Mah\'{o}dara's$ fight with $R\'{u}ma$.

The Manuscripts seem to have suffered from being untied, and tied up again with foreign leaves, by ignorant persons. This book is large, but of no use, except to supply leaves, on collation, that may be wanting in other books.

12. No. 2011. The same work. A mystic production. This is large in size, and in the Canarese character; but with a mixture of Tamil and Telugu, and some indication of foreign idiom as tandritáyum, one word Telugu, the other Tamil, and the usual order of the words reversed.

The book is large, and in good order.

13. No. 2012. The same work, a part or fragment only. It is in the Tamil language, but *Grant'ha* letter.

The book is long, thin, and in good order.

- 14. Nor 2013. *Prabandam*, the same work, in part only. Telugu character. Translation from the *védas*. The book has a beginning; but does not finish. It is long, thin, old, and a little damaged.
- 15. No. 2014. Mú-mócsha-prakaranam. The chief 'Aluvār's production, on the means of obtaining beatification. It contains Sanscrit in the Grant'ha letter.

The book is small, old, a little damaged, and incomplete.

16. No. 2364. Divrya Prabandam, version from the védas. Before this portion there is other matter See XI. 6.

The Vaishnava poetry by one of the 'Aluvār is contained in 45 leaves, and is the principal portion: but the order of the leaves is not regular; so that it can only be made out to be part of the Tiru vayi morhi. The book is long, thin, old, the Tamil portion damaged.

XIII. ROMANCE, historical.

1. No. 1981. Harischandra puránam. The episode on the integrity, trial, loss, and other adventures of a monarch; ending in his restoration and happiness.

The book is complete; long, of medium thickness, but damaged by insects.

- 2. No. 1985. Bháratam, the parcam, or section entitled Virata. Seven padatas, or chapters in verse. The subject relates to the five Pandavas retiring to the desert for 12 years, together with Drånpadi; and living one year incognito in the town of the Viratarája: when Duryódhana stole his cows, Arjuna went out and defeated the marauders. The section takes its name from the town. This manuscript is large, without boards, and in good order.
 - 3. No. 1987. Bháratam, part of the ádi parram, or first section; that portion of it which relates to the stratagem to entice the Pándaras, and to destroy them, by burning their house, constructed of highly inflammable materials. No boards; one leaf broken; nearly new.
 - 4. No. 1989. Rámáyanam by Camben; a fragment. The Ayód-dhya cándam. The 1st padalam wants the beginning, and the end is deficient. The leaves are not regularly numbered; but the story,

relative to Ráma's early life is continuous. The book is uniform; the leaves wanting may possibly be elsewhere in the collection. It is long, thin, damaged at the end.

5. No. 1990. Ramáyanam by Camben.

The Kishkinda candam. The adventures of Ráma, with Vali and Sugriva. There are 16 padalams (sections), from the pambi padalam to the makendra padalam. Also the sundara cándam, 15 padalams, from the kadal lávu to the muirchi padalam. And the Uttara cándam, 15 padalams; this last complete. Also sara-núl, a discourse of Siva to Parrati. The leaves broken at the end.

6. No. 1995 Másana khandam. A section of the Harischandra Puránam: that one relating to the burning ground for dead bodies: in the Venpa stanza.

The book is short, of medium thickness, old, and injured by insects.

- 7. No. 2017. An episode from the Rámáyanam, concerning the asvamedha yágam by Dasarat'ha; but without beginning or end. It is marked on the label as Maha Vindham-Nangâi páttu, which is wrong. It is an old fragment, worn at the edges, broken in some places.
- 8. No. 2033. Bháratam; the Bhishma parvam, or 6th chapter, on the combat under Bhishma as Duryódhana's general. complete to the end of the 7th day's combat. It is part of a prose abridgment in Tamil. The book is small, old, and a little touched by insects.
- 9. No. 2035. A fragment of the same work, apparently a prose abridgment of the *Bharatam*; a little injured by insects; and small in size.

XIV. TALES.

 No. 1986. Nala chaerarerti cadhái: About one half of a prose abridgment of this tale; an episode of the Bharatam; either from that, or the Naishadham.

The book is long, of medium thickness, old, leaves broken.

- 2. No. 2022. A common and popular legend of a cow surprised by a tiger, and asking leave to go, and promising to return. In consequence of keeping its word it received beatification. The manuscript is thin, has no boards, in good order.
- 3. No.—Vétala cadhái. Part of the popular story of the demon, or familiar of Vicramáditya, translated into English by Mr. Babington. This book is complete, down to the 15th day, the rest wanting. It is small, new, and in good order.

XV. THEOLOGICAL or mystic.

1. No. 1997. Bhayarat-rahasyam, the mystery of Deity. A large work, in measured prose, containing extracts from the Prabandus, or writings of the 'Aluxār on the Védus, and from the Smritis, or inspired treatise on law, and teaching the isoteric, or mystic doctrine of the Vaishnaras; which approaches to a pure theism. Vishnu is the parama-purusha, or heavenly man: that is the Being, in the sense of Srayambhu or the self-existent. The unity of god, under the term Vishnu, is inculcated. Many of the leaves, in various places are wanting. It is probably a comment on the Tamil version of the Vedus.

Another book on the thousand names of Vishnu is appended, xecent, and in good order.

The whole forms a long and very thick book, in general good order.

2. No. 1266. The 1st section is Parama-páta-sóbana, a ladder to the heavenly-foot. It is a fragment, without beginning or ending, on Vaishnava matters.

Náráyana is the original heavenly light. When Brahma had created all things, and the Védas were stolen by rácshasas, Náráyana, becoming incarnate killed the chief demon, and restored the Védas to Brahma. Various matters on the other avatáras. There are verses from the Smritis, and Sadagopáchárya, in support of the writer's views; and also from the Tamil version of the Vedas.

This 1st section, though not old, is very much worm-eaten. The two other sections are elsewhere entered. See D. and C. VIII. 2.

 β . D.

Canarese language and letter.

I. ADVAITA.

1. No. 1307. Prabhu devara shadast'halata vachana; prose, on the six places.

14 adhyáyas complete; on the Sáira adráitam, or Smarta system. It has brief apothegms, each of which is explained in easier prose.

Shad angala—six members, or parts of the human body, which are connected with the aikyam, or union with the lingam, as an emblem of deity: the oneness of the human soul with the divine soul.

The book is long, somewhat thick, in pretty good order.

2. No. 1314. Pancha cosa nirnayam.

In Sringadi metre, with explanation in prose.

On the Adviita system: does not begin or finish, 20 leaves in confused order.

The book should be collated with others. It is of medium length, old, a little damaged.

3. No. 1560. Go-ésvara vachanam, in dvipada metre, with a prose explanation, by Go-ésvara; does not end, leaves not numbered.

Technical terms of the Saiva vedanta, or Advâita system.

The book is long, thin, on talipat leaves, old, much damaged, some leaves differ in size, and handwriting.

4. No. 1565. A fragment, prose.

75 leaves without beginning or ending, name not known—on the adväita system.

The general subject in this, and like productions is the non-reality of the visible universe (Nominalist in metaphysics); with the want of difference between the human, and divine soul.

This fragment is of medium size, old, and injured by worms, and breaking.

5. No. 1571. Sect. 2. for sect 1. see XXXI.

A fragment of eight leaves, containing chants on the *advāita* system, with a *tica* in prose,

H. ARITHMETIC.

1. No. 1281. Sect 2. Ten chuvadi.

Six leaves, an ordinary school book for teaching the principles of Arithmetic; with fractions, and names of the cycle years.

2. No. 1299. Sect 3. Yen chuvadi.

The same school arithmetic, 48 leaves.

3. No. 1375. Seet 1, 2, for 3 see XXVII.

Sect. 1. Lec'ha, reckoning.

Table of fractional accounts, 22 leaves without beginning or ending.

Sect 2. Ganitam, Arithmetic; slócas, with a Canarese explanation, 8 leaves; no beginning nor ending: author not known.

The book is long, but the leaves, as a whole, differ in length,

4. No. 1406. For sect 1, see XXVII.

Sect 2. Ven chuvadi—school arithmetic, leaf 1—20, does not finish—has a list of the cycle years, and the 28 nacshétras.

Sect 3. Ganitam; slocus and Canarese stanzas; on multiplication; on division; on indirect proportion.

28 rules on the trérûsécam, or rule of three.

- 5. No. 1441. Sect 2. Ganitam—arithmetic, padya cávyam on the rule of three, and of five, with examples in Canarese, six leaves.
- 6. No. 1468. Sect 3. Fractional arithmetic.
- 7. No. 1479. Sect 3. Yen-chuvadi, school book, on arithmetic, fragment of six leaves.
- 8. No. 1510. Seet 2. Ganita sastram, on arithmetic, padya cávyam stauzas.

Rule of three—of five—of seven—of eleven, &c. sutras on various rules of arithmetic, questions on them. A table to estimate the value of pearls, see XIX.

9. No. 1634. Ganita sastram. Arithmetic, incomplete, on 131 leaves.

Addition—subtraction—multiplication—division—rule of three—of five, and other modes of accounts, with examples.

The book is of medium length, thick, old, damaged by worms at one end.

- 10. No. 1635. Sect 3. Ganitam, accounts, a little on bhága kuram, or division, see XIII.
- 11. No. 1637. Ganitam, arithmetic, padya caryam stanzas, with some Sanscrit mingled.

On multiplication and division, with rules and examples; on the square and cube roots, tables; incomplete.

The book is short, thin, old, a part of it very much damaged.

- 12. No. 1640. Seet 2. Ganitam, accounts, complete: numeration table; certain names which have numbers attached to them, so as to mean otherwise than they appear to do; as chandra 1, surya 12, eyes 2, and the like, see XIX.
- 13. No. 1642. Ganita sastram, incomplete.

Addition, subtraction. On land measure. How many kuris in any figure by measurement. On grain measure. On the rule of three, and of five—examples.

Leaf 50-217, in the midst injured.

The book is long, somewhat thick, very old, very much damaged.

14. No. 1643. Ganila pustacam, arithmetic, padya cávyam, stanzas. On the affairs of traders or merchants. A great variety of modes of account, with examples.

Some matters relating to places, or lands; specification of names used for numbers, as sun, moon, &c. The numeration table. *Gana málam*, a table of square and cube roots. On two different leaves are some matters on astrology, medicine, and *tatva* metaphysics.

The book is of medium size, and in good order.

15. No. 1645. Ganita sastram, arithmetic.

Guna karyam, or multiplication.

Bhága karyam, or division.

Kutta karyam, addition; also on subtraction, the rule of three, and of five; with examples, under the several heads.

On grain measure, and on land measure: leaf 1-164 imperfect at the end.

The book is of medium length, thick, a few leaves broken, otherwise in tolerable order.

16. No. 1648. *Rájáditya ganita*, "the royal-sun", arithmetic: padya cávyam.

Merchant's accounts—rule of three, and of five, mode of operation, with examples, and proofs. A little Sanscrit on the same subject; 75 leaves, incomplete.

The book is short, of medium thickness, old, and damaged by worms.

17. No. 1649. Ganita pustacam. Arithmetic, padya cáryam, or composite stanzas. Various arithmetical rules, and examples. On direct and inverse proportion. On the square root. The rule of three, and of five—of seven—of nine.

On fellowship. On the weight and value of gold.

On the rule of false, by supposition and approximation. Mensuration tables for land measure.

The book is of medium size, old, tolerable order.

18. No. 1651. Sect 1. Lóca vivaháva, ganita, practical business accounts.

By Bháscara déca: composite stanzas, with a tica in plainer language, complete.

Various difficult rules of arithmetic, as of five, seven, nine, &c., with examples.

Sect 5. Yen chavadi, school book, on arithmetical fractions, see X1X and VIII.

19. No. 1697. School book.

It contains various fractional arithmetic: and besides the names of years, months, &c. with stanzas in praise of *Deva raya* a king, on *Ranghanayaki*, on *Narusinha*, on *Siva*, on *Ganga*; said to be used in Mysore schools: complete with some blank leaves. It is of medium length, thin, different sized leaves, slightly injured.

20. No. 1698. Ganitam, arithmetic.

Various arithmetical matters; at the end a leaf containing the multiplication table, with some stanzas in a boy's handwriting; a sort of "copy book."

It is somewhat long, of medium thickness, in good order.

21. No. 1707. Sect 1. Yen chuvadi, school arithmetic, including fractions.

Sect 4. Some stanzas on arithmetic, see XXIV and XIII.

22. No. 2008. Miscellaneous accounts (transferred from Sanscrit books), it is Canarese in *Grant'ha* letter.

Accounts of villages.

The outlay on account of the udiyar's servants, for the procession of chelva pillái.

Other account of procession expenses. In the midst a few Sanscrit slocas on the praise of Fishnu.

Afterwards more accounts, in the Canarese language, and Grantha letter.

The book is small, without boards, in good order.

III. ART OF POETRY.

No. 1448. Cárya sáram, composite metre.

By Rudra Bhatta.

A treatise on the art of poetry, and specifying eighteen common-places, or topics, needful to be introduced to the ornamental part of any poem; of which topics some are 1, puram, the town; 2, samudra, a description of the sea; 3, the sun and moon; 4, vanam, wilds or woodlands; 5, jala cridha, and 6, rati cridha; (immodestia) 7, vriham, pain of desire; 8, Kalyónam, marriage; 9, birth of children; 10, mantras; 11, sending messengers; 12, suc'ha, health; &c. &c. The said topics are stated, and described; but leaves are wanting at the end.

The book is of medium size; and in places worm-eaten.

IV. ASTROLOGICAL.

1. No. 1577. Nava griha chintamani.

A work on horary questions, as to the results of any proceeding as—'if I go to such a village'? 'If I purchase such a cow'? And the like. [This is that part of astrology most open to imposture, and leading its professors to magic, to divination; and causing the whole to be termed "the Black art": whereas astrology, if it has any truth, is properly a demonstrable science, and ought to be dealt with on Baconian principles.]

This book is deficient at the beginning and the ending; 95 leaves remain.

The book is short, thick, and damaged.

2. No. 1629. *Jyotisham, prasnóttara chintamani*, or jewel of horary questions, and answers.

Examples—'the thing that I thought of, will it come to pass? He that went away, 'will be come back to-day, or not?' And many others of like kind,

The book is short, of medium thickness, damaged at the edges, by termites.

3. No. 1631. Sect I. Prasnóttara chintamani, 10 leaves complete, prosaic.

If going to buy any article—" is it advisable to do so"? If going to enter on any new work or office "will it take place or not"? Answers given to such like questions, whereby a strong mind may always govern a weak one.

Sect 2. Nava graha chintamani, stanzas with a comment. It contains squares, used in the art of divination.

If going to enter on any new work, or to undertake any new business, by consulting the planets, and throwing dice in their names to find, by the quotient, or result of the numbers, whether the result will be successful or unpropitious.

12 leaves, complete; for sect 3. see XIV.

4. No. 1653. *Jyótisham*, astrology, fragment of 10 leaves, without author's name, beginning or ending.

The contents are merely figures relative to the position of the sun and planets; and the best conjecture is that this is the rough work of one engaged in calculating an almanac. At the head of two leaves are balband letters, but merely indices, and an incomplete slocu in the same letter.

5. No. 1684. Kálagnánam, foreknowledge of time: prose, incomplete.

On the proper and improper lunar days for journeying; and also on the sálam or obstacle on different days of the week. Thus, the umávási, or just before the new moon, and the davadasi, or twelfth lunar day, are thought unfavorable for journeying from home. The súlam is elsewhere explained: 50 leaves.

The book is short, of medium thickness, old, very much injured, so as not to be coherently legible.

V. CHRISTIAN THEOLOGY,

1. No. 1402. Satya upadésa, true doctrine, prose, in six khandas or sections. Creation by a word, formation of man, animals, inanimate things. Man is superior in creation, by intellect, and an immortal soul. On human obligation and duty. An account of Christ and his apostles. It is not objurgatory of other systems. By the use of the word sarrésparam it is known to be Roman Catholic. It received but a cursory examination; and may possibly merit a fuller one.

The book is of medium length, thick, somewhat old, but in tolerable order.

2. No. 1533. Satya upadesa, true doctrine, prose, four scandas or books, complete.

On creation and the qualities of things. On the perfections of Sarvésrara or God. It finds fault with Brahma, Vishou and Sica, and others, such as Subrahmanye, as not possessing the requisite claims to Deity. On looking at the close it was found to relate to Hell and Heaven. The Christian term mocsha rajyam is used, with archésishta Maria and the name Jesus. It is, by consequence, the outlines of a body of divinity on the Roman Catholic system, and objurgatory of heathenism.

The book is of medium size, in tolerable order.

VI. CULINARY.

No. 1638. Sāpa sastram, cookery, prose form.

On preparations of various meats and vegetables for making made dishes, or curries. Mode of correcting unpleasant or hurtful qualities by neutralizing substances. On the preparation of fruit of the egg-plant (solanum) and other vegetables; and on the use of milk, curds, lime-juice, and other like materials.

The book is of medium length, thin, defective as to beginning and ending, old, damaged by insects.

2. No. 1641. Sūpa sastram, art of cookery, prose form.

On the preparation of various kinds of confectionary: cakes known by the names of mandige, horize, galige, pey, vadái, sukya. chaculi, laduge, kadupu, payasa; tastes of fruits, appanas, milk, curds. butter-milk. Various modes of preparing rice: rice gruel; pánatam. There are many technical terms used, not translatable.

The book is of medium size, tolerable order.

VII. DRAMATIC.

No. 1446. Parijáta nátaca, the paradise flower. An episode from the Bhágavatam, dramatized.

A flower of paradise was presented by Náreda to Krishna, and by the latter to Rucmini. On Satyabháuma hearing of the present she became jealous, and complained. Krishna went to the world of Indra, fought with opposers, and brought away the tree itself. This silly hyperbole is extremely popular.

The book has a mixture of Telugu with the Canarcse, it is incomplete, of medium length, rather thick, injured at the end.

VIII. ETHICAL.

No. 1216. Sect. 1. Vidura niti; in composite stanzas, incomplete. 132 padalas, on 113 leaves. Taken from the Bhāratam. Vidura told Duryodhana, many moral matters, against war, treachery, cruelty, and the like topics.

Sect. 3. Rája niti, duty of kings, in composite stanzas, incomplete.

For Sect. 2 see XXXII, Sect. 4, see XI.

2. No. 1233. Sect 2. Bhagarat gita.

The 1st, 2nd, 11th, 12th adhyáyas are complete, having a slóca in Sanscrit, and a corresponding padyam in Canarese, as a tica throughout. The 10th adhyaya has only the original slócas, no Canarese version: 49 leaves; incomplete as a whole, see XXI and XXIV.

3. No. 1217. Bhagavat gita, hexameters.

The 6th, 7th, 9th, 11th adhyáyas are wanting, 32 leaves are deficient: 120 remain.

A translation into Canarese, the meaning of every original sloca, having a corresponding padya in Canarese. The book is of medium length, somewhat thick, slightly damaged.

4. No. 1254. Vivéca chintámani, prose of the kind termed tatra gnánam.

On the five elements, and on the qualities of the human body. The five necessities (defects or pains) such as sleep, sorrow, hunger, &c. the uhanit-ma vivicam, or on personal identity or cognizance of self, body and soul. On the qualities of moral zeal (vairacya); on anxiety to obtain beatification of the soul. On the results of conduct in a former state upon the present one; and of the present on a future state. On the punishment of hell. The work leans to the Saira system of the better kind, i complete. It appears to merit translation.

The book is somewhat long, and thick, very much injured by termites.

5. No. 1281. Seet. 1. Siddha niti, in kanda padya metre, wants the 1st leaf.

The proper moral way for people to walk in, so as not to transgress dherma or rectitude; so as not to suffer loss or danger; and so as not to destroy punyam, or moral merit; see II. and XII.

- 6. No. 1294. Sect. 3. Uttara gita, in part Sanscrit slócas, other part Canarese prose. Part of the Bhagarat Gita taught by Krishna to Arjuna. I notice the terms yóga drishti, spiritual vision, or second sight, and nyána vicháram, spiritual investigation: 14 leaves only.
- Sect. 4. Gnánáncusa, spiritual curb (lit: clephant hook) 33 leaves, not complete.

The tatva philosophy, such as No. 1254 supra, condemned or reproved: it is chiefly Sanscrit, in Canarese letter.

Some terms are chitta, will: indriya senses; $\alpha ncara$, selfishness, pride.

There are also 12 leaves Canarese, quite unconnected, and only of use to collate with deficient books; see XXII. XXVII.

- 7. No. 1299. Sect. 1. Vinayaca ragali. Praise of Ganésa in a peculiar metre, merely a prefix;
- Seet. 2. Siddha niti. A sage discourses on wordly things, with the difference between laûkira and vaidica, and on the excellence of the Saiva system—complete in 108 kanda padyams, or stanzas.
 - 8. No. 1300. Sect. 2, Anubharámrita.

By Mahalinga Rangha: hexameters, only two sandhis on 21 leaves.

On relinquishing the domestic, or family life, and other wordly concerns; and on the inward satisfaction (anubhava a technical word) thence derived. A treatise of the váirágya kind, and as such polemical against all secularities.

It is shorter as to leaves, than the 1st section, for which see XXI.

9. No. 1386. Sect. 1. Retnacaradésvara satucam, composite metre. By Sringára cavi hamsa rája.

On rairagya, or zeal, especially in the renunciation of all worldly attachments. On morality and átma richára, care of the soul: complete

Sect. 2. Apparajesrara satacam, composite metre.

Family eares are like a dream. Births and deaths of the same individual are continual. Delusive appearance of the world. By them neither spiritual health, nor beatification are acquired. Therefore such as are tossed on a sin-darkened sea, must endeavour to get over it, and, to this end, must use austerity and prayer. At the end 4 or 5 stanzas are wanting; see XXI. for sect. 3.

10. No. 1441. Sect. 1. Niti retnábarana, 170 kanda padya stanzas, complete.

Examples of the good behaviour of the devas, (sons of god) and bad conduct of the asuras, (children of men) given in the way of ethical instruction.

Sect. 4. Anubhava amrita (see 8 supra) dvipada metre, complete. On the means of obtaining beatification, see II. and XVI.

11. No. 1454. Ráma nát ha rilása.

By Sada siva yogi, composite stanzas from the 14th to the 16th vilasa, or section.

Rama nat'ha, a spiritual preceptor gave instructions to Kirti chandra rája, his disciple, in the form of tales, the sections entitled 'amusements.' A sort of Indian Telemachus.

The book is of medium length, thin, on talipat leaves, old, and damaged.

- 12. No. 1468. Sect. 1. Siddha niti complete, ut supra—5 No. 1281. sec XIII and II.
- 13. No. 1472. Sect. 1. Siddha niti, complete.
- 14. No. 1475. Siddha niti, 50 stanzas kanda padyam, on 9 leaves: others blank.

On worldly prudence, and the right use of worldly goods, so as to ensure beatification.

The book is of medium length, thin, and worm eaten.

15. No. 1476. Sect. 2. Rája niti, royal ethics; a fragment 7 leaves only, hexameter verse.

Náreda instructed Dherma rája as to the proper morals, and deportment of kings; informing him that Harischandra and other monarchs of integrity dwell in Indra's paradise. For sect. 1, see XXIV.

- 16. No. 1479. Sect. 1. Siddha niti, ut supra; for sect. 2. see XIII, sect. 3, see II.
 - 17. No. 1480. Two subjects.
- 1.) Raja niti, 1st sandhi only—supra.

- 2.) Harischandra sangatya, 3rd sandhi only, composite stanzas. Harichandra preferred the loss of empire to telling a lie, by breaking a promise extracted by Visvamitra; short, thin, old, no boards, good order.
- 18. No. 1482. *Chalanki nîti*, 103 *slócas*, complete with Canarese version. On ethics, or morality.

The book is short, and thin, on leaves like talipat.

19. No. 1578. Seet. 2. Niti bódha satacam, 77 stanzas kanda padyam, incomplete.

Ethical rules on right conduct in the world: for seet. 1, see XIII.

20. No. 1612. Jáina dherma.

Composite stanzas, leaf 1—109 incomplete in the middle: and, at the end, leaves are wanting.

On the four great divisions, Brahma, Cshetriya, Väisya and Sudra. To each one of these eleven subdivisions are given. Spiritual, and moral lessons to each of these: with tatra upadésa, or doctrine founded on the bodily, and mental faculties of the human frame.

Rules for the householder; and others for the strict ascetic, in his state of penance. Rules for the Brakmáchári, or celibate student. On the modes of bodily homage by the yóyi, or strict ascetic. The sin of killing any creatures, and the merit of not killing them. Discipline on these particulars, with various spiritual lessons intermingled. Such as have sinned, on any of the points enumerated, should do penance for a long time on hills, by the borders of rivers, and in other sites indicated.

The book is of medium size, and in good order.

21. No. 1616. Jivan mukti bodhi.

Composite stanzas, 1st to 10th ascása complete, the 11th not so, and the rest wanting.

Instruction to secure soul beatification.

Jáinéadra was a king among the Jáinas. The details are given of a severe tapas performed by him, with lessons on the tatra art ham, as in the last No., and on the dhyána sámart hyam, or ability to maintain a prolonged meditation.

The book is of medium size, on talipat leaves, in good order.

22. No. 1651. Sect. 4. A few slocas, on niti, or ethics, with a tica, or running verbal comment, in Canarese. Sec II. and XIII. and XXXII.

23. No. 1659. Sect. 1. Chanangki, slócas 116.

By *Chanacya*, with a Canarese *tica*, complete. Ethics stated to be useful to all kinds of people, for sect. 2, see XXVII.

24. No. 1674. Sect. 2. Chanaugki.

By Chanacya. Sanscrit slocas with a tica in Canarese: 35-99 not complete.

On ethics, or proper mode of conduct in the world. Appended is svasta punyahavasana mantra, if any house has been defiled, this charm, together with washing, is used to cleanse it. For sect. 1. see XXVII.

25. No. 1678. Sect. 2. Siddha nîti.

By $Siddha\ cavi-40\ kanda\ stanzas$, incomplete. On ethics, $vide\ supra$.

Sect. 3. Sabhapatya lacshana, prose, complete. Qualities of a ruler.

A ruler ought to be acquainted with the following kinds of learning—that is, the eighteen puránas, the six sustras; discrimination of the nine kinds of precious stones; the mode of chanting songs; the eighteen variations of colour, that is easte; the five great devices, as stratagems against foes; the decoration of the thirty-two kinds of arms. The names of individuals, in all the above classes, are specified; with other details on 77 leaves. For seet, 1, see XII.

26. No. 1686. Sect. 2. 'Astána joti.

190 kanda stanzas incomplete.

Niti saram, essence of morals. For sect. 1. see XII.

27. No. 1694. Sect. 3. Siddha niti.

By Siddha cavi—106 kanda stanzas, complete, ethical matters, v. supra.

28. No. 1699. Dvala samprécsha, ethics, composite stanzas, 12 parich'hedas, complete.

Domestic, or family life condemned. On rejecting enjoyment by the senses. On conquering the six bad passions, káma, cródha, lóba, &c., (Inst, anger, avarice, &c.) on knowing the good dhermas, or moral dispositions. Thus accomplished, by the favor of the gara (teacher) the youi (ascetic) learns how to obtain final beatification: 94 leaves.

The book is of medium size, on narrow talipat leaves, in good order.

29. No. 1712. Bháratam, a fragment, Vidura related to Dhrita-rashtra, matters pertaining to ethics, benevolence, or equity: 6 leaves, hexameters.

Heaf of chants. No boards, tolerable order.

IX. EROTIC.

1. No. 1982. Vakhayana tippanam, epitome of a Sanscrit work by Vakhyayam, bearing his name in six parts from 1—34 adhyáyas, or chapters: prose.

Some prefatory matters, on the general categories, dherma, morals; art'ha, wealth; kámyam, pleasure; and then a dwelling chiefly on the latter. 1, ratirahasya, 2, satárana ádhicaram, samprayogi, &c. 3, kanya sampra yucta adhicaram, description of the young female's person. 4, Bháriya adhicaraca adhicaram, mode of rule, or conduct with a wife. 5, Paridharica adhicaram, on other, or strange women. 6, Váisicadharica, on prostitutes. A chapter, or two more, said to be wanting.

The book is long, thick, in good order.

2. No. 1290. Ganga Giriti samráta, in verse (pat'ha) 1—5 sandhi. On a dispute between Ganga and Parvati.

Siva called Ganga (the Ganges nymph) and put her on his head. Parrati became jealous, and a scolding match ensued, herein narrated: Ganga complained to Siva, who praised Ganga, and cleared up their dispute; restoring peace between them.

The sacrifice of $\it Dacsha$, and the production of $\it Vira-Bhadra$ are appended: leaf 1—120 unfinished.

The book is long, damaged by termites, on one side.

3. No. 1293. Vara Mohana tarangini.

By Kanaka rása uttama, composite stanzas from the 2nd to the 40th sandhi unfinished.

Birth of Manmata, Siva's penance. Manmata's attack by a love-arrow. Siva by opening his frontlet eye reduced Manmata to ashes. On the marriage of 'Usha, and dispute of Krishna with her father, named Bánásura; the birth of Anirudha, or Manmata reproduced, &c.; 5 or 6 leaves deficient at the beginning.

The book is somewhat long, thick, old, damaged.

4. No. 1329. Henamana mahima.

By $A laga \ singhariya; \ sringadi \ metre, nine \ sandhis, or sections complete.$

Chicka deva raya, king of Mysore, had eight wives, among whom one of them, named Hénama, was the favorite. The king is represented as describing the chastity, and many other virtues, or excellencies of this lady; which forms the matter of flattery, addressed to this queen, by the poet.

The book is long, thin, in good order.

5. No. 1332. Vara Mohana tarangini, from the 37th to the 42nd sandhi, the end, quasi, the 2nd volume---the same subject as 3.

The book is long, and thin, one board wanting, much damaged, $\frac{1}{5}$ of some leaves gone.

6. No. 1338. Vara Mohana tarangini.

By Kanaca Rásóttama—metre sringádi 1—34 sandhi ; other 6 more wanting.

Manmata the son of Vishnu or Krishna went to Siva when performing penance, and lanced at him one of his arrows; whereupon Siva opened his frontlet eye, and consumed Manmata; but gave him permission to exist without visible form, except to his wife Rati; Aniruddha was the son of Rati; and on account of his amours with 'Usha, the daughter of Bánásura, there was war between Siva and Krishna.

The book is long, of medium thickness, recent in appearance, good order. The portion, deficient at the end, might be copied off from the foregoing number.

- 7. No. 1344. Sect. 1. Vara Mohana tarangini composite metre. Like in subject, including the destruction of Sambúcasura by Manmata; and the Aniruddha and 'Usha parinayam. For sect. 2, see XXVII.
- 8. No. 1351. Vara Mohana tarangini, including 'Usha parinayam: composite metre, incomplete.

The penance of Bánásura; in consequence Sira became his warden. The loves of Aniraddha and 'Usha, and clandestine meetings. Bánásura hearing of this intercourse from Náréda put Aniraddha in prison; Krishna went to deliver his son, and fought with Bánásura; so far, the rest wanting.

The book is long, of medium thickness, old, and much damaged.

9. No. 1352. Catambari, prose, complete.

By Vâisambayana.

Legend of a king who was seduced into a connection with a chuckler woman, lower than a pariah, and other tales, relative to the *Dandacáranya*, in the *párva* or former part. The *attara* or last part relates to the adventures of a *Gandharba* named Aweta, with a king's son, and a variety of other matters, usual in *sringara* or ornate compositions—needless to be abstracted, and somewhat resembling very old romances. See other notices. Leaf 1—197 tst, 2nd and others broken.

The book is long, thick, and slightly injured by insects.

9½. No. 1355. Subhagini sóni, a poem, composite stanzas 1—22 sandhi unfinished.

The title will not bear literal rendering; but the metaphorical meaning is 'the beautiful woman.'

A king relates to his queen a variety of tales of the *sringara* or ornate, and amorous kind, said to be a thousand, if complete. The titles of the several cat'has or tales, herein contained are 1. Sura bhávati; 2, Kanjéri; 3, Vasanta; 4, Vana jana; 5, Nágarana; 6, Bharagaya. These do not call for abstract.

The book is long, of medium thickness, injured by insects.

10. No. 1357. Sesha kalà nidhi.

By Tirumalácharya, composite stanzas, on 73 leaves complete.

The subject relates to Chicka déva raya, a king of Mysore—the fame of his rule—the customs of his court, especially in the Vasanta or spring season, the singing and dancing then usual. Panegyric of his skill, and discrimination in musical matters. The mode of ornamenting his capital; especially in the Vasanta season. The atar of roses, punaca (civet), javaz (musk), and other perfumes used by him. Description of his intercourse (sexualiter) with women of his court; and other matters of the ornamental, and poetical kind; panegyrical, and without historical matters. The sum total being to show how great a sensualist he allowed himself to be.

The book is somewhat long, of medium thickness, on talipat leaves, old, and damaged especially at the end.

11. No. 1364. Mallicarjuna vishayam, composite stanzas, 86 leaves incomplete. Sira narrated to Purvati; Nandikésvara overheard, and told it to a muni. Hence this may be part of a st hala puránam of Sri Sailam, or Vijayanagaram.

The connection between the title, and subject is not otherwise clear.

Various matters on sexualities. Differences among men and women. Ages of women, and names given at different periods of life. Reverence due by wife to husband. The four regular eastes should, in every case, regard a wife with as much respect as a mother: should look on no one else; and many like matters.

The book is of medium size, some leaves are broken.

12. No. 1383. Vara Mohana tarangini.

By Kanaca rasóttama 1—15 sandhi see 6. No. 1338, supra.

The book is of medium size, old, slightly injured.

13. No. 1385. Cătambari cat'ha prose. The púrva bhāgam, or 1st part.

A sort of love tale. The daughter of a king was sojourning on the *Himálaya* mountains, and a king's son there became acquainted with her. She took him to her father's palace, and became attached to him. There should be a second part; and other notices may be consulted.

In this, leaf 1 and 8 are wanting, two leaves are broken. The book is of medium size, and in tolerable order.

14. No. 1390. Matana Mohini cat'ha, composite stanzas, 1—8 sandhi nearly.

When a certain king went out to hunt, his queen carried on an amour with the mantri, or chief minister of state. The king's son became acquainted therewith; and in order to remove him out of the way, the queen feigned sickness, and caused the king to be induced to send his son to a distance for the parijata plant, in order to cure it. By the way he saw the daughter of Madhu súta a king, and becoming enamoured, brought her to his father's palace, and married her; unfinished.

15. No. 1394. Vara Mohana tarangini.

By Kanaca rāsottama—hexameters 1st to 19th sandhi.

Manmata troubled the penance of Siva and was barnt to ashes. Ho was again reproduced as the son of Krishna by Rucmini. Sambucásura took him to the sea, and put him in it. A fish swallowed him, which was caught, and carried to Radha, another of Krishna's wives; with her he grew up; and, when old enough, killed Sambucasura. Rádha's marriage. Other matter wanting, as incomplete.

The book is of medium length, thick, old, injured.

- 16. No. 1398. Two subjects.
- 1.) Vara Mohana tarangini.

By Kanaca rasóttama, sringadi metre.

This portion is towards the end of the poem. Bánásura had taken Aniruddha the son of Krishna, and put him in prison. Náreda heard of it, and reported the circumstance to Krishna; who set out to make war against Bánásura. He, by severe penance, had procured Siva to be a warder at his gate. It was needful first to contend with Siva, and his bands; and then to fight with Bánásura. The latter restored Aniruddha, and thereby purchased peace. Aniruddha married his daughter Usha.

2.) Bali giri rangha nat hana pata jata prasanga, a natacam or drama.

By Rayapáiyya. This drama is founded on the sports and amours of Krishna. Rucmini's passion, a dispute between Krishna and Rucmini, Rádha

sent a female messenger to Krishna. Jambuvati another of his wives, owing to her great passion, sent him a female messenger. He had eight regular wives, all of whom praised him: not complete. The book is of medium size, old, in good order.

17. No. 1400. Mallicarjuna vishayam, see 11 No. 1364. Hexameters 1—8 sandhi.

As a whole the book is not decent, and does not claim further abstract. It is of medium length, thin, in good order.

18. No. 1429. Vara Mohana tarangini, composite stanzas 7th to \$5 sandhi.

Manmata was reduced to ashes, and restored to life, though invisible, at the prayer of Rati. He afterwards killed Sambucāsura. Rati produced Aniruddha. His amour with 'Usha and the consequent war of Krishna with Banasura.

This copy is incomplete, at the beginning and ending. The book is long, of medium thickness, tolerable order.

- 19. No. 1430. Two subjects.
- 1.) Gita gópala, cowherd songs.

By Tirumala hariya, seven feet lines.

The youthful sports of *Krishna*, the affections of the *Gopis* towards him. A description of the dispositions of his worshippers, such as ensure beatification.

2.) Kant'hirava raja nátacam, drama, Telugu mixed with Sanscrit, Canarese letter.

The leading subject is a detail of the amours of this king with his queen, incomplete. The whole book is long, of medium thickness, on talipat leaves, in good order.

20. No. 1483. Cátambari cat'ha prose, sec 9. No. 1852.

A sort of romance in two parts. Maha swéta was a gandharba female, and by ber means her female friend Cátambari, who was without a husband, obtained an interview with Chandra pit ha, a young king. Their amours. The book is long, of medium thickness, tolerable order.

21. No. 1484. Rája Sechara vilása.

By Shadacshari—composite metre, from the 9th to the end of the 14th asvasam.

Rája Sec'hara went with his queen, and other beautiful females, into a ferest—description poetically of their varied amusements: not complete.

The book is long, of medium thickness, injured by worms.

22. No. 1442. Cátambari cat'ha, prose, the pārva bhagam complete.

A romance relating to Maha swéta, a Gandharbi, and Cátambari, a female, and an amour with Chandra pit ha, a king's son.

The book is of medium length, thin, on talipat leaves, in good order.

23. No. 1449. Vara mohana tarangini, composite stanzas, 7th to 13th sandhi.

The legend of Manmata and following results, as in other notices.

The book is of medium length, thin, a little injured by insects.

24. No. 1450. Saiybhâuma kalyána, yecha gana metre, complete.

Krishna heard from Náreda the beauty of Satyabhâuma, and visited her in disguise, she was pleased with his attentions, and afterwards sent a female named Káma lákha as a messenger. A marriage with the daughter of Satráditya was arranged; a description of which occupies the rest of the book.

It is short, of medium thickness, injured towards the end—large writing, $\frac{1}{3}$ is blank leaves.

25. No. 1455. Matana tilaca—poem.

By Chandra rája, composite stanzas, 1st to 12th chapter, incomplete.

On the different kinds of women, and how to distinguish them—their ages—good disposition, or the opposite—indications as to loose women, and like matters.

The book is of medium length, thin, on talipat leaves, injured by worms.

26. No. 1531. Patalu songs.

Said to be the ordinary kinds of songs, such as are sung by dásis, or pagoda prostitutes. The leaves are unconnected, few in number, large writing, three, or four lines only on each side of a leaf. The book is short in size, and in good order.

27. No. 1535. Paradhara sódhara Ramanat'ha cat'ha, composite stanzas.

Fictitious, but said to be the adventures of a king's son. Many leaves wanting in various places. See under the head—Tales. Compare 39, No. 1733, infra.

The book is of medium size, old, on talipat leaves, in good order.

- 28. No. 1588. Sect. I. stanzas, 53 in number, on the beauty of women, and similar themes: for Sect. 2, see XIII.
- 29. No. 1608. Cshétriya p'halangalu.

A mixture of Canarese and Telugu chants in different measures; some on *Chicka déva*, a Mysore king; some on *Mavvagópála*, a name of *Kryshna*; and other some expressing the amorous desires and pains of women.

The book is of medium length, in tolerable order.

30. No. 1633. Sect. 2. Lilavati a poem, composite stanzas, 1st to 4th sandhi 36 leaves a fragment.

The birth of Kandarpa déva, made yuvana rája, or second king. His amorous dreams. For Sect. 1. see XXI.

31. No. 1636. Lila vati, a poem.

By Cavi rája kunjara, composite stanzas.

14 asvásas, or chapters complete.

In Jayanti puram, the son of Chudámani maha raja, named Kandarpa, was the second king. Lilavati was the daughter of Sringára Sec'hara. The birth of both the young persons. Their dwelling in a forest, and marriage in the mode of the gandharbas, with variety of consequent matters; specifically intended to please licentious tastes. In due time, both came to inherit the kingdom.

The book is of medium length, somewhat thick, on talipat leaves, in good order.

32. No. 1639. Lila vati, composite metre, 14 asvásas, complete.

Birth of Kandarpa déva and Lilavati; their youthful state, amorous dreams, going to a forest, marriage, amusements; and subsequent return to the town, and a resuming kingly affairs. Four leaves on cavi kámana alancára, being prefatory praise.

The book is of medium length, very thick, a little injured by termites, otherwise good order.

33. No. 1614. Lila vati—composite stanzas.

By Cavi raja kunjara, incomplete.

1st asvasam complete, 2nd, 3rd, 4th wanting; 5th to 9th complete, 10 deficient.

This book is rather long, and thick, in good order.

34. No. 1646. Lilavati, ut supra, from the 1st to the 5th asvásam incomplete.

The book is somewhat long, thin, on talipat leaves, recent, a little injured by insects.

35. No. 1650. Lilavati, ut supra.

From the 4th to 9th asvásam, and 11th to 13th, the 14th defective, 1st to 3rd and the 10th asvásam wanting.

36. No. 1684. Ramanát hanam a poem.

1st to 6th sandhi 60 leaves, only a small portion of the work; subject as in 27 No. 1535 supra: 15 blank leaves not filled in.

This book is of medium length, thin, on narrow talipat leaves, in good order.

37. No. 1695. Various stanzas.

Some are directed to *Vishnu*, in sexual language; perhaps *dási's* chants at the *Vasanta* festival. Canarese and Telugu mingled, but all in Canarese letter. Some verses are those of a man, railing at women, as causing pain and the like: 67 leaves.

The book is of medium size, rather old, in tolerable order.

38. No. 1728. Cshétriya p'halangulu. Telugu language, letter Canarese. The word cshetriya is equivocal; in one sense it means woman's affection.

Chants, or amorous verses, as if sung by women in praise of *Chicha déva*, a king of Mysore, see No. 1608 supra.

The book is of medium length, thin, recent, and in tolerable order.

39. No. 1733. Paradhára sodhara Ráma nathanam, poem, composite stanzas. It is without either the beginning, or the ending, from the 8th asrásas and 3rd sandhi to the 12th asrásas and 2nd sandhi. The subject is the same as in No. 1535 supra. Notices of fuller copies appear under the head—Tales.

X. FABLES.

1. No. 1327. Pancha tantra cat'ha, prose; this copy is without the original slócas. From the 1st part mitra bheda some 20 leaves are wanting; the remaining portion is right, on 196 leaves.

The book is of medium length, very thick, a little injured by insects.

2. No. 1382. Pancha tantra prose, but with ethical slocas in Sanserit mingled. 1, mitra bhédam; 2, sukrita lábham; only these two parts, and with deficient leaves in the midst, 150 leaves remain.

The book is rather long, thick, very old, many leaves greatly damaged by worms, and breaking.

3. No. 1396. Pancha tantra—prose; but with mingled Sanscrit slocas.

1, mitra bhédam; 2, sukrita làbham; 3, zanti rigraha; 4, labda nása; 5, asampreesha kariyatva; complete 133 leaves. A consecutive series of actions ascribed to irrational beings; in the name of Vishnu sarman.

The book is long, somewhat thick, very old, much damaged by worms, and otherwise,

4. No. 1422. Sect. 1. Pancha tantra—prose with Sanscrit slócas mingled. The 1st part only—the other four parts wanting: 82 leaves. For sect. 2, see XXIV.

XI. GRAMMATICAL.

- 1. No. 1216. Sect. 4. Nága varna chandasu. Composite stanzas. Prosody; and on the mode of forming ornate poetry in Canarese, see VIII and XXXII.
- 2. No. 1315. Sect. 1. Nága varna.

By Cavi rája hamsa, composite stanzas. On prosody and versification.

Gana prastanam, rules as to poetical feet.

Yeti lacshanam, on alliteration, &c.

Details of different kinds of verses; that is chandu lacshanam, or prosody.

- 32 leaves, one wanting at the end to be complete, for sect. 2, see XVI.
 - 3. No. 1460. Two tracts.
 - 1.) Carnátaca bhásha bhúshanam.

By Nága rerma-sutras and prose.

On the use of ornamental words borrowed from the Sanserit. The meaning of Sanserit sutras explained in ordinary Canarese; 10 parich'hedas or sections, complete. 48 leaves.

2.) Sabda mani derpana, composite metre. By Kési rája, without prose version.

A grammar of Canarese, as far as 8 prakaranas, or divisions; apparently complete. 41 leaves.

The whole book is of medium size, and looks recent; but it is a little injured by insects.

4. No. 1481. sabda mani derpana. By Kési rája: padya cáryam with a prose version. A grammar of the ancient form of the Canarese, in which the terminations assimilate to the Tamil: while in the modern form they assimilate to Telugu.

It has a principal reference to prosody as far as 6 prakarnas, 80 written leaves, but incomplete.

- 1; sandhi; 2, nàma niyama lacshana; 3, samàsa bhéda vivaram; 4, pratyaya nirupanam; 5, kriya kyèta sacalam; 6, dhatu nirnaya.
 - 5. No. 1496. Sect. 4. Sabda mani derpanam.

By Késa rája, stanzas, with prose version, a fragment, the beginning and ending gone.

- Sect. 5. Acshara lacshanam, slocas with a tica in Canarese. On the birth, or origin of letters: from what goddess; their powers, or uses; gender; easte; incomplete: given as a discourse between 'Uma and Mahésvara.
- Sect. 7. A chandasu, or work on prosody, without title, or author's name.

Sanscrit, with Canarese tica.

On the nature and properties of different feet, and various kinds of verses. See XVI.

XII. HISTORICAL.

1. No. 1253. Chicka deva rája chacraverti janana purvóttaram: prose.

An account of the birth, and early life of a Mysore king: fragment, the beginning and the ending gone.

The book is of medium size, on talipat leaves, in good order.

- 2. No. 1281. Sect. 3. Chila raja sangatya, account of a chola king, tripadi, or three feet metre: fragment of 12 unconnected leaves. Introductory matter, and some description of the capital town. For sect. 1, see VIII, for sect. 2, see 11.
- 3. No. 1285. Sect. 3. Chicka déva raya vamsavuli, composite stanzas.

A genealogy of Mysore kings, and some of the acts of *Chicka déva* in particular; incomplete; only 15 leaves.

4. No. 1919. Sect. 1. Chicka déva rája rijaya, conquest by Chicka déva.

By Tirumáláchári; composite stanzas, 4 asrasas, incomplete.

The said king of Mysore went to the four quarters of the world, accompanied by the eight kinds of treasures, he gained many conquests, and raled prosperously every where: see the following No. 1321.

Many leaves wanting in the the midst, does not finish. The book is long, thin, in good order.

5. No. 1321. Chicka deva rája vijaya—ut supra.

By Tirumálácháry—composite stanzas.

The king was of Mahratta origin—conquered all kingdoms—was like Krishna—he conquered the seven dwipas, the seven seas, and the 14 worlds. Each verse exemplifies one of the alancaras or rhetorical figures—hence the extravagance of hyperbole: perhaps a little something historical may be gleaned: leaf 59—91 defective.

The book is long, of medium thickness, in good order.

6. No. 1337. Mâisur arasara cat'ha, prose.

It contains the genealogy of Srirangha raya of Pennaconda, and of Chicha deva rája of Mysore. Also the Yadava girimahatmyam, or legend of the former capital of the Oyisalas. The 1st leaf wanting, otherwise complete.

The book is long, somewhat thick, recent, in good order: does not accord, as to age, with other MSS of this class.

7. No. 1350. Déva rája vijaya.

By Channáiyya, composite metre, from the 1st to the 11th sandhi, a leaf or two wanting in the 1st and 2nd.

A genealogy of the kings of Mysore deduced from the chandra vamsa, or lunar line. Birth of Deva raja. A description of Seringapatam, his capital; and of the procession at the Maha navami, the Dúrga púja or Dasra. Sivapa nayaca came to make war against Seringapatam, and was repulsed by Deva raja, with that account this book ends.

The book is long, of medium thickness, recent.

8. No. 1425. Kant'hirva raja vijayam, composite stanzas, from 1st to the 3rd sandhi, and from 9th to 23nd sandhi the 5th intermediate wanting.

A son of Bettada rája of the lunar line killed many racshasas of the Cali yuga. See No. 1510. The book is long, of medium thickness, touched by worms.

9. No. 1471. Gita gópula heptameters.

By Chicka déra raya.

On the early adventures of Krishna among cowherds and yopis. On the divine disposition of Vishnu and his benevolent nature; bestows beatification, and the like, such seems an indirect parallel. There is appended a genealogy of Chicha déva raya of Mysore, and an account of his actions, and conquests.

The book is medium size, old, a few leaves only damaged.

10. No. 1540. Kant'hirara narasa rája vijaya.

By Govinda vâidhyan, son of Srinivasa pandita, composite stanzas. In 26 sandhis, or books complete.

A description of Mysore—the glory of Seringapatam—the splendor of the fortress of Chamundi—the story of a Dalavayi, or general, named Nanja raja. The prayer of the earth goddess, as being unable to bear the troubles caused by the Mahomedans. In consequence a son was born to Bettada sámu rája, named Kant'hîrava narasu raja. The sultan of Visiapour's incursion, and troubles in the Carnatic, war with him; destruction of the Mahomedans. A festival of nine days in honor of Chamundi dévi—procession in honor of Sirangha nâi'ha svámi; the said king afterwards ruled with all prosperity.

The book is of medium size, on talipat leaves, recent. It is probable that this book may have been made use of; but still a verbal translation would be desirable.

11. No. 1580. Chicka deva raya vamea vali, composite stanzas: complete 25 leaves.

He was of the lunar line, and Yadava kula, or cowherd race. From Bettada chama ráju a list of kings, in succession, is given down to Chicka deva. Account of his character, and actions.

The book is long, thin, recent, in good order.

12. No. 1590. Máisúr charitra, an account of Mysore: prose.

A genealogy of the kings of Mysore of the yadav race. A more particular account of Déva ráya, who seems to have been the father of Chicka déva ráya, story of the birth of Chicka déva. There is added the yadava giri charitra, account of a celebrated fane: imperfect.

The book is long, of medium thickness, in tolerable order. It would seem to merit translation.

13. No. 1594. Sriranghapatna charitra.

An account of Seringapatam: prose.

By Vencata Ramayya, complete.

Introductory matter, on Mount Meru and other mountains, on the seven seas, and seven continents, and the 56 countries, all being puáranical. A list of kings who ruled at Seringapatam follows, and is the more important portion: leaves 1—107.

The book is of medium size, in the midst two leaves broken; otherwise good order.

14. No. 1678. Sect. 1. Chola sangalya, matter relative to the Chola kingdom—composite stanzas.

As the Pandya raja refused to give tribute to the Chola raja war occurred between the two. In the end peace was made. The Chola raja out

off his own head, and Siva approving his courage took him to Cailasa. [The Pandiyan account differs.]

The book is of medium size, old, leaves not in regular order, nor complete, much injured, by insects and breaking. For sect. 2, 3 see VIII.

15. No. 1686. Sect 1. Chola sangatya.

By Lingana, stanzas, 3 sandhis complete.

A chola raja of the solar line, in consequence of a Pandiya raja not paying him tribute, fought with that king, and conquered him. In consequence of the valor of the Cholan (as above) Siva came visibly, and took him to Cailasa. This is according to poetical alancaram, or rhetoric. For sect. 2, see VIII.

The book is of medium size, in good order.

16. No. 1709. Chola sangatya.

By Lingana, composite stanzas.

A fragment of the same work as in the last No. beginning and ending wanting, 49 leaves remain, in the latter part irregularly strung.

The book is short, of medium thickness, old, a little injured by insects.

17. No. 1718. Maisur rájagalu vamsa vali, a genealogy of Mysore kings—prose—3 asvásas or chapters, others wanting—grant'ha letter.

This portion contains details concerning three of those kings: that is Sri rangha raja, Vencatapati raja, and Krishna raja, reigning when the book was written, and left unfinished: details of wars, capture of countries, and the like. It might merit translation. The book is long, thin, in good order.

XIII. HYMNOLOGY.

1. No. 1233. Sect. 4. Forms of homage.

The 108 names of Parvati used in the $Durga\ pija$, termed $n\'ama\ vali$ —complete.

 $\it Vignesvara~puja$ —one brief, containing only 8 names, and one fuller of 108 names.

Vinayaca ashtacam, an octave of slócas in praise of Ganésa, complete.

Linga ashtaca, an octave in praise of the symbol of Siva—fragment only.

One slóca from the Ramayanam, and another from the 10th scandam of the Bhaqaratam.

An octave in praise of Ráma, in Canarese.

2, No. 1252. Patangalu chants.

In praise of Siva, of Parvati, of Ganapati. Also some ethical verses on the renunciation of secular concerns and cares.

The book is short, of medium thickness, old, slightly injured:

- 3. No. 1265. Two tracts.
- 1.) Paschama rangha nat'ha stóttra, Sanscrit verses of the kind termed kirtana hymns. Praise in a devotional way, of the form of Vishnu at Seringpatam in Mysore.
- 2.) A panegyric on Kantihirava rája of Mysore, as chants put into the mouths of women: each brief, and without connexion. The book is taken to be complete.

It is of medium length, thin, in good order.

4. No. 1285. Sect. 2. Paschama rangha nát'hana satacam: composite metre.

By Lacshmaiyya.

Homage by a devotee to Vishnu, seeking protection: complete.

5. No. 1299. Sect. 1. Vinayaca ragale.

Praise of Ganésa, in a peculiar metre, complete, see VIII and II.

6. No. 1302. Kirtanagalu, hymns.

Poetical chants—the Saiva credence is imperatively needful. Affectionate praises directed to Siva in the manner of a woman towards her husband. No regular order of leaves; many of them reversed.

50 blank leaves. Medium size, but a mixture from different books.

7. No. 1316. Sect. 2. Mahima stóttra.

By Bhatta patáchari, slócas.

Praise of the glory of Siva complete; but without Canarese tica.

Sect. 3. Malhanna stuti, Sanscrit.

By Malhanna in the tilaca metre. Praise of Ganapati (or Ganésa) for Sect. 1, see XXVII.

This book is long, of medium thickness, good order, painted hoards.

- 8. No. 1325. Two subjects.
- 1.) Hari Kirtana, chants in praise of Vishnu, some of them by Kesava raya, some by Purandhara vittala.
- Divvya prabandham, some slócas in Sanserit, the rest Tamil, the palánda a viva! used in Vâishnava fares: incomplete, both tracts 44 leaves.

The book is somewhat long, of medium thickness, old, damaged at one end.

- 9. No. 1370. Two subjects.
- 1.) Mallicarjuna satacam.

By Ráma chandra—103 composite stanzas.

The poet from various sources, states the greatness and excellency of Siva; and requesting him to be favorable, offers praise.

2.) Patangalu on Sita dévi; 30 stanzas.

By the same, songs of a joyful kind, like those used on marriage occasions; these are directed to Sita, the wife of $R\acute{a}ma$. The book is of medium length, thin, no boards, old, and damaged.

10. No. 1387. Sect. 3. Stottras.

Praise of Siva, of sacred beads; some stanazs on Vedanta themes. Hymns to Siva, and some on moral conduct. For sect. 1, see XIV; sect. 2, see XX.

11. No. 1427. Sect. 2. Stutis, prose form. Praise of Sri Maha Laeshmi, ascribed to Agastya muni.

Praise of Vichnu, ascribed to Druhva (whose apethosis, for firmness, was the polar star) both complete.

Sect. 3. Stuti. 50 stanzas, complete.

Praise of Rangha nái ha together with the sacti as Ranghanayaki, the form of Vishnu and Lacshmi at Seringapatam.

For sect. I, see XXIV.

12. No. 1432. Reinacara adhisvara satacam.

By Cavi rája hamsa, 108 stanzas.

Praise of Sira—52 leaves.

The book is short, and much injured.

13. No. 1463. *Hari kirtanà*, only 3 leaves written on; blank 15 leaves (doubtful.)

Votaries of Rama praise him, as an incarnation of Vishnu.

The book is short, on talipat leaves.

14. No. 1466. Fragment-Jaina in kind-stanzas, no title, or name of author: does not begin, nor end.

The subject is praise of a *Jinésvara*, or deified sage, with some descriptive matter. The book is short, of medium thickness, on narrow leaves, and in good order, large school-boy's handwriting.

15. No. 1468. Sect. 2, stanzas.

Laudatory homage to Siva, to Parvati, to the Guru, to Basavésvara: see VIII, II

16. No. 1472. Sect. 2. Shadacshara ragale.

Praise to Siva, in peculiar verse; each stanza ending with the six-lettered charm, that is Om, na, ma, si, $v\acute{a}$, yi, complete.

Sect. 5. Praise to Siva and Vishnu intermingled.

Sect. 1. VIII, sect. 3, 4, XXV.

The book is of medium size, much damaged.

- 17. No. 1479. Sect. 2. Shadacshara ragale, ut supra 16, see VIII, and II.
- 17½. No. 1513. Kirtanas; each one brief praise of Hanumán; of Ráma; of Yeti raja; of Krishna.

By Purundhara vitala dása: praise of Vishnu, and enforcing the Váishnara credence: at the beginning 40 leaves deficient, others in the middle wanting.

The book is short, of medium thickness, slightly injured.

18. No. 1523. Kirtanalu, 15 hymns,

Praise of Vishnu, and Lacshmi; quasi, devotional poetry: 17 leaves written on, the rest blank.

The book is short, of medium thickness, tolerable order.

19. No. 1538. Kirtanalu, hymns.

Praise of Hari, or Vishnu; chiefly Sanscrit in Canarese letter, 11 leaves are written on, the rest blank.

The book is short, and thin, bitten by rats at the edges.

20. No. 1552. Sect. 1. Malica máli.

Short pieces, in rounded stanzas.

12 of them. Praise of Siva.

Sect 2. Sancara stóttra, slócas.

Praise of Siva, by a disciple of Sancaráchárya.

For the remaining sections see XXXI.

21. No. 1554. Kirtanalu, liymis.

A few stanzas in Sanscrit on Siva, and Parvati; but the larger portion contains Canarese stanzas, in praise of Vishnu.

There is an appearance of a mixture of leaves from different books: but the whole is too much damaged to be of any use. The book is short, many leaves half broken off, half remaining.

22. No. 1578. Sect. 1. Hari Kirtana.

Praise of Vishnu, as protecting the good, destroying the wicked, &c. For sect. 2, see VIII.

The book is of medium size, old, injured in various ways.

23. No. 1584. Four Saturans, or centos.

1, Siva vallabha s: 2, Aignîrîsa s: 3, Sancara s: 4, Siva maħima s:—complete; the general subject being homage of Siva with panegyric of a monastic life, free from family cares, and seeking beatification.

The book is short, on broad talipat leaves.

24. No. 1586. Three pieces.

Guru ragale—a description of Siva. Shadacshara ragale, ut supra 16.

Siddhésa guru stóttram praise of the author's preceptor. The whole is Sáiva in kind, leaning to the adváitam. The book is small; and gnawed by rats at one end.

25. No. 1588. Sect. 2. Kirtanas.

Hymns in praise of Vishnu, by a devotee; Telugu and Canarese mixed.

Sect. 1, see IX. Together 45 leaves.

The book is short, without boards, taken out from some other book; injured by insects.

26. No. 1591. Hari kirtanagalu.

Chants in praise of *Vishnu*, some of them are by *Purundhara vitala*, and one stanza, by him, praise of the *Caveri* river. A few Sanscrit verses on *Ráma*; other Canarese praise of *Vishnu*. Two stanzas from the *Ashtapati* of *Jaya déva*. One Telugu stanza on *Vishnu*, leaves 34—51, intermediate leaves gone.

The book is of medium length, thin, old, on talipat leaves without boards; two recent palm leaves in their place.

27. No. 1613. Hari kirtana; hymns.

By Purundhara Vitala.

Some on Rangha nayaca at Seringham near Trichinopoly. Some are of the lullaby kind, and rocking the cradle with the images of Vishnu and Lucshmi; putting the brass-babies to sleep.

28. No. 1622. Kirtanagalu, in 3 languages.

1.) Canarese—on Rangha nayaka near Trichinopoly—praised; intended for dásis; of the mystic amorous kind.

- 2) Sanscrit—on Paschama rangha of Seringapatam in Mysore.

 Hari verma, panegyries of the incarnations of Vishnu.
- 3.) Telugu. On Rangha (or Vishnu), some stanzas are quasi devotional; some of the above mystic, amorous kind.
- 4.) Canarese Yadu giri tiru Nárayana, praise of a form of Vishnu at yadu mountain in Mysore, 80 written leaves, and 50 blank.

The book is of medium size, on narrow leaves, in good order.

- 29. No. 1635. Stutis, sect. 3, see II.
 - Sect. 1. Siva stuti dvipada metre. Praise of Siva incomplete.
- Sect. 2. Lingarchana; dvipada, complete, mode of púja with flowers to the Saiva symbol.
- Sect. 4. Sirarchana mála: composite stanzas. Praise accompanied by the vína, or lute, in public processions.
- Sect. 5. Hampiya ragale, dvipada metre complete. Praise of Vira Bhadra, the god worshipped at Humpee, or Vijayanagaram.

The book is short, of medium thickness, old, and very much injured.

30. No. 1651. Sect. 2. Ganashtacam.

Sanscrit slócas, complete. Praise of Ganésa. In the midst of Canarese books Sect. 1 and 5 see II; Sect. 3 see XXXII; Sect. 4 see VIII.

The book is long, of medium thickness, in good order.

- 31. No. 1676. Four tracts.
- 1.) $Mallicarjuna\ satacam$; 103 stanzas. By $Rama\ chandra$; complete on 18 leaves.

A devotee describes Siva; and, entreating him to be propitious, renders homage, and praise.

2.) Verses on Vira Bhadra rája.

By the same; short pieces adapted to a public spectacle; panegyrical and amatory, by dásis and others.

3.) Acharangam, slòcas, Sanscrit.

By the same; praise of Vishnu.

4.) Gópála dandacam, Sanscrit.

By the same, praise of Krishna complete; in all 70 leaves.

The book is of medium size, the leaves of each tract differ in length; in tolerable order.

32. No. 1693. Sect. 2. Siva ashstóttra sahasranáma, slócas, complete on six leaves.

The 1008 names of Siva, strung together, and used in laudatory homage.

- 33. No. 1696. Jaina panegyrics.
- 1.) Stanza on Jinéndra svami, on the ascetic system, which is lauded.
- 2.) Stanzas on Mandara svámi, similar.
- 3.) Chandra nat'ha ashtacam, an octave.

Vartamána tirt'hacara ashtaca, an octave,

Ananta tirt'hacara ashtaca,

Parásaresva or Parsvanáťha; hirtanas, and other hymns, or chants; laudatory in import. For Sect. 4, see XVIII.

The book is of medium size, old, and damaged.

31. No. 1706. This is a greatly damaged book, quite unconnected as to contents; but, as far as can be made out, it is of the class of stottras, and Saiva in kind.

It is small in size, very old, extremely injured by worms and breaking; only parts of the leaves remaining.

- 35. No. 1707. Sect. 3. Ráma stóttra, praise of Ráma, Sect. 1, 4 see II; Sect. 2, see XXIV.
- 36. No. 1722. Hari náma sangirtana.

Synodia, or chants by many persons together; in praise of Vishnu, Sanscrit mingled with the Canarese to elevate the style.

The book is small, and very much injured by insects.

- XIV. INCANTATIONS; that is mantras or charms precatory, or malignant.
 - 1. No. 1238. Sect. 3. Náráyana cavacham, composite stanzas, 1 sandhi complete 8 leaves. The eight-lettered charm, O'm-na-ra-ya-na-na-na-ha expanded, with invocation and praise: Indra told this to Nareda that, by means of it, safety may be assured; enemics conquered, &c. For Sect. 1, 2, see XXI.
 - 2. No. 1387. Sect 1. Charms, or mantras against colic—sore eyes, cramps of arms, or legs—Vira Bhadra mantra, destructive; against evil eyes—against cattle disease—and Siva cavacham for protection Sect 2, see XX; sect. 3 see XIII.
 - 3. No. 1516. Bala graha mantram against possession, by an evil spirit, of a child.

It is a principle in native medical practice, that some kinds of disease an infants are caused by such possessions, and this charm is an exorcism.

The book is small, and old, very much damaged.

4. No. 1599. Charms, magical, alchemical, medical.

Some of the kind termed vasikara so as to draw over, or induce women, men, kings, &c. to any desired purpose; these are in constant practice by all heathen natives.

Agni stambhanam, hindering effect of fire.

Jala stambhanam do. of water.

Charm to render any one invisible.

One to be used with eye salve, so as to enable any one to discern jewels where hidden; or when looking into deep water, to see any valuables, at the bottom

 $P\'{a}ta\ rasum$, a kind of pill with charm, made with roots and mercury; by which great speed of foot may be acquired.

Alchemical charms, to turn baser metals into silver, or gold.

Medical charms used with mercurial, and other metallic calces and powders.

Also for various uses, as against snake bites; to make any one abstain from speaking. Hanumat mantra—Indra mantra, being ishta siddhi for things desirable. Other matters on anjanam, eye ointment—to see stars by day, to discern things at the bottom of water, &c.

The language some Sanscrit, some Canarese, some Telugu, some Tamil—the latter simply medical; in all the Canarese character.

The book is long, of medium thickness, damaged by termites.

5. No. 1631. Sect 1, 2 see IV.

Sect 3. Bhagarat mantram, on one leaf, complete churnikái metre.

It is said that the recital of this charm nullifies the charm of any other sorcerer, or evil incantations of enemies: causing such not to take effect. Two lines are taken as a specimen, from which it appears that this charm belongs to the Jainus.

O'm namb Bhagavatè chendogra Parsvanat haya dharanéndra Padmavati Sahitáya kalikunda danda katana laya mamma vajva dandaya raya chócán maribhaya vinásannya máta kúta jadécshu.

6. No. 1708. Chiefly blank leaves, on one leaf two diagrams (yentras) are written with ink—an oval scroll around the word sigram (quick) in Canarese letters—a square with hamsa, and two other words—mantras. This unimportant book is short, and thin, on talipat leaves.

XV. Inscriptions.

No. 1713. Inscriptions especially of grants by Chóla kings, in the order of their descent. Gifts, or endowments to various temples

in the Chola country—or neighbourhood of the Cauvery and Coleroon rivers.

Also of gifts in the Mysore country of lands, of gardens, &c. by various kings named. Copies of those sassanams, Sanscrit mingled with Canarese.

One grant is by Tribhurana Vishnu verddhana Hoysála dated S. S. 1404, A. D. 1481-2.

It is a pity that this book is so much damaged in some places—from it other inscriptions might be made out: but it is probable that they exist in the Mackenzie collection. The book is long, of medium thickness, very much damaged by insects.

XVI. LEXICOGRAPHICAL.

1. No. 1315. Sect. 2. Nigandu: composite stanzas 64—on 22 leaves incomplete.

A list of pure Canarese words, no mixture of Sanscrit, with the meaning.

Three leaves of nagari writing are appended: so much injured that no meaning is legible. For Sect. 1 see XI.

The book is of medium size, damaged.

- 2. No. 1141. Sect. 3. Amara sinha a lexicon, Sanserit words—Sodd leaves, see VIII, and II.
- 3. No. 1459. Two books.
- 1.) Nánártha retnacara, composite stanzas, with a tica or verbal comment, complete.

A list of words of many meanings herein explained.

2.) Nigandu, 120 kanda stanzas.

A dictionary of synonymes, or many words having nearly the same meaning: complete.

The book is of medium length, thin, old, blackened at the edges, mjured by worms.

4. No. 1462. Sect. 1. Sabda sára, prose.

A lexicon of pure Canarese words only, without admixture of Sanscrit, or any other language, incomplete.

2. Bhárata nigandu—69 kanda stanzas incomplete. A list of words contained in the Bháratam, with their meaning given, ascribed to Vyasa himself for some object. For Sect. 3 see XIX.

5. No. 1473. Sect. 1. Nánart'ha retnakara.

By Chenaca Bhira, 156 kunda stanzas complete. A collection of words that have many meanings, herein explained.

The book is short, of medium thickness, much worm eaten. For Sect. 2 see XXXV.

- No. 1486. Two books.
- Dhanarjeya Nigandu—stanzas. By Naga verma.

The meaning of Sanscrit words rendered in Canarese, and the stanzas have a *tica*, or prose comment: 81 stanzas on 18 leaves.

- 2.) Nánárť ha nigandu 122 kanda stanzas; words of many meanings—no tica, leaves 30—49, some in the midst left blank.
- 7. No. 1507. Sect. 5. Amara sinha, only six loose leaves from the 1st candam Sanscrit words.
- 8. No. 1508. Nánart'ha retnacara, 168 composite stanzas with a tica.

A collection of words of various meanings put into difficult verse, for the sake of memory; but explained in ordinary language.

One added leaf contains Nilambica lulita stóttra or praise of Parrati.

The book is short, thin, in good order.

XVII, MINERALOGY.

No. 1609. Sect. I. Retna sastra science of jewels: slócas with tica.

Characteristics of precious stones, and mode of examining them. On the faults in such stones. On the good, and the evil that the different kinds will do to such as purchase them. For sect. 2, see XVIII.

The book is short, of medium thickness, in tolerable order.

XVIII. MEDICAL.

1. No. 1218. Sect. 3. Vâidyam.

20 leaves on various remedies in the Canarese, and 2 slocas from the Amaram.

2. No. 1456. Váidya sastram, composite stanzas.

On eighty-four crores of different creatures. Indications by the pulse, as to diseases caused by bile, flatuleney—phlegm—and various mantras or charms used with medicines. The leaves are broken off, so that only one half of each one remains; and these are put together in confused order.

The book is small, on talipat leaves, hopelessly damaged.

3. No. 1595. On Medicine, a mixture of Telugu and Canarese.

On bilious disorders—want of appetite—on diseases of the nose—and disorders of the head, from flatulency. Various other diseases, with the medicines and regimen proper to be used. This is a medley from at least three different books; the middle piece has only half leaves: the other & broken off.

It is short, of medium thickness.

4. No. 1597. On Medicine.

On phlegm—flatulency—bile; on three kinds of fevers, arising from those three causes; on epileptic fits. On the *pándu rógam*, or spotted skin On disorders of the bowels, on constipation, &c., regimen and remedies prescribed. On balsams, electuaries, mercurials, decoctions, &c.

The book is of medium size, old, and damaged.

5. No. 1600. Väidya sastram, slócas with a Canarese tica to some; the remainder is Canarese prose.

Indications as to pulses. On fevers, and other diseases. Also remedies appropriate to each disorder. On mercurial calcined powders. Charms against the possession of very young children by evil spirits, known as bála graha chicatsa.

The book is of somewhat long, thick, some leaves broken, part only remaining.

6. No. 1603. Vâidhya sastram, with mantras prose, on 99 leaves, complete.

Spell against possession by an evil spirit. Medicines for convulsions, for diarrhæa, and dysentery, for colic, for diseases of the eyes, for ague, mode of making white calx of mercury; (calomel?) how to enable aged persons to read without spectacles; to remove specks from the eyes—on the preparation of camphor, and of sulphur; on reducing tale to calcined powder—cold, and cough medicines. Something on farriery—horse medicines—marks of a horse. Leaves not in regular order.

The book is of medium size, old, damaged by insects, and breaking.

7. No. 1605. Vaidhya sastram, prose. Leaf 2-44.

A detail of remedies in a great variety of diseases, or modes of preparing medicines, but without the diagnosis. Remedies appear for partial blindness—scrophula, or king's evil. An electricary termed matana kámésvari, an aphrodisiae: some say it is against fevers. Another, viriya verddhana, against impotency in youth, through bad conduct, or from the effect of age. On diseases of the eyes in horses, and oxen. On eataract in the human eye. On imposthumes accompanied with stench: jana rasyam, on the art of bringing over men by means of medicines surreptitiously given, so as to accomplish any

purpose (a common mal-practice of which Europeans, in high employ, should be particularly aware: it is almost always accompanied by magic). diseases of the testes. On leprosy, following the bite of a kind of snake. On the white leprosy, or spotted skin. On bowel complaints. On diseases of woman after parturition. On colic, and hæmorrhoids-on the bloody flux. On pain of the vulva. On a kind of leprosy, accompanied by swelling, perhaps elephantiasis. On tooth ache. A remedy enabling any one to dispense with the use of spectacles. On gutta serena. On jaundice ; (úta hámáli) on strî vasya, or the art of gaining over women sexualiter. Indications as to probable time of death at certain periods. On vomiting. Remedy against a worm that destroys the feetus in the womb. On strangury. On coldsarthritic pains—asthma, consumption. Medicines to cause abortion (this is a common, and most guilty part of a native doctor's practice). Viriya marddhana, a medicine to destroy virility, intended for ascetics. On worm in the tooth (aching nerve?) Medicine to reduce heat of body, and excess of semen. On spots in the eyes. On convulsions, diarrhoa, and dysentery; charm against snakes. On calces of mercury; and a few other similar matters (I do not know who is responsible for confused arrangement). The leaves in many of these books are much transposed.

As an exponent of native practice, and occasional mal-practice, this book might be translated.

It is of medium size, and much damaged.

S. No. 1606. Väidhya sáram, slócas with a partial tica in Canarese: incomplete.

On venereal diseases in women. On hooping-cough in children; and like disorders; but the book is too much injured to be coherently legible.

It is of medium size, old, and extremely damaged.

9. No. 1607. Võidhya saram. Veterinary. 120 leaves on horse medicines.

The circles on a horse's skin—black, red, white, or ash color—grey, a judgment is formed according to the colors, and the *flowers* or marks. Other marks on the four legs: especially on two legs—on the forehead, on the tail—by them judgment formed. What colored *flowers* that is (*suris*) hair-curls discriminated. By such indications the consequences are foreshewn of horses, going into the possession of an owner; as health—sickness—fortune, or otherwise, to the possessor.

Afterwards omens from colors of horses, e. g. black is bad, grey good, red spotted with white not good; but white spots on two knees, on forehead, on the two hind legs, on the tail, are deemed good, &c. &c.

Ages of horses how determined. Marks on the nose, lines &c.

On bowel disorders, signs and remedies. How horses are to be fed,

according to their intended uses. Stables how to be built. Medicine to remedy colic caused by eating bad grass: and some other matters.

This book seems to me somewhat of a curiosity; but I cannot judge of its value as to translation.

It is short, of medium thickness, on talipat leaves in good order.

10. No. 1609. Sect. 2. Bála grüham.

On treatment of children from, and after the first month; including magical exorcisms, and other proceedings for removal of pain, caused by evil spirits. Also on some diseases to which children are liable. A making up balls of red, and of white rice, and carrying them away to a burning ground, are among the rest.

The book is short, of medium thickness, in tolerable order.

11. No. 1611. Vaidhyam, verse and prose.

A few introductory stanzas, praise of Vishnu, 2 leaves incomplete, on medicine, in dandacam metre. On the hermaphrodite—and remedy, hence supposed not the natural form, but rather impotens. On the stri vasyam, this is prose and incomplete. A medicine to be placed before, or given to any women "who without any second speech" will be brought over to the object designed. This book, by consequence, appertains to native villany.

It is short, thin, damaged, several blank leaves.

12. No. 1623. Kagéndra mani derpanam.

By $Manga\ r\'{a}ja$, composite stanzas, from the 2nd to the 14th $adhic\'{a}ram$, the rest wanting.

On the treatment of various diseases, especially on the bites of serpents, and all other kinds of venomous creatures; whence the book seems to take its title. On the bite of dogs. Also various mantras, or charms with formulas of remedies. Exorcisms for chasing away evil spirits, from children and others. The 1st chapter wanting, and also other matter following the 14th chapter.

The book is long, of medium thickness, on broad talipat leaves, in good order.

- 13. No. 166. Sect. 2. Arōkiya chintamani, slócas incomplete. Properties of pulses—nature of the body—qualities described, some matters on diagnosis of disease, and remedies. For sect. 1 see XXVII.
- 24. No. 1693. Sect. 4. Medical matters as to various remedies. Also on the rasyam, or bringing people—men or women, over to any purpose; generally evil. And on the chicatsa, or exorcism of evil spirits, when possessing any one. This section is recent, and differs from the others, for which see XIII.

The book is of medium size, old, damaged.

XIX. MISCELLANEOUS.

- 1. No. 1261. Seven pieces.
- 1.) Stanzas on nîti, or ethics. Telugu, and Canarese intermingled.
- 2.) Bala ramayanam, slócas, no tica.

The 1st sarga, epitome of the Rámáyanam.

3.) Amara sinha-lexicon Sanscrit words.

This 1st Cándam to narava; this varga not complete.

4.) Rámáyanam, hexameters.

Part of its story abstracted. On the sacrifice by Dasaratha for the sake of offspring. The birth of children, the pupilage of R'ama, and Lacshmana, with Visvamitra. The episode of T'araca. Siva's bow. The marriage of R'ama with Sita.

The leaves are not strung in regular order.

5.) Bháratam, the story of the ádi parvam, or first book: 20 leaves fragment.

Bhima killed Hedimpásura, the birth of Gadótgajan, son of Bhîma by the sister of Hedimba.

- 6.) Arithmetic, 13 leaves incomplete, various tables and accounts.
- 7.) Ganapati ragale-praise to Ganésa.

1 leaf on planets, mantras, homas.

The leaves are not strung in regular order.

The book is of medium length, old, damaged.

- 2. No. 1262. Three subjects.
- 1.) Sanatsujata niti, hexameters.

One named Sanatsnjáta instructed Dhritavashtra of Hastinapuri in the wisdom of Brahma, by the tatva, or mystic system, as to the means whereby he might attain to beatification, 45 stanzas incomplete.

2.) Magha caryam—39 slócas in Sanserit, no tica. The 2d sarga.

Kryshna intending to kill Sisupala, being invited to Dherma rája's sacrifice, hesitated, until on consulting with his mantri, he determined to go, as he there would meet with Sisupála.

- 3.) Nâishada cacyam, 110 slócas in Sanscrit, without tica, a fragment. On the sojourn of Nal i in a forest, 70 leaves are left blank. The book is of medium size, on talipat leaves, in good order.
- 3. No. 1268. Three subjects.
- Såundarya Cat'ha retna--triplets.
 By Råméndra—35 sandhis, does not finish.

The birth and reign of Vicramúditya—the throne given by Indra. Having been slain by Sáliváhana; after an interval, Bhoja raja attempted to ascend the throne. It had 32 statues; being imprisoned celestials, owing to a curse by Parvati. Each of these statues, in turn, stopped Bhoja raja, and narrated a tale of Vicramáditya, to shame him. At the close the statues became living females, and returned to Cailasa.

2.) Dherma niti, hexameters.

Instructions from Kryshna to Arjuna as to the different ways whereby the law of equitable benevolence is transgressed: a fragment.

- 3.) Ganitam, arithmetic, 3 leaves only, and much damaged.

 The book is of medium size, old, leaves are broken at the ends.
- 4. No. 1319. For Sect. 1. see XII.
- 2.) A fragment on aluncáram, or poetical ornament, rhetorical figures, and the like, prose, Sanscrit in Telugu letter. 3 leaves, without beginning or ending.
- 3.) Samása chacra, slócas, Canarese letter, 3 leaves—mode of forming compound words the last but one only inflected; as in such an example as this: the jewel-throned sceptre-bearing king's son.

Also kriya mali-termination of verbs only one slócas.

4.) Tales about Krishna related to Déviki by Narcda, 5 loose leaves not regular in order, and one leaf only balabandi letter, Sanscrit.

The book is long, of medium thickness, in parts slightly injured.

- 5. No. 1326. Nine tracts.
- 1.) 'Alayóddhara, prose, complete.

On originating a temple. They who direct a pagoda to be built; they who assist in its building; and they who worship in it when it is built, will be alike beatified.

2.) Gita bharata, hexameters.

The 1st adhyáya, or section, only.

The opening of the *Bhagavat gita*, *Krishna* seated in a war chariot with *Arjana*, between two armies, begins to discourse on metaphysical doctrine.

- 3.) Dratrimsati abachárana—on thirty-two defects, or derogatories; as lying, not doing homage aright—not rightly going through ceremonial duties, &c.
- 4.) Dherma sastra ascribed to Parásara, 22nd adhyáyam of the uttara khandam entitled Bhagavata samaradhana vidhi.
- 5.) Hari vamsa an extract, prose.

Discourse between Krishna and Dherma raja. On the excellence of the

Salagrama pool, or river wherein that shell is found—on the fast of the 11th lunar day—on *Brahmanic d* ceremonies, as putting on the scholastic thread, marriage, &c., value of the tulusi plant, commum sanctum

6.) Vishnu Dhermottara prose.

Garuda to Marichi. In each month special days sacred to Vishnu, mode of homage to Vishnu. Chronology of time, from a nument to a yuga. What is proper to be observed in the Cali yuga. To the devotees of Vishnu there will be no pain of future births.

- 7.) Krishna charitra—sringa'li metre, circumstantial as to the aratar s of Vishnu, not including Krishna's amours.
- 8.) Bhishmara yuddha—25 hexameters.

On the slaying *Bhishma*, the opposite commander, by *Arjuna*, in battle.

9.) Totva bodha sringadi metre, Suca to Paricslila.

Exhortation always to adore Vishau; whereby all sin will be pardoned; all wordly happiness secured; and, after death, beatilication acquired; 9) only is incomplete.

The book is long, (leaves not of equal length) of medium thickness, in tolerable order.

- 6. No. 1251. Five subjects.
- 1.) Aditya puranam, hexameter verse, called Bhamini shadpati.

1—50 sandhi incomplete, Súrya (the sun) to Kiivascala Menu.

Modes of obtaining union with Siva, or beatitude. The splendor of Siva, and of his abode. The origin of the world. The want of equity in the Cali yaga. The story of Daesha well his sacrifice. The benefit resulting from various kinds of olds. I bear at wed Siva to Evanua. The pride of Damachsura in placing Sira as a wader at his gate. The intervention of Vishna waglet. Account of Casy of the archive and his two wives, Diti and Adich. On the limits of lamma fire. On the distriction of Tripara—three towns ("cities of the plain?"). On the nature of various daties. On homage to Siva—devote iness to Siva, i.e., 15 i leaves, 2 in the milet wanting.

- 2.) Rudrigan, hymn from the solve conditions what is known as namara chanaca, these original machines to the solve his tract contains the explanation, and being like the contains the explanation, and being like the contains the explanation.
 - 3.) Hari kana sambashana, man hig 5 have, Chambase between Vision and Sica.
 - 4.) Four leaves without tible, and the subject not plain.

5.) Kirtanas, or chants in praise of Siva; an octave on the eight lettered charm.

A little of the vrishabha dandacam. One leaf sandhya vandanam, from the yajur vedam—Marana hála nirnaya, slócas, an estimate as to probable length of life, from appearances.

The whole book is of medium size, on talipat leaves, old, tolerable order.

- 7. No. 1381. Five pieces.
- 1.) Rucmangada charitra.

By Púrra sóma, composite stanzas, 8 sandhis incomplete.

Tale of a king who would not break the 11th day fast, but was persuaded to do injustice to his son.

2.) Vishnu sahasranama, prose.

The 1008 names of Vishnu, in common use.

- 3.) Narasinha caracham—Sanserit charm with invocation, for protection.
- 4.) Hari kirtana—praise of Tishnu.
- 5.) Alancáram—Sanscrit, Telugu letter, fragment of 3 leaves—on rhetorical figures.

The book is of medium size, old, only one leaf damaged.

- 8. No. 1389. Seven tracts, or fragments.
- 1.) *I etála cadha--5* leaves out of 25 tales.

Captious questions, in narrative shape, to *Vicramaditya*, by a familiar spirit, e. g. a woman and her daughter married a man and his son, what was their relationship to each other.

- 2.) Pancha tantra cat'ha, 6 leaves from the 1st section.
- 3.) Meditation en Vishnu, 10 slócas.
- 4.) Pandara gita, 15 slócas Telugu letter.

The five Pandavas, with Drâupadi, praise of Krishna as the supreme benefactor; if he be worshipped, there is no further pain of transmigration.

- 5.) Sraddha nishadha—order of funereal observances: things fit and unfit: c. g. cannot then eat cold remnants of food, &c.
- 6.) Chandra sec'hara ashtacam—an octave of Sanscrit slócas, Telugu letter. By meditating on Siva, punishment by Yama, or pains of death, are removed.
- 7.) Ethical slócas—ascetism, combined with ordinary morals.

The book is short, and thin, not homogeneous, old, and in part enjured.

- 9. No. 1399. Six subjects.
- 1.) Angana sandhi, 9 leaves, hexameters.

The embassy of *Hanuman* to *Ravana* by command of *Rama* and *Sugriva*, calling on *Rávana* to deliver over *Sita*, or else to be prepared, together with his relatives and followers, to visit the world of *Yama*; that is, to be slain. *Augana* delivered his message, and returned.

- 2.) Krishna lilu, one chant, 2 leaves Krishna's adroitness in stealing butter, &c.
- 3.) Rámáyana kirtana—chants, 5 leaves.

Vibishana's visit to his brother $R\'{a}vana$ advising him to give up Sita; $R\'{a}vana$ heard sulkily: disputed for some time; and then contemptuously sent Vilishina away. He came to $R\'{a}ma$, and was hospitably received. Finally $R\'{a}ma$ killed $R\'{a}vana$, and took Sita away.

4.) Sananda ganésrara sangatya.

The 2nd and 3rd sandhis.

Visit by Sananda to Yama's world. All who have done virtueus acts, and have rendered due honors to ancestors, and all virtuous wives, are taken by Yama's angels to a place where they enjoy all the pleasures of the five senses in perfection. On the other hand, transgressors of all kinds, including adulterous wives, are taken by the same messengers to a place of torment; the various sufferings in which are described.

- 5.) Niti sáram, 15 ethical slócas, with a tica in Canarese.
- 6.) Medical, one leaf, remedy for vomiting, head ache, and colle pains.

The book is long, and thin, very old, very much injured by worms, and breaking, $\frac{1}{2}$ of some leaves only remaining.

- 10. No. 1404. Three books.
- Kirartarjanya, Canarese letter, but Telugu language: yecha gana metre.

Arjuna's penance on Indra kala mountain. Rembha came to destroy it, and was rejected. Indra came in disguise, and taught him the five lettered mantra. Siva came as a hunter, and strove with him; but pointed out to Parvati the Väishnava mark on his shoulder; and gave him the pasapatástra, with promise of success: complete.

- 2.) Sita's merriage . yechaganam; letter Canarese, language Telugu.
- 3.) Madivala pratapa; sringadi metre, Canarese language, complete.

In Kalyána puram, a washermannamed Madarala, being a firm devotee of Sira, was persecuted Bijala by raya, under pretence that he had made

away with clothes. Madavala appealed to Basava, who appeared; and the king being alarmed, made submission.

The book is of medium length, rather old, in good order.

- 11. No. 1481. Four subjects.
- 1.) Draupadi kalyánam; yecha ganam.

By Narasaiyya, Telugu in Canarese letter, complete.

The episode of the Scayamvaram, from the Bharatam; proclamation that Draupadi was marriageable to kings' sons. The contest in bending the bow, and the marriage of Draupadi, ostensibly to $Dherma\ raja$; but really to the five Pandaras.

2.) Sóma séchara Chittra sec'hara cad'ha; yecha ganam: sometimes called ch'hora cat'ha.

Tales of two brothers, born twins, sons of *Vojra mahuta* (diamond crown), who by fivor of Sirx came into the world, and took as large a portion of it as they could lay hold of; details of their adventures, robberies, and amours, in which they were very successful. Their marriage. It is in the form of a Remance, mixed up with magic and improbabilities, complete.

- 3.) Kapéta rácyam—yerha ganam metre, only two leaves incomplete. Rame's tale of a dove that allowed itself to be destroyed with its mate, and Sugriva's advice to Rama not to form intimacy with an enemy.
- 4.) Hariya bundana cadha; yecha ganam.

Mars b'.úpa had a son named Hariya bandana, who was betrothed to Mohannangi a king's daughter. When on a journey to her, an ogress named Pandariki, took him for her husband. Her mother named Hedimbi deceived him; not complete: 50 blank leaves are at the end.

The book is long and thick, the first part old, and very much injured by worms.

- 12. No. 1436, One piece, and three fragments.
- 1.) Dasávatura charitra prabandham. By Mallarasánca. Composite stanzas, 11 asrasas—an abridgment in verse, on the subject of the ten avatáras of Vishaw as detailed in the Bhúgavatum; many leaves are damaged, and others wanting.
- 2.) Rama kiricna, 5 lauves praise of Rama, medical recipes 7 leaves; and 5 leaves contain the story of the Pándaras going to the other world, three fragments.

The book is long, of medium thickness, old, injured by worms.

13. No. 1462. For section 1, 2, see XVI.

Sect. 3. Very various matter, chiefly in Sanscrit slocas, Canarese letter: no tion.

Mahadasa nirnanam, astrology, influence of the planets, lunar days, &c.

- -Names of the 18 puránas, divided into three classes, as satvica 6, rajasa 6, and tamasa 6.
- -Achogini (military term) legion, one slóca to each achogini.
- -Brahmi lacshana, description of a fortified camp.
- -Maha ratha adi ratha lacshanum—the property of the first great chariot, and other chariots.
- -Pancha dhara, five modes of horses paces in war.
- -Sacti treya lacshanam, three modes of power, or military forces; their qualities.
- -- Raja karya niti--how a king ought to act in dealing with a hostile force.
- -Panchana lucshana, five kinds of warilke arms-ratha, gaja, turata, padadi, 3r, so far kingly matters.

The seven sorrows, the eight kinds of wealth, the eight pleasures, the eight sufferings, the nine sactis or mothers, the ten kinds of vital airs in the human body—the birth of Krai—the 13 differences of case—the nine Brahmàdicas—the eight vasus, each particularized; 97 leaves in all.

The entire book is short, somewat thick, worm eaten.

- 14. No. 1465. Four subjects.
- 1.) Asktána jyoti, kanla stanzas, incomplete.

Ethical advice to people of the world, so to conduct themselves, as to avoid both pain and less; on the principles simply of what is termed "worldly wisdom".

- 2.) Ganitam, arithmetic; composite stances, with a tica. Rule of five, of seven, of nine, and other rules in arithmetic, some matters on land measuring; and on the square root—Sanserit slócas.
- 3,) On the value of genns, or precious stones.
- 4.) On fractional arithmetic.

 The book is of medium size, rather old, but in tolerable order.
- 15. No. 1166. Nine subjects.
- Savuntara parána; h. xameters.
 By Bomma arasana, leef 1-30 incomplete.

Adventures on earth of three saira genus incarnate. See XXVII. No. 1275.

2.) Vibishana buddhi, 5 leaves incomplete.

 $\it Vibishana's$ counsel to his brother $\it Ravana$, to restore $\it Sita$ to $\it Ráma$.

- 3.) Siddha niti one hundred stanzas, see under VIII. No. 1479 and others.
- 4.) Siva stóttram—6 leaves—stanzas, praise of Siva; does not begin nor end.
- 5.) Váidya patti, prose.

On diseases—swellings in the throat (goitres?) on flatulency—on bilious disorders—on pitta cámála, supposed to be jaundice, and other diseases: incomplete.

- 6.) Prabanjanacheritram—composite metre, one hundredleaves; but only an introduction to a "history of the world."
- 7.) Chóla rája, Pāndya raja charitram, account of a battle between two of these kings; composite stanzas, 17 leaves, incomplete.
- 8.) Dévásura yuddham, a nátacám, or drama, on the war of déras with asuras.

8 leaves Telugu language and letter-incomplete.

9.) Stanzas, Canarese.

On the soul seeking for knowledge, and eternal happiness.

The book is of medium size, talipat and palm leaves, mingled together, not much injured.

- 16. No. 1478. Four subjects.
- 1.) Siddha niti, kanda stanzas; on the proper use of wordly goods, or charity; so as to avoid perdition, see other notices under VIII.
- 2.) Bála Rámáyanam, Sanscrit, an epitome of the large work ascribed to Valmiki; for the use of schools.
- 3.) Amaram, lexicon of Sanscrit words.

The 1st cándam only, three vargas.

4.) Shadácshari regale, praise to Siva, each verse ending with the six lettered charm, O'm, na, má, si, va, yi.

Two stanzas in Telugu, and one in Canarese; praise of some deity.

The book is of medium size, old, a little worm eaten.

- 17. No. 1510. Four subjects.
- 1.) Paramert'ha gnánam, verse of three feet, on celestial wisdom.

- (1.) Guru padadi-on teacher and disciple,
- (2.) Gnana , spiritual advice.
- (3.) Sabha, .. court ethics
- (4.) Annadánam " on alms-giving.
- (5.) Jyotisha ,, astrology.
- (6.) Nîti , general ethics.
- 2.) See II.
- 3.) Pancha rasi sutram, see II.
- 4.) Subháshita grant'ha—slócas, with Canarese stanzas mixed. Extracts from the Bartri hari.

The book is long, of medium thickness, injured by insects.

18. No. 1521. Fragment: composite metre.

38th to 46th adhyáyam; others wanting, it has no proper beginning, and does not end.

War of racshasas—their tapas directed to Brahma—fire sacrifice made by them. From the defective state of the book its exact character is not known.

It is of medium size, recent, in good order.

- 19. No. 1524. Five subjects.
- 1.) Gunda Brahmáiyana cat'ha.

3 sections, composite stanzas, complete.

A biography of one Gunda, as a special votary of Siva.

2.) Gunda Brahmáiya sangatya.

3 sections, composite stanzas, complete, some special actions, or enterprizes by the said Brahman.

3.) Gunda Brahmáiya Siva saúchyam.

The death of the same, his union with Siva. The three portions seem to make up one subject.

- 4.) Drânpadi svayam-varam, composite metre; the proclamation of Dranpadi's intended marriage—4 leaves only.
- 5.) Amaram—12 leaves, a fragment, and 8 leaves of an arithmetical account.

The book is of medium size, old, a few leaves broken: etherwise in good order.

- 20. No. 1596. Five fragments.
- 1.) Ulagata sandhi—three feet verse, incomplete. Part of the tale of Bhalana raya; Siva's coming to him as an ascetic, and asking for a chaste woman.
- 2.) Vetála rimsati cat'ha—a few leaves—part of the tales about Vicrama ditya's familiar.

- 3.) Bháratam, part of the anusasnica parvam.
- 4.) Sananda ganésvara sangatya, a few leaves, part of the tale of Sananda's visit to Yama's world.
- 5) Airavata puja: mode of propitiating the mother of Arjuna on a disappointment. A total of 110 leaves, belonging to quite different books.

As a whole the book is somewhat long, of medium thickness, very old, and very much injured by worms.

- 21. No. 1598. Five subjects.
- 1.) Basara puranam, composite metre, 8 leaves of the 36th adhyáyam. Siva with attendants visibly appeared to Basara.
- 2.) Grammar; 13 leaves, Sanscrit, special examples of declension of nouns.
- 3.) Srirangha mahatmyam.

 By Chicka ubádhaya mantri.

 1st to 10th adhyáya—the rest wanting.

 The temple—shrine, pools, &c., 16 leaves.
- 4.) Sanscrit, déva nagari letter 8 leaves.
- 5.) Siva ashtacam—8 leaves:

The 108 names of Siva recited, in praise.

Other loose leaves; each one on a distinct subject—the whole is not much better than a bundle of leaves; of use in collating other books.

As a whole this book is long, of medium thickness, no boards, chiefly talipat leaves, some few palm leaves: some leaves damaged.

- 22. No. 1615. Six subjects.
- 1.) Nanna paiyya charitra, composite metre. A fragment concerning Nanna pâiyya, a gana of Siva's world—not developed. 2 sandhis on 10 leaves.
- 2.) Véla mantram, on the five ambiosias offered to Siva, that is, milk, cards, honey, sugar, ghee, fruit; with homage to Siva.
- 3) Jyotisham, astrology---arúdam, or horary questions and answers; indications as to journeying.
- 4.) Svara tutra chartament, "arrecit, with a tica in Concrete.

 Indications, or enquiry by the breath of the newrils, tatra here declaring a bodily member. Examination of pulses. Signs, as to mode of breathing through the nestrils, good or evil: complete.
 - 5.) Narapinyalya sacunam, kamba stanzas.

 Pulos to distinguish, as to good, or evil signs, especially as i

Rules to distinguish as to good or evil signs, capecially as indications when about to take a journey: complete.

6.) Vaidhyam, on medicine:

In the name of *Isvari*—certain medical preparations: complete. The book is of medium size, in tolerable order.

- 23. No. 1617. Three books.
- 1.) Zoupati páttugalu. In the Canara country the school children on the maha navami (or dúrga púja) festival call their teachers to the parents houses, to get presents; and then sing these chants, on Ganapati, on Siva, on Vishnu, on Sarasvati, in their praise; imploring benefits, and preservation; complete.
- 2.) Kirtana lacshanam—composite metre, rules for the composition of various kinds of verses: art of poetry: complete.
- 3.) Amrita cosha—8 leaves from the 1st cándam: sverga varga. The book is of medium size, and slightly damaged.
- 24. No. 1618. Six subjects.
- Siddha niti, 50 kanda stanzas, incomplete.
 By Siddha cavésvara, moral maxims; see notices under VIII.
- 2.) Vibishina buddhi—composite stanzas; Vibishina's counsel to Rárana to restore Sita to her husband.
- 3.) Kalinga niti, composite stanzas, founded on the Bháratam. The Cáuravas built a house of wax, craftily intending thereby to destroy the Pándavas at night, but they escaped and went to a forest: 13 leaves.
- 4.) Dráupadi svayamcaram, composite metre founded on the same, on Dráupadi's marriage, 2 sandhis complete.
- 5.) Vinayaca dandacam, Telugu in Canarese letter, β leaves—praise of Ganésa.
- 6.) Rámanát ha sangatya, composite stanzas.

Campana rája's younger wife named Retnaji solicited his son Ramanát'ha; and not succeeding, complained against him to the king, on a false charge. The king ordered his son to be beheaded—no beginning nor ending: 65 leaves from the middle.

The book is of medium length; 6) shorter than others, thick, no boards, a little damaged.

- 25. No. 1624. Eight pieces.
- 1.) Vira Vencatapati raya's espitolary correspondence with Nanji raja a minister, and with others; with some matters of village, and other accounts. Tolugu language, Canarese letter.

- 2.) Náma nacshélras, prose, list of names of the $27\frac{1}{2}$ lunar mansions, Asvini, &c. 4 leaves complete.
- 3.) Garuda mantram, Sanscrit, with the meaning in Canarese, 5 leaves, incomplete, see other notices, XIV.
 - 4.) Mantra or charm to prevent a further fall of rain: 1 leaf.
 - 5.) Mantra to cure the bite of a snake: 1 leaf.
 - 6.) Recipe, or prescription for the cure of either gutta serena, or cataract, in the eyes: 3 leaves.
 - 7.) Anjanam—eye-salve, mode of making it in order to discern stolen property, who is the thief, and other matters—magical; 2 leaves incomplete.
 - 8.) Dárágni—a heating medicine, for colds or convulsions, to restore heat of body; mode of preparation. Also a remedy for sicka múttra, or strangury: 11 leaves, 39 leaves in all

The book is short, old, somewhat damaged.

- 26. No. 1625. Five subjects.
- 1.) Jaina mata grantham, composite stanzas, 138 incomplete. Ethical instructions according to the Jaina system.
- 2.) Ganita sastram, 1 leaf on arithmetic.
- 3.) Niti sastram, composite stanzas.
 114 incomplete, 10 leaves; ethical, and Jaina mode, as supposed.
- 4.) Nili sáram slócas, with 56 stanzas in Canarese: 5 leaves.
- 5.) Káma dera torari, composite stanzas, 411 complete; homage to Cáma, details as to flower offerings, and as to modes of proceeding when the moon rises: with other matters, not requiring abstract.

The book is long, of medium thickness, old, yet in good order.

- 27. No. 1610. Four subjects.
- 1.) Jina muni tanniya satacam, 106 kanda stanzas complete. Ethical, on duty and benevolence, supposed to be Jaina in kind.
- 2.) See II.
- 3.) Jináchára málái, alphabetical chants, 39 in all, each one beginning with a letter of the alphabet in course: complete.
- 4.) No title-kanda stanzas.

A devotee beseeches Siva to bestow on him eternal beatitude: fragment.

The book is of medium size; some leaves are broken towards the end

27½. No. 1672. Fragments of different subjects, confusedly mingled together—as Rámanát ha cat ha—Chola sangatya—Rucmangada cheritra—on 98 leaves.

As a whole the book is of medium size, old, the ends of some leaves damaged; of use only to collate with other books.

- 28. No. 1685. Five books.
- 1.) Sananda sangatya, 28 leaves complete.

The legend of Sananda, who, hearing of the torments inflicted in the world of Yama, went thither, and saw the sufferers. Moved with pity he taught them the five lettered Saiva charm, and delivered them: with other matter, elsewhere noted.

2.) Kirtanas-6 leaves, chants.

Praise of the guru—of Basavés —on the need of being zealous in devotedness to Sica. Phrases from the Védas, reduced to chants on the supremacy of Siva—on the yogi's beatification—on penance.

3.) Retta matā-natural astrology.

The probable results of each cyle year, from *Prabhava* onwards, as to rain, health, &c. incomplete, only 3 leaves.

4.) Sahasra gana námu táravati.

By Zānta Virēsa, 12 leaves, complete.

The names of one thousand celestials of Siva's world, put into a string for recitation.

5.) Kala chacra—7 leaves incomplete.

The names of persons and things that were born, or produced, in eighteen yugas; sometimes reproduced under different names. The sun was produced in one of the yugas. The wars that occurred in those yugas. The surya vanusa, or solar line of kings. The Bhà-chaeram, or account of the deipas and seas. The world of stars. The seven upper, and seven lower worlds—on the common páuranic system. The residence of celestials in the different superior worlds.

The book is long, thin, old, slightly injured by insects.

29. No. 1689. Seet. 1. Jaimuni Bhoratam.

1st sandhi on 7 leaves, hexameters.

Part of a classical book, having additional matter, not found in the Sanscrit Bhara'am.

Sect. 2. A list of books in the Sanserit, Telugu, and Canarese languages; about 600 numbers on 15 leaves - 22 leaves; and more than

a hundred left blank, as old as those written on. The book is of medium size, in good order.

- 30. No. 1690. Seven pieces.
- 1.) Vijaya cumara charitra, stanzas 516 to 1260. Basavésrara, a leader of the Jangamas, specially antagonistic to the Jainas, declined a marriage with Vijaya cumari, on grounds of opposite religious sentiments: a fragment.
- 2.) On medicine, some remedics for diseases.

On alchemical preparations for making gold by transmutation. On the *vasya*, or administering medicines to both men and women for special purposes; philters, and sorcery.

3.) Dēva raya stuti, composite stanzas.

1st and 2nd sandhi only; introduction, and description of Mysore, with panegyric of one of its kings.

4.) Kirartarjunyam, yecha gana metre: Telugu, in Canarese letter.

On the penance of Arjunas—on Siva's appeance as a hunter—battle; and gift of the pasupatastra: complete.

5.) Krishna vilāsam, yecha ganam: Telugu in Canarese letter.

Krishna's amusements, and practical jokes with the gopis, and like matters: 17 leaves incomplete.

- 6.) Sárangadhárána cat'ha; yecha ganam, only 8 leaves at the end, from the often occurring tale of a king; who, on a false charge by his wife, ordered his son to be killed.
- 7.) Various leaves: 3 leaves, Telugu *chandasu* on prosody: 3 leaves of a Canarese almanac, and 1 leaf *nagari*.

The book is long, somewhat thick, on talipat leaves, a little damaged.

- 31. No. 1691. Two books.
- 1.) Fragment of the *Rámáyanam*, composite stanzas, 50 leaves; many wanting.

Birth of Ráma, Lacshmana, and Sita; Sita's marriage—Ráma's residence in a wilderness—embassy of Hanumàn.

2.) Fragment, lexicographical; seemingly of the nanart'ha retnacara, composite metre.

Words that have many meanings: has a tica in Canarese-42 leaves.

1) is short, of medium thickness, very old and much damaged. 2) is medium size, very old, and damaged.

- 32. No. 1693. Three books.
- 1.) Sarjana chitta vallabha—slócas with a tica in Canarese: 18 leaves, complete.

By Malli sénáchári.

Yeti lacshanam—on the proper conduct and disposition of the ascetic, who relinquishes household or domestic life, for one of solitude and celibacy.

- 2.) See XIII.
- 3.) Eight loose leaves, Sanscrit, astrology, Siva ragale—retna treya, guru puja—yecha yechi puja, or homage to male and female celestials (yacsha-yacshi), Brahma puja, &c.
- 33. No. 1711. A mere bundle of leaves, put together without connexion; in different letters and languages; 68 leaves in all; of possible use in collation, e. g.

Tárása sangham, 1 leaf Telugu.

Subhadra parinayam, 1 leaf do.

Rámanat'ha cat'ha, 2 leaves, Canarese.

Dherma sastra, with Canarese tica, 1 leaf.

Sacti mantram, 1 leaf.

Chandrógana lacshanam, 1 leaf.

Arithmetic, 1 leaf.

Note.—A general collation is very desirable: as regards the whole of this class of MSS.

The bundle is of medium size, and various as to condition of the leaves.

- 34. No. 2092. Sundries, various letters.
- 1.) A bond for money, 2 leaves Telugu letter.
- 2.) Matters of account, 3 leaves grant'ha letter.
- 3.) Household accounts, 6 leaves, Telugu letter.
- 4.) Mixture, véda, puránam, cávya-sastram, and other topies, 24 leaves grant'ha letter.
- 5.) Book catalogue—seeming to be a householder's list of his books; also an account of various jewels, &c.
- 6.) Select extracts, commonplace—slocas, verses, proverbs, e.g: when a lion is hungry will be eat grass? in all 46 leaves.

The book is of medium length, thin, various kinds of leaves, worm eaten, no boards.

- XX. OMENS, connected with divination, or natural philosophy.
 - 1. No. 1387. Sect. 2. Indications from sneezing, when and from what quarter heard—how often. From the chappering of lizards:

how many times; whence, &c. If from any unintentional cause a lizard fall on any one, according to the place, results; if on the head, a parent will die, if on the arm, covered by a white garment, a female visitor—&c. &c. All countries have relics of such heathen puerilities.

Sect. 1, see XIV. Sect. 3, see XIII.

The book is short, thick, old, good order.

2. No. 1627. Chintamani, head jewel, prose.

By Nandikésvára, 65 leaves incomplete.

Divination, or enquiry as to going on journies whether to proceed, or not, on enquiries as to results of any new employment—and the like matters—the book differs from horary questions on astrology. It is short, of medium thickness, a little injured by insects.

3. No. 1628. Nava retna chintamani.

Brief verses—divination by throwing of dice; questions resolved thereby—e. g. will the mental thought be accomplished, or not? when will it be accomplished? and the like.

The book is very short, for the pocket, thick, in good order.

- 4. No. 1630. Ten tracts, with unity of design.
- 1.) Mégha mála, cloud garland.

By Madhâiyya raja, composite stanzas. In 46 padalams, or sections, complete.

Manner of clouds in rainy time—the nature of clouds—the rainbow—on rain—on lightning—on winds—on strong wind—and very cold wind, with hail—on sound of falling rain (in the tropics) ill effects of damp atmosphere on the human frame—sound of thunder—the swiftness of Varuna's chariot, i. c. the clouds—prognostics are connected; and some biographical details of Mādhāiyyas illustrious reign; acts, and wars of his ancestors.

2.) Akasmita lacskanam, composite stanzas in 48 pátams, complete. By Madháiyya.

It is not a good sign if a dog mount the top of a house, and bark—the same if a sweetment, bought for a festival, runs into water: and various other omens of evil import.

3.) Sacunajyam, dripada metre.

By the same, complete.

If going to ask a woman in marriage, or if going on any of the occasions termed suba (good or joyful), then to meet a young married woman is good—to meet a widow evil—to meet a single Brahman is not good, but if

two together are met, this is good. Like omens, or auguries, are derived from beasts, birds, &c., the enquiry or sign is thence deduced and made to apply to all kinds of work.

4.) Vayu chacra—composite stanzas.

By the same, incomplete.

- e. g. If in the first watch of the night (6 to 9 o'clock) wind descend from a mountain, and strike on the points (die) known by the names of Indra, Guvéra, Sancara, of sufficient force to raise dust, then in that year the world (country?) will be without rain.
 - 5.) Gópravési, composite stanzas.

By the same, complete.

- e, g, the good time for driving cows from one township to another: select the month adi (July-August) avoiding the full moon day, choose nine days in the dark half of the lunation. The drove of cows will increase ten fold: 10 will become 100.
 - 6.) Bhū cambam, slócas, complete.

By Madkâiyya.

- e. g. if in any day that ought naturally to be very hot and dry, it is cold or wet, then that is to kings and others an indication of great evil; food to men, and fodder for cattle will be wanting: the world will be out of order.
 - 7.) Bhū játa p'halam, slócas, complete.

By the same—details of productions nourished without rain, "dry grains," &c. as chólam (holcus sacchar;) gótami wheat; husumbi, a grain yielding oil in Mysore; cadali, Bengal gram; peas, and the like.

8.) Marziyaniyam-rain indications.

According to the position of the nine planets rain will fall; those positions stated.

- 9.) Triviti utpata lacshanam, composite stanzas.
- e. g. Meteors (rulyo falling stars) these it is stated indicate an evil quality in the ground. If a pregnant woman bring forth a monster, evil is indicated; with other prognostics.
 - 10.) Bhàna lacshanam—prose, complete.

Qualities of a first state of pregnancy, or first child—on the male and female fluids, termed sucla and sona—chronological matters—days of men—of gods—life of Brahma, yugas, &c. Appended is some further matter about rain (all important within the tropics.)

This book is of medium size, on talipat leaves, in good order. By such things the mental calibre of a people may be tal.en. In that

respect this book merits full translation. Such "wise saws" are every where found.

XXI. PAURANICAL.

- 1. No. 1233. Four subjects.
- 1.) See XXIV. 2.) See VIII.
- 3.) Gajendra mocsham, composite stanzas from the Bhágavatam, 4 leaves.

Allegorical battle of elephant with crocodile.

- 4.) See XIII.
- 2. No. 1236. Bhágaratam, hexameters.

Portions of the 18th puránám, very defective.

1st scandam, the 6th and 13th adhyáyas 14th the end is wanting.

The 1st adhyáya only wanting. 2nd

3rd

1-3, 7-11, 13 the rest wanting, there should be 19 chapters. 4th

2, 3, 4-only remain. 5th

6th

entirely wanting. 7th 8th

1-4 wanting, 5-24 the end, remain. 9th

In all 120 leaves remain; and according to the numbers 142 in the midst of those are wanting.

The book is long, of medium thickness, on broad talipat leaves, close writing, eges on one side injured.

- 3. No. 1237. Bhagavatam; vachana cávyam. Two scandams or books.
- 1.) The eighth book from \frac{1}{2} of the 2nd adhyaya to \frac{1}{2} of the 6th-8 leaves only, containing the Gaiendra mócsham; ut supra.
- 2.) The tenth book—from the beginning is to the birth of Krishna, down to the war with B násura, and Sira's gift to Bánásura of beatification—incomplete, 121 leaves in all 3 in the midst wanting.

The book is very long, and thick, recent in appearace, yet slightly injured by insects.

4. No. 1238. Sect. I. Gajendra mocsham, composite stanzas, complete on 33 leaves.

An episode from the Bhagaratam: war between an alligator, and an elephant.

Sect. 2. Varáha puránám: prose.

The 41th adhyaya 9 leaves. A translation from Sanscrit into Canarese. Bhúmi déri (the earth goddess) narrates the glory of Hari (Vishnu.) For sect. 3, see XIV. Book is long, thick, in good order.

5. No. 1239. Gajendra mocsham, hexameters.

Three sandhis, complete on 14 leaves.

The legend from the *Bhágavatam* of *Vishnu* releasing an elephant from an alligator, after a long combat.

The book is short, and thin, broad talipat leaves, a little injured.

6. No. 1240. Bhágaratam, hexameters.

By Vittala nátha, 9th, 11th, 12th scandams.

The 9th scandam has 23 adhyayas complete.

11th ,, 5 ,, do. 12th .. 2 .. do.

77 leaves.

The book is long, of medium thickness, and in good order.

7. No. 1241. Bhagaratam, hexameters.

By Vittala natha, 10th, 11th, 12th scandams, complete; abridged from the original, and containing the whole life of Krishna.

Appended is the Bhrigadécadasa scandam, or 11th book in large detail.

By Kanaka cavi 27 adhyayas, complete.

- -246 leaves in all. The book is long, very thick, old talipat leaves, in good order.
- 8. No. 1242. Bhágaratam, hexameters.

The 10th scandam, 38th to 55th adhyáyam, 53 leaves. The book is long, somewhat thick, injured.

9. No. 1244. Bhágaratam, prose tica.

The 10th scandam from the 1st to the 47th adhyáyam, the rest wanting, and 8 leaves in the midst defective: 38 leaves remain.

Appended 5 leaves $bh\'ojana\ rayale$, a fragment; the subject is jocose, to excite laughter at meal times.

The entire book is long, somewhat thick, very old, and much damaged.

10. No. 1245. Bhágaratam, prose.

The 10th scandam or book, 49th to 100th adhyáyam, defective at the end.

The war of Balabhadra—the marriage of Krzshna with Rucmini, and with others, his eight legal wives in all—his war with Naracásura; episode of the parijáta flower—and war, consequent thereon, with the guardians of the eight points, termed die pálacas.

The book is long, thick, old, of the latter portion the leaves are broken, $\frac{1}{2}$ remaining, or else greatly injured.

11. No. 1246. Bhágavatam, hexameters.

The 11th scandam or book, 1st to 13th adhyaya, and 28 stanzas of the 14th, on 50 leaves.

The book is of medium size, on narrow talipat leaves, in good order:

12. No. 1248. Bhágavatam, hexameters.

By Vittala nátha.

This is a complete copy of this abridgement in 12 scandas; only that 18 leaves are defective in the midst, 430 leaves remain, very small, neat, and close writing.

The book is very long, and very thick, on broad talipat leaves; broken, and otherwise injured in some places.

13. No. 1250. Bhágavatam, hexameters.

By Vittala náťha.

The 9th scándam, in 23 adhyáyas, complete; with two complete sandhis of the 12th scándam, 68 leaves. The book is long, of medium thickness, old, very much injured by worms.

14. No. 1255. Bhágavatam, hexameters.

The 10th scandam 1 to 33rd adhyáyam wanting, 34th to 104th adháyam the end: in the midst 8 leaves defective, 55 leaves remain.

The book is very long, of medium thickness, on broad talipat leaves, a little injured; a notch by a knife, on one side, affects many words.

15. No. 1267. Scanda puranam, the Siva dhermóttara khandam—prose.

By Nanja rája 1st to 26th adhyáyas; said to have been taught to Sri Ráma by Brahva.

On the favor of Siva—on homage at celebrated pools—on hearing Saiva puranams real—the doing so will remove even the guilt of killing a Brahman, and superadd beatification. The popular episode of a dispute between Brahma, Vishnu, and Siva, as to which of the three isthe greatest. One went up, and one went down, to measure Siva's altitude and depth, without succeeding. Hence inferred that Sira is the greatest. On the excellence of consecrating a Saira symbol. The request of Vibishana that all sins might be removed by bathing at the sétu or isthmus of Ramiseram. An image placed there. On marking the forehead with three horizontal stripes. On the gayatri. On the use of domestic fire-offerings morning and evening. On the merit of giving food to Brahmans, and other matters.

The book is long, of medium thickness, some of the leaves very much damaged.

16. No. 1269. Siva dhermóttara, prose.

By Nanja rája, said to be from the Scanda puranam, from 15th to 45th adhyáyam, the end wanting.

Ráma placed a Saiva symbol at Ramésvaram—the Ganges and Godavery are most excellent among rivers for washing away sin. The tale of Sacara; the penance of Bhagirati. Brahma let the Ganges flow from a vessel from heaven: Siva caught the stream on his head—and then, for the common good, let it flow in its channels on earth. Visvamitra's penance to Siva; beatification obtainable by meditating on Siva—the four ganas, or dispositions. On the merit of Canyàdánam, or marriage portion to virgins—the excellence of the abishégam, or pouring water on a symbol of Siva.

The book is very long and thin, on broad talipat leaves, two of them much injured,

17. No. 1270. Gáruda puránam, slocas with a tica in Canarese. The Vishnu dhermôttara k'handam, incomplete.

On the Vaishnava system—the superiority of the votaries of Vishnu—on the merit of hospitality to strangers—on the four great divisions of easte—on the arramas, (or dwelling of hermits,) a term denoting the Brahmáchari, Grihast'ha, Vanaprast'ha, and Sannigási: on the duties becoming women—rules for chaste wives—rules in the observance of temple worship—the excellence of the tulusi plant—the benefit of bathing in the Ganges: use of the Gayatri—on gifts, of lights, and of food—the value of such gifts—the excellency of minstrels that praise Vishnu—they who do dherma are not hurt by Yama—he kills such as depend on kirmam (ritual homage) alone—on future rewards, and punishments in another state of being.

1st to 11th adhyayam, 12—19 deficient, 20th to 25th, this last unfinished. The book is long, and thick, superior palm leaves, in good order, mostly large handwriting.

18. No. 1272. Sect. 1. Uma Mahésrara, samvátum, a discourse between Sica and Parvati: said to be from the uttara khandam of the padma puránam, 30th to 35th adhyáyam. A sectarial device.

The votaries of Vishau must bear the chacra mark on their shoulders—and the urdhea on their forehead: they should learn the import of mantras. A description of the nature and attributes of Vishau, with other matter.

The composition is in slocas, with a tica, or verbal comment. This portion is long, of medium thickness, no boards, one leaf damaged.

For section 2, see XXIV.

19. No. 1273. Vishnu puranam.

By Chicka nbadhyaiya, composite stanzas.

Creation of the world—the five elements—origin of gods and men—of the sun and moon—the manuvantaras—the varáha calpas—the yugas—the milk sea, and other seas—the nine Brahmádicas—the legend of Hiranya casipu—account of Cásyapa—the four divisions of caste—on sraddhas and other harmas, or rituals. Tales of Chacravartis, and rishis—the Kaûras and Pándavas: the avatára of Krishna—the opening of the cali yuga: complete.

The book is of medium length, thick, on broad talipat leaves, in good order.

- 20. No. 1278. Two subjects, prose.
- 1.) Padma puránam—16 adhyáyas complete, Vasishta to Dilipa of the solar line.

A leading feature is the observance of the month Magha; the whole cannot be abstracted. Notices of various portions otherwise occur.

2.) Brahmánda puránam, the cshétra khandam, or Paschama rangha mahatmyam, 5 adhyáyas—legend of a Váishnava fane at Scringapatam in Mysore.

The creation of the world, and of 84 lakhs of living beings. This place was Gântama's hermitage. Vibishina brought with him an image of Vishnu, and left it there. On the tirt'ha, or pool, near the former hermitage of Gântama—its excellence—they who bathe in it will obtain beatification.

21. No, 1295. Four subjects.

Sect. 1. see XXVIII.

Sect. 2. Bhágavatam, hexameters.

The 1st scandam; 2nd adhyáyam, it contains an account of the incarnations of Vishnu.

Sect. 3. Bhágavatam: hexameters.

The 3rd scandam, 13th and 14th adhyáyas, so far complete. On the sub-incarnation of Vishuu, in the shape of Capita; lessons of that school.

Sect. 4. see XXVIII.

22. No. 1296. Sect. 1. Bhágavatam, hexameters; the 10th scandam, 105 adhyáyas complete.

On the birth, life, and acts of Krishna; for Scet. 2, see XXIV.

23. No. 1300. Sect. I. Brahmóttara khandam, from the Scanda puránam—hexameters.

1st to 31st adhyayam. Excellency of the five-lettered charm, and of the temple at Gokernam, the ritual homage on the special night of Siva—on sight of the symbol—the thirteenth lunar day, when occurring on a Saturday, 13 very acceptable to Siva—on the order of homage at the pradosha kalam,

a varying period near sun set. Glory of ritual homage on Monday. (Siva wears the moon.) Order of ritual homage by yógis or asceties of the Sáira class. On the power of vibhúti, or cowdung ashes—force of the rudra-sacti, a charm. Other Saira matters, on puranas; and also legendary tales of various persons who, by observing the aforesaid festivals, and other rites, were forgiven the sin even of killing a Brahman, and taken to Câilasa into the bargain: 4 adhyáyas deficient out of 333 leaves, 99—108, or 9 leaves are wanting.

This section is rather long, of medium thickness, in good order. For Sect. 2, see VIII.

24. No. 1306. Brahmóttara Cándam.

31 sandhis, hexameters; nearly complete.

From the Scanda puránam, subjects as in the last—on sacred beads—five-lettered charm: on Góherna—Siva rátri—the 13th tithi; pradósham on the 14th tithi—sóma váram—Modes of homage at those times, by which sins and family troubles are removed.

The book is of medium size, on talipat leaves, some a little injured.

25. No. 1310. Siva dhermóltara khandam, from the Scanda puránam prose.

By Nanji rája (the translation?) 1st to 48th adhyáyas—not finished.

The grace bestowing sacred pools of Siva, which remove the sin of killing a Brahman, the supremacy of Siva—the dispute between Brahma and Vishnu. The legend of Brahma telling a lie, and bringing the tara flower (pandanus odor:) as a witness to its truth—the duties proper to the Cali yuga; on the possession and vexation by an evil spirit, consequent to killing a Brahman; on Ráma's consecrating a symbol of Sira—the ritual of Saira ceremonies—the benefit of gifts of various kinds—such as cows—to give virgins in marriage, &c. On the merit of entirely renouncing the world, shaving the head, and living in a desert—with like matters; bearing on the regular Saira system. 118 leaves.

The book is very long, of medium thickness, on broad talipat leaves, at the beginning and ending damaged.

26. No. 1312. Brahmóttara khandam; from the Scanda puránam. By Cháma raja, 8 adhyáyas, prose.

The value of the five-lettered charm.

—On Gökerna fanc—the Siva rátri of the 13th tithi when on Saturday, and 14th or pradósha, a ceremony of fasting till evening, and then a procession, round the inside of Saiva temples, the day before the new and full moon; of Monday observances; mode of homage to Siva on such occasions—those who worship at such times will forego all family troubles, and every crime, even Brahmahatti.

--Legends of ancient persons who, by such observances, were freed from every sin; and obtained beatification.

The book is of medium size, on talipat leaves, old, somewhat damaged.

27. No. 1353. Siva gita, from the Padma puránam—vachana cavyam.

By Nanja rája, 16 adhyáyas, complete. Siva instructed Sri Ráma.

Universal presence of Siva; universal knowledge—the agreement of six gunas, or attributes of Siva, is the foundation of the Véda—of these qualities Siva is the foundation, Siva himself teaches, and shews his viva rúpa, or universal form—the origin of the five elements—their nature—their place, and property—nature of the human soul; its residence and office in the body; its power of inducing motion—prachicaram, or five incidents of the body—the away to obtain final beatitude—how to command the acquirement of beatitude—and a few other matters: 95 leaves.

The book is about the medium size, on talipat leaves, in good order.

28. No. 1386. Sect. 3. Trilóca satacam.

Cosmogony from the Puránus.

By Retna cara varni-kanda stanzas.

Déva loca heaven; madhya loca, earth, naraca loca, hell—also the seven upper, and seven lower worlds (may be planets?) the seven dwipas, with their surrounding seas; on the 16 calpas or days of Brahma, and some like matters. As a section, complete.

For section 1 and 2, see VIII.

29. No. 1388. Sankatta kara chaturdhi mahima: the Canarese tica only.

By Nanja rája. On the excellence of the 14th lunar day in the month Sravana for removing evils if observed, as it usually is.

The mode of homage to Vignésvara—rules to be observed in making his image of any material. They who so render homage to Ganésa will obtain their wishes. Anciently Parvati observed this homage to Vignésvara: Siva, Brahma, Vishnu, and others, on entering Casi (Benares), made homage to Vignésvara. There is no proper beginning or ending to this book.

It is of medium length, thin, on talipat leaves, old, tolerable order.

30. No. 1411. Prahlāda charitra, hexameters.

By Nara hari, 14 sandhis, S5 leaves, incomplete. See next following number.

This book is long, of medium thickness, injured.

31. No. 1432. Sect. 1. Prahlada charitra.

By Nara hari-Brahmini shadpati, 16 sandhis complete.

Taken from the Bhágavatam; the intervention of Vishnu, in the manlion ovatáram, on behalf of Prahlada, the son of Hi anyacasipu. It also records the destruction of Hiranyacsha by Vishnu: 43 leaves.

Sect. 2. fragment without title, 5 leaves, relating to Jaya sena, a king, composite stanzas.

The book is long, thin, on talipat leaves, slightly injured.

32. No. 1505. Sáira dherma; from the scanda puránam-prose.

By Nanja rája, 46 adhyáyas, incomplete.

Excellence of Sáiva bathing pools—the legend of Brahma, and Vishnu trying to discover the height and depth of Siva's form. Brahma's lie, bringing a flower to attest it; excellency of Saiva homage—flowers acceptable to Siva as offerings—on the Saiva symbol—mode of its consecration—benefit duties proper to this evil age—Sita made offering to the said symbol, in order to expiate the killing of Rávana—on the possession termed Brahmahatti; value of púja by Brahmans—the placing of a symbol by Ráma at Ramiseram; on mental homage—on the Gayatri—signets of hands and fingers used with it—order of Saiva homage by notaries—thereby they acquire beatification; leaf 1—127.

The book is long, of medium thickness, on broad talipat leaves, damaged at the end.

33. No. 1511. Sâiva dherma from the Scanda puranam, prose.

By $Nanji\ r\acute{a}ja$, 12 $asr\acute{a}sas$, incomplete; matters as in the foregoing number.

This book is long, and thin, on talipat leaves, a little injured.

31. No. 1512. Sáira dherma—said to be from the Scanda puránam, and ascribed to Suta maha muni, 50 adhyáyas, prose; leaf 1—108, incomplete.

Mode of homage to Siva—of offerings to Siva—on cowdung ashes, sandalwood dust, &c. Mode of processions at festivals in Saiva fanes—on the váhanas, or various vehicles used therein; on the four divisions of caste; Saira customs at marriage, and funereal observances—ascetics are buried in a sitting posture, as in penance. Manners of rishis, as to penance, &c.

A translation might be of service to illustrate the customs of Saivas, as distinct from those of other classes.

The book is very long, on broad talipat leaves, of medium length, in good order.

· S5. No. 1517. Tripura dahanam, burning of the three towns—composite stanzas incomplete.

Three towns, or forts of gold, silver, copper: whosever entered them was destroyed by the people—the celestials, and die pálacas complained to Siva, who went thither in a vinanam, or ratha, Vishnu being his charioteer. On entering the towns of those racshasas he simply made a gesture of contempt; when his frontlet eye opened; and the said towns were reduced to ashes.

The book is of medium length, thick, in good order. I would recommend translation.

It is founded on the Siva, or Linga, or other puranas: notwithstanding the legendary contents, and the sanction, by respectable names, that such transactions relate to some immaterial world, I believe that this pauranic tale, and the narrative in Genesis chapter 19 appertain to the same subject. If so, this is one point, and there are many others, by which the Hindu and Rabbinical systems may ultimately come to be identified. Prof: Wilson makes Tripura to be a demon; which I think must be a mistake.

36. No. 1633. Sect. 1. Ehagavatam.

By Vencata savuri, composite stanzas.

The tenth book; 1st sandhi wanting, 2nd sandhi the end only—3rd sandhi about half, from 10th sandhi to 25th in regular order, the 42nd Sandhi, and a few odd leaves.

The complaint of the earth as not able to bear its burden—marriage of Déciki of the Yadava race—birth of Bála Ràma and Krishna; the upbearing of Goverddhana; the shewing Vâicontha to the cowherds; sports with the gopis; shewing the visva rupa to Akrúra—the killing of Camsa, and going to Mathura.

For Sect. 2, see IX.

The book is long, and somewhat thick, a little injured by worms.

37. No. 1723. Statisticals.

A detail of the fifty six countries of pâuranical geography—details of various rivers, and of temples, on or near to them—distinguished as to being Váishnava or Saiva. Other temples, not on the banks of rivers—details of 48 Vishnu sthalus, distinctly classed—names of the forms worshipped in them. Names of all rivers, with a panegyric of their virtues. Names, with very little of remark.

The book is short, thin, recent.

38. No. 1732. Linga puránam, ascribed to Suta rishi, and delivered to rishis in the Naimisara vanam. This book is sanschepa tica, a translated epitome; divided into purva bhága, 108 adhyayas complete, and uttara bhaga 50 do. incomplete (5 are wanting.)

On the origin of the Sâiva symbol, its nature—the rites used in homage rendered to it—the removal of sin by its means, various mantras for the removal of sin. Birth, and descent of various rishis, and of other distinguished persons; legendary illustrations of the principles laid down. These and like matters, for the first part. In the 2nd part, properties of an hermitage of a guru, or spiritual teacher; on the abishégam, or pouring water over the head of kings, on their enthronement—the benefits of so doing; on various gifts by kings, from gold downwards—a little deficient at the end. Though not complete, this book is valuable; and better adapted for translation than the eleven thousand slócas of the original Sanscrit.

The book is long, and thick, on broad talipat leaves, in good order.

XXII. PAURANAS, local, and MAHATMYAS.

1. No. 1276. Tula cáréri mahátmyam, said to be from the Agni puránam.

The prose Canarese version in 30 chapters is ascribed to Chelluvambihai, the wife of a Mysore king.

The great merit of bathing in the river Caveri in the Tula month (Libra, September—October,) accompanied with fasting—and devoutly hearing puránas read—by these means sin will be removed. Water flows down the sahiya bill into the Caveri, and to bathe therein, in that month, is more meritorious than bathing in all the 66 crores (660 millions) of tirt has (or sacred pools) in all the fourteen worlds. All sin whatsoever is removed by bathing there, in that month. Many old examples—legendary tales of those who, river, being sorry for sin, obtained full liberation and beatitude by bathing in that at that time. The doing so is pleasing to Vishnu; and in consequence he bestows beatification.

On the proper duties and deportment of women. The mode in which men should offer the agni hôtra, or fire-offering, in household service.

The original is fictitiously ascribed to Náreda, who told it to Harischandra, when that monarch was grieved at some violence done to a Brahman; and thought of making an asvamédha hóma in expiation; Nareda advised him not to do so, but to remove the sin by hearing this purána, and by bathing, when the sun is in Libra, in the Caveri river.

2. No. 1277. Garala pura mahatmyam, a tica, or verbal rendering from the Sanscrit, in 12 adháyayas complete.

Garala (poison) is a town on the Caveri. Anciently there was a

rácshasa named Kési, who troubled the three worlds. On the petition of the celestials, Siva went down to destroy him; which was done by easting him on a sacrificial fire. The savage then ejected a particle of the venom of Vasúki in the cúrma avatára, which had been given him by Vishnu, and by means of which he had so long continued. From the garala, so ejected, the town derived its name. The excellency of the Capila nadi, a small river: and of the Mani Carinica river. The marriage of Lacshmi. At this place Parasu Ráma, Gautáma and Câli (the Cali yuga personified) did penance.

The book is of medium length, old, a little damaged.

3. No. 1279. Yadava giri máhatmyam.

By Chicka upadhôiyya, prose 1st to 8th adhyáyam.

Vishnu taught Brahma the doctrine of the eight-lettered charm. On the mode of creation of all created beings, or things. Sri Náráyana srámi resided on a hill west of the Caveri; the excellence of the pool named calyana tirt'ha on that hill. The various localities, with bathing pools, all around. Their excellence. The evils attendant on the cali yuga do not hold there: hence all the inhabitants are happy. It acquired the name of yadava giri, because Bala Ráma of the yadava race (elder brother of Krishna) did homage there. All, who on that hill, perform any kind of religious service to Vishnu will obtain bestification.

The book is long, not thick, recent.

- 4. No. 1285. Sect. 1. Yadara giri mahátmyam; said to be from the gnána khanda of the Náradiyapuránam, in 12 adhyáyas complete in prose: the same subject as the preceding and following books, and by the same author. Three other sections are found under various headings.
- No. 1286. Yadava giri mahátmyam, said to be from the Náradiya puranam, the gnāna khanda prose.

By Chicka upadhyáiyya—12 chapters complete. Nárédo told the contents to rishis.

Glory of Vishnn—taught Brahma the eight-lettered manira—the vimánam or shrine of Vishnu was fixed at the place, by Brahma and Sanatcumara, with others. The excellency of the Calyána pool—the hill was once named after Náráyana; but after that Krishna and Bala Ráma had worshipped there it acquired the name of Vadava giri. Vishnu took the subavatára of Dattátreya, and punished the páshándas (hypocrites, Jáinas.) On the éca dasa fast—the tulasi plant and prasádam food offered at the shrine. Evils of the cali yuga removed. Residence on that hill is a means of obtaining beatification. The children of Vasishta suffered from the effects of a curse—here removed, and some like matters.

The book is long, and thin, on talipat leaves, in good order.

6. No. 1288. Srî rangha mahātmyam, composite stanzas, 1st to 6th adhyáyam, the rest wanting.

Vishnu told to Brahma the order of creation—specification of avataras—the teaching of the montra called Náráyana (that is O'm Na ra ya na ya) origin of the shrine, &c. Fuller abstracts will appear from better copies.

This book is of medium length and thickness, (62 leaves) rather old, a little injured.

7. No. 1289. Sect. 1. Vencata giri máhatmyam, said to be from the Brahmánda puránam, prose. The legend of the temple at Tripeti—the coming of the god to that place, and the efficacy of the bathing pools there, fragment of 48 leaves; does not begin, nor end.

For section 2 see XXIX.

8. No. 1294. Sect. 2. List of names of the nine tirt has or pools at Srirangham, near Trichinopoly, and the suitable gifts for the use of each one stated.

Also the various shrines within the seven walls or enclosures, and the different *mantapas* or porches. The names of those who built the various portions, and the measures of the whole—8 leaves, not complete.

9. No. 1308. Garala puri mahima; prose, said to be from the scanda puránam.

By Nanja rája; 12 adhyáyas, complete.

Another name is visha praharana puram.

— Kési, a rácshasa born in the Hiranya culam, having swallowed the hálahála - venom, received a gift from Vishnu, and conquered all worlds. Siva put him on a sacrificial fire, from out of which the poison boiled—and hence the town was called Garala puram. Siva there performed various lilavilásas, or sports. Lacshmi did penance there; and was married to Vishnu. This notice may be compared with another one, supra.

The book is of medium length, thin, on talipat leaves, in good order.

10. No. 1309. Sect. 1. Tulsi mahātmyam, hexameter-verse, complete.

This word here means a pool, named after the herb. Tulasi dévi (Lacshmi) was born from churning the milk sea. Of all bathing pools, the tulasi pool is the most excellent. In the Brindava vanam (where Kryshna lived) a raised parterre was formed, and planted with this herb; homage afterwards was rendered to it. In the Cháitra month (April—May) Vishnu

dwells there, in that plant or parterre. The order of ceremonies there observed. Dásis are said to wear a necklace of beads, formed out of the woody stem.

For sect. 2 see XXVII. The book is long, and thick, very old, and much damaged.

11. No. 1311. Yadava giri mahátmyam; said to be from the Náradiya puránam.

By Simhadri—Sanscrit slócas, with a tica in Canarese 12 adhyáyas. (Same subjects as No. 1864. β . A. b.

Creation—Brahma's penance—Vishnu's appearance to him at Náráyana giri, Vishnu established himself there—the glory of the Calyana pool
—Bala Ráma, and Krishna came, and called the hill yadara giri—the subavatára of Dattatreya. Ancient details as to the four védas, value of the
tulasi plant—the fast of the 11th lunar day. Removal of the effects of a
curse from the children of Vasishta. The want of virtue in the eali yuga,
and other matters; some leaves are deficient at the end of the 12th chapter,
seven loose, damaged, are added, containing household mantras of daily use.

The book is of medium size, old, and damaged: at the end shorter and older leaves.

12. No. 1313. Vencata'giri mahatmyam.

By Chicka upadhyáyya mantri.

In 10 adhyayas, Canarese prose.

Náreda told Súta, who related the same to Savunaca, and other rishis.

The legend of Tripeti. By Vishnu's power, Adi sesha became incarnate at three places, Srî sáilam, Tripeti, and another place, in the shape of hills. On the top of the hill a Brahman did penance. Vishnu and Lacshmi came thither. All the celestials gave gifts to Anjina Devi, the mother of Hanuman. Procession of the god, celebrity of the place, &c., complete.

The book is long, of medium thickness, recent, in good order.

13. No. 1346. Sect. 2. Virupácsha stánam, composite stanzas. Israra dwells in the form of Virupacsha in Pampa cshétram, near Héma cuta mount: on the temple—the court inside it—the festival processions and observances, complete.

For Sect. 1, see XXIV.

14. No. 1366. Durga vijaya—yecha ganam metre.

Sancara (or Siva) killed Chichandola, a ràcshasa, on the kapura praharna hill. Durga resides on that hill, and satisfies the desires of all her votaries – 44 leaves, complete.

The book is long, old, damaged.

15. No. 1528. Nanjána gudi máhima.

Five scandas complete, in stanzas, ascribed to Suta rishi. Nanjana goda is a name of Siva. The prevailing subject is the excellency, or glory of Siva, illustrated by various legendary tales in the manner of sthala puranas. One leaf belongs to some other book in Telugu, concerning Ráma.

The book is long, and thin, some leaves a little broken.

16. No. 1536. Vencatésvara prabandha sáila mahima—the excellency of a rock bearing the Vâishnava temple (at Tripeti): composite stanzas. The temple is stated to be near mount Meru, which must be hyperbole, or fanciful. A great assembly of celestials there: incomplete; one extra leaf has slócas.

The book is long, and thin, and slightly injured by insects.

17. No. 1572. Sri rangha mahatmya prose.

By Godda Timma dása; from the 14th section, and not finished. Eulogy of Yeti raja, or Ramanúja; he, with his disiples, visited the 108 Tripetis and disputed with opposers. He taught the Vaishnava credence with great success; visited a number of ordinary places: and at length returned to Sri rangham, in Mysore (Seringapatam:) so far only in this book.

158 leaves remain. The book is of medium length, somewhat thick, old, but in tolerable order.

XXIII. RHETORICAL.

1. No. 1458. Sabda mani derpanam, composite stanzas, 100 leaves, incomplete.

On grammar and rhetoric—the art of writing the Canarese language with correctness and elegance.

The book is of medium size, in tolerable order.

2. No. 1510. Sect 4. On elegance of language, slocas, with the meaning in Canarese. This subject is usually treated of in the Sanscrit. The Dandi alancaram is an important exception in Tamil; but in this Canarese collection, the matter is meagre.

XXIV. Romance (historical.)

1. No. 1201. Bháratam, hexameters.

By Cumara Vyása yogi. 10 parvas.

The àdi, sabha, aranya, virata, udyogu, bhishma—drona, karna—saliya—gada, parvas; so far complete, on 206 leaves. Appended is the Aîravata, or gaja gâuri vratam, a mode of homage to commemorate Arjuna's going to Indra's world to bring down the real

white elephent to appease his mother Konti; who had been offended by being passed by on an invitation to go and do homage to an image of the same, made of clay.

The book is very long, and very thick, on talipat leaves, old, but in good order.

- 2. No. 1202. Bháratam, hexameters.
 - By Cumara Vyása yogi, two parvams.
- 1.) ádi parvam—in 20 sandhis complete. Genealogy of the lunar line, and of the race of Yadavas, or graziers. Birth of Kerna; the Kâuras; the Pándavas; and proceedings of the Kâuras.
- 2.) sabha parvam, in 17 sandhis, complete; Dherma raja's sacrifice—his gambling match with Duryódhana—and the going away of the Pándaras into the wilderness.

The book is long, and thick, much damaged at one end by worms.

3. No. 1203. Bháratam.

By Cumara Vyása yogi.

The ádi parvam from the 8th sandhi to the 28th the end. The sabha parvam, 1—5th sandhi, incomplete—this portion comes down to the invitation of kings to Dherma raja's sacrifice. Intermediate leaves are wanting in various places, 100 leaves remain.

The book is somewhat long, of medium thickness, old, a little damaged. The handwriting is peculiar, high and narrow.

4. No. 1204. Bháratam, the ádi parvam; no distinction of chapters. From the beginning to the svayam varam, on account of Drâupadi, 110 leaves incomplete.

The book is of medium size, two or three leaves are broken.

5. No. 1205. Bháratam, hexameters.

Part of two parvams, both incomplete.

Aranya parvam, 2nd to 9th adhyayam.

Bhishma parvam, 1st and 2nd to the 12th stanza:

The book is of medium size, damaged by worms and breaking.

6. No. 1206. Bháratam, prose abridgment.

A sort of tica or commentary: the $\acute{a}di-sabha-aranya-virata-udy\acute{o}ga-bhishma-dr\acute{o}na-karna-salya-gada, parvams; coming down to funeral obsequies for the slain; conducted under <math>Krishna's$ guidance—and so far complete.

The book is of medium length, thick, leaves damaged: 179 remain,

7. No. 1207. Bháratam, a prose commentary.

By Nanja rája.

The sabha parvam 122 adhyáyas complete on 118 leaves. There is more of fulness in details than in poetical versions.

The book is long, of medium thickness, on broad, and thick talipat leaves.

8. No. 1208. Bháratam.

The sabha parvam leaf 62—91 incomplete.

Bhima overeame many kings, and returned to Indracaprest'ha, Krishna killed Sisupala. The gaming match between the two heads of the Kâuravas and Pándavas.

The book is long, and thin, recent, yet a little injured by insects.

9. No. 1209. Bháratam.

The sabha parvam, 2 asvásas, on 12 leaves.

Dherma raja called kings from the 56 countries to a sacrifice. Sent messengers and took tribute. Bhima killed Java sandha—other matters relating to Indracaprest ha.

The book is long, and thin, recent, yet slightly injured by insects.

10. No. 1210. Bhúratam, prose.

The 'Aranya parram, 9th to 27th adhyáyam. The five Pándavas, with Drânpadi, being in the wilderness, were visited by Krishna, to whom the story of Dránpadi's marriage—of Bhîma's prowess—of the insults of Duryódhana to Drânpadi were told, and other consequent matters; which Krishna heard with great regret; and administered to them such consolation as the case admitted: only a part of this parcam.

The book is of medium size, old, the leaves at the beginning are very much injured.

11. No. 1211. Bháratam, hexameters.

By Cumára Viyasa yógi, 3 parvas.

'Aranya parram 24 sandhis complete.

Vira a ,, 11 ,, ,, Udyóga ,, 12 ,, ,,

The book is long, of medium thickness, in good order.

12. No. 1212. Bhárutam, prose version.

By Jaga bhúpála.

Aravya parvum 38 to 56 asvásam no beginning, and does not end: 114 leaves.

The book is of medium size, on broad talipat leaves, in good order.

13. No. 1213. Bháratam, prose version.

Aranya parvam, 194th to 293rd adhyáyam.

Both these copies contain various details, episodes, &c., relating to the abode of the *Pandavas* in the wilderness.

The book is long, thick, (154 leaves) a few leaves broken.

14. No. 1214. Bháratam, composite stanzas.

11 sandhis, complete, 96 leaves.

Virata parvam—The residence of the Pándavas with Draupadi at the court of the king of Virata, in disguise.

The book is of medium size, old, a few leaves damaged.

15. No. 1215. Bháratam, composite stanzas.

Udyóga parvam, 1st sandhi to 32nd stanzas.

2nd sandhi incomplete, 15 leaves.

Sabha parvam, 1st sandhi complete, this only 14 leaves.

The book is of medium length, and thin, a little injured: the two portions belong to different copies.

16. No. 1217. Bháratam, hexameters.

Udyóga parvam 12 sandhis complete.

Bhishma ,, 5 adhyáyas and 5 stanzas.

48 leaves written; blank ones appended.

Medium size, broad talipat leaves, damaged.

17. No. 1218. Sect. 1. Bháratam—hexameters.

By Cumara Vyasa.

Udyóga parram—sandhis 1, 2, (3 and 4 are wanting) 5—12; leaves 37.

Sect. 2, see XXVII. Sect. 3, see XVIII.

18. No. 1219. Bháratam, hexameters.

Bhishma parram, sandhi 1 complete.

2 as far as the 23rd stanzas—31 leaves.

19. No. 1220. Bháratam—prose version.

Bhishma parvam, fragment, only 75 leaves: battle when Bhishma commanded. It is stated that when Krishna lifted up his discus Bhishma stood in the attitude of praise, or adoration.

Medium size, leaves of different lengths; tolerable order.

20. No. 1221. Sect. 1. Bháratam, the sabhā parvam, hexameters, 1st to the 10th adhyáya not complete.

Sect 2. Ramayanam by Valmiki; Bala cándam 1st sarga 56 slócas only, with an argument, or outline of the whole.

Sect 3. The same, Yuddha candam.

Vibîshina's advice to Rávana, 2nd adhyáyam, and 3rd to the 40th stanza.

The book is somewhat long, of medium thickness, very much damaged.

21. No. 1222. Bháratam, composite stanzas.

Dróna parvam, 5 asvásas.

54 leaves, incomplete. The fight under the command of Dr'ona. The book is short, medium, damaged.

22. No. 1223. Bháratam, composite stanzas.

Dróna parvam, 8 sandhis and 26 stanzas over, incomplete: 97 leaves; in the midst some are wanting.

After Bhishma's death, Dróna took the command, and fought until killed:—three leaves appended gáuri panchangam.

The book is of medium size, a few leaves damaged.

23. No. 1224. Bháratam, hexameters.

By Cumara Vyasa yogi.

Dróna parvam-19 sandhis, complete. 157 leaves, ut supra.

24. No. 1225. Bháratam, composite stanzas.

Kerna parvam, 27 as rásas complete.

Kerna, as general, fought against Arjuna, and, being killed, went to Srerga.

The book is long, thick, in tolerable order.

25. No. 1226. Bháratam, hexameters.

Dróna parram, 6th sandhi.

Abimanyu, the son of Arjuna, ran into the battle, and was killed; Arjuna thereupon vowed vengeance, and took off the head of Såinya; and other matter.

The book is of medium size, very old, and in very bad condition.

26. No. 1227. Bháratam, prose.

Kerna parvam 3rd to 7th asvása, incomplete; as in 24, supra.

27. No. 1228. Bháratam, composite stanzas.

Kerna parvam, 6 asvásas, incomplete; 32 leaves writen; $\frac{2}{5}$ of the book blank leaves; it is short, thin, talipat leaves, small writing.

28. No. 1229. Bháratam, prose translation, abridged form. By Chicka déva ráya.

-Salya	parvam	56	adhyáyas	complete.
—Gada	;,	11	,,	"
—Säuptica	,,	9	"	,,
—Aîshica	,,	10	,,	,,
$-Str\hat{\iota}$,,	27	,,	,,
Mâusala	,,	9	,,	,,
—Sverga róhana	ı ,,	5	"	,,
—Mahaprastán	ika "	3	**	**

The 47th, to 153rd and 165th leaves are broken.

The book is long, very thick, general good order.

29. No. 1230. Bháratam, composite metre.

By Cumara Vyasa Cavi.

- -Zánti parvam, 11 sandhis eomplete.
- -Anusasnica parvam 11 sandhis incomplete.
- -Asvamedhadica ,, only the 1st sandhi.

The Zánti parvam contains Bhishma's hortatory examples to Dherma rája.

221 Leaves in all. The book is of medium length, about $\frac{1}{3}$ from the beginning, 18 leaves are gnawed off at one end.

30. No. 1231. Bháratam—prose version.

By Nanja raja.

Anusasnica parram, 1st to 186th adhyáya incomplete: 223 leaves. Bhishma, seated on a bed made of arrows collected from the field of battle, gave various consolatory and religious council to Dherma raja.

The book is very long, and thick, on talipat leaves, in good order; one board is painted.

31. No. 1232. Bháratam, hexameters.

Four leaves from the 7th scandam of the Bhágavatam, are prefixed; but do not belong to this book.

- 1.) Virata parvam—Bhima killed Kichaca; Arjuna repelled a cattle foray.
- 2.) Sverga róhana parvam, the Pandavas caused Parieshita to be crowned; and then died, and went up to Sverga; with sights seen there.

A part of the dasama scandam of the Bhágavatam added; which should be transferred to some other deficient book.

This one, as a whole, is very long, of medium thickness, old, and much injured by insects.

32. No. 1233. Bháratam.

Sect. 1. Sverga róhana parvam, hexameters, 1st to 9th sandhi complete; 62 leaves see 32, 2. For sect. 2, see VIII. For sect. 3, see XXI.

The book is of medium size, on broad talipat leaves, in good order.

33. No. 1234. Bháratam, hexameters.

Sverga $\tau \delta hana\ parvam$, 8 sandhis on 76 leaves. 3 deficient in the midst, subject $ut\ supra$.

The book is of medium size, a little injured.

- 34. No. 1243. A prose tica or comment, on the legendary history of Krishna, in the 10th scanda of the Bhágavatam. The book is long, and thick, slightly injured.
- 35. No. 1249. Bháratam. Three fragments.

Adi parvam, 52nd to 56th adhyayam.

Sabha parvam, 71st to 112th "

Sabha parvam, nágari letter, language Canarese, 10th to 13th adhyáyam, and 22nd to 26th adhyáyam—leaves confused, turned upside down, &c. prose.

The leaves are of diverse lengths; as a whole of medium size, a little injured.

36. No. 1256. Rámáyanam, hexameters.

By Valmiki.

This copy contains the $B\acute{a}la$ —Ayodhya—'Aranya—Kishkinda $c\acute{a}n$ -doms; of the latter down to the 41st sandhi— $R\acute{a}ma$'s causing Sugriva to be crowned at Kishkinda, not beyond: incomplete on 90 leaves.

Five others leaves are added in Tamil, from the divrya prabandham, or chants by the 'Aluvār, said to be founded on the Védas.

37. No. 1257. Rámáyanam-prose.

Portions of three Cándas, or books.

- -Kishkinda, 20th and 21st sargas,
- -Suntara, 15 sargas complete.
- Yuddha. 1st to 16th sargas incomplete, in all 122 leaves, 70 to 78 deficient.

The book is somewhat long, and thick, old, and a little damaged.

- 38. No. 1258. Rámáyanam, hexameters.
 - 1.) Sanscrit-Bála cándam, epitome of the 1st sarga, on 9 leaves.
 - 2.) Canarese, Yuddha cándam, 1st to 12th sargam, 68 leaves, incomplete,
- 3.) Suntara cândam, 1st and 2nd sandhis. The 1st wants 16 stanzas, the 2nd is complete; both on 6 leaves.

The book is somewhat long, old, injured, several blank leaves at the end.

39. No. 1260. Sect. 1. Rámáyanam, hexameters, fragment—from the war against Rávana to the crowning of Vibishana.

Sect. 2. Bháratam—hexameters—fragment. On Arjuna taking the white elephant of Indra, and presenting it to his mother Konti dévi, to appease her displeasure, on account of neglect by others. Leaves differ—book somewhat long, and thick: tolerable order.

40. No. No. 1263. Harischandra sangatya.

By Virupácsha-tripadi, or three feet line.

One day in *Indra's* court the enquiry was made as to the man on earth most true to his word, and *Harischandra* was named; *Visvamitra* undertook to tempt him to tell a lie; and by craftiness got possession of his wealth, and kingdom, even to the selling his wife for a slave. *Harischandra* was reduced to become the keeper of a cemetery: when his wife bringing the body of their son for cremation, each one recognized the other: so far only here.

The book is short, of medium thickness, old, and a little injured by insects.

41. No. 1273. Bháratam.

Sect 2. Aranya parvam-prose.

Telugu—the 1st section Sanscrit, see XXI.

The coming of *Bhagirati* to the world; the turning the sons of *Sagara* to dust, and their going to *Câilasa*—legend of the *Câusica* river, near the hermitage of *Visvamitra*. *Dherma râja* bathed in that river, sat on sacred grass, &c.

A mere fragment—no boards.

42. No. 1293. Jaganát ha vijaya, triumph of Krishna—by Rudra Bhatta, composite stanzas ,1st to 17th asvásam not complete.

Birth of Bala Bhadra, and Kryshna—the latter sent out to nurse to avoid Camsa—youthful sports, trampling on a serpent (Kalinga); holding up Goverddhana: Camsa, Chandura, and others slain by him—Ugrasena crowned in lien of Camsa—war with Jarasandha—founding of Dwaraca—marriage with Rucmini—jealousy of Satyabhanni—killing of Naracasura—parijata tale—Indra conquered—Jarasandha killed—the rest wanting,

The book is long, and thick, old, and damaged.

43. No. 1284. Two copies of the Yadava giri legend. 1) twelve chapters complete; 2) chapter 1—9. The book is long, of medium thickness, good order.

By Lacshmâiyya, composite metre.

44. No. 1287. The same, composite metre.

By Timma cavi—12 asvásas—complete; see XXII. 3, 4, 5, 11, some legendary history contained. This book is long, thick, in good order.

45. No. 1292. Bháratam.

The Zanti parvam, 10 adhyayas, and Anusasnîca parvam, 5 adhyayas incomplete. By Timmâiyya arya, hexameters,

103 leaves. The book is long, and slightly injured by insects.

46. No. 1296. Sect 2. Rámáyanam.

By Válmiki.

Bála cándam, 1st sarga Sanscrit slócas; the 1st, 2nd and 3rd sargas of the same cándam, as a Canarese version, the múlam of 2nd and 3rd being wanting.

For sect. 1, see XXI. As a whole the book is very long and thick, on very broad talipat leaves, small and close writing.

47. No. 1298. Legend of Srirangham near Trichinopoly-prose.

By Chicka upadyáiyya, in 12 parich'hedas complete. It contains some legendary history; see XXII, 6. 17.

This book is of medium size, on talipat leaves, in good order.

48. No. 1304. Hari vamsa—prose.

By Nanja rája.

From the 141st adhyaya to 215th, does not end, leaves 193-283. The book is long, of medium thickness, on broad talipat leaves, in good order.

49. No. 1305. Hari vamsa, prose.

By Nanju rája.

From the 3rd to 73rd adhyaya.

This book is very long, on broad talipat leaves, medium thickness, tolerable order.

These two copies of the supplement to the $Bh\hat{a}ratum$, have a relation to each other, but do not make up a complete work.

The following are parts of the contents.

The Manus, tale of Sacara, the solar line; funereal rites to ancestors, the lunar line; the Yadu vamsa from which Krishna descended, his sports, and conquests; legend of the parijata flower; war with Indra; killing racshasas, conquest of Shadpuram; details of prowess; eight wives; killing Sambucasura; visit to Câilasa.

The *Hari ramsa* was translated into French by M. Lauglois; and details are the less needed. They are multifarious.

50. No. 1331. Chóla rayana cad ha.

By Lingà, son of Timmana, composite metre.

Three sandhis, supposed to be complete.

A Chóla king, who was famed for benevolence and rectitude, went out to hunt, and killed a janyama devotee, mistaking him for an animal. Owing to remorse for so doing he cut off his own head with a pair of shears. Siva appeared, and accepted this homage; took the king to Câilasa, and restored the jangama to life. (An historical incident turned to a sectarial purpose.)

The book is of medium size, rather old, and damaged.

51. No. 1343. Cumbhakerna, kálaca; founded on the Rámáya-nam, fragment, from 83rd to 92nd sandhi: leaf 109, 110, wanting; composite stanzas.

The rousing of *Cumbhaherna* from a long state of sleep—his counsels to *Ravana*, and coming to battle—war of *racshasas*. Mode of fighting of 'Adi cayan and Indrajita, sons of Rávana—the crowning of Vibishina at Lanca, and of Rama at Ayedhya.

The book is long, of medium size, two or three leaves at the end broken, otherwise good order. (It may be noted in passing that 'Adi cayan—means "old Cain;" the spelling being as in Hebrew).

52. No. 1346. Sect. 1. Jaganátha vijaya, triumph of Krishna, composite stanzas.

By Rudra bhátta, 18 asvásas, complete.

Birth of Krishna—escape from his uncle; killing a snake; holding up Goverdhana—killing of Camsa and Dantapartu or Sisupála—war with Jarasandha—founding of Dwaraca—polygamy—killing Naracásura—tale of the parijáta flower—conquest of Indra—sight of Siva; sports in water, and groves; conquest of racshásas.

For section 2, see XXII. As a whole the book is long, very thick, a little injured by termites.

53. No. 1348. *Harischandra cat'ha*, from leaf 2 to 144, incomplete; composite stanzas: see 40. No. 1263. *Supra*.

This book is rather long, and thick, much injured by insects.

54. No. 1349. Harischandra sangatya.

3 sandhis complete, hexameters.

Vasishta boasted of Harischandra's integrity, and Viscamitra tested it, &c. ut supra.

As a finale Siva interposed.

The book is of medium size, but damaged at the beginning and ending.

55. No. 1354. Jaganát ha vijayam.

By Suca-vindra rudra—composite stanzas, on 185 leaves, complete.

Bála badhra and Krishna born; youthful sports of Krishna, details as to the Krishna avatára; transit of wooden images, without hands and legs, by means of a river, to Puri in Orissa—consecrated there and worshipped (the notorious "Juggernaut"). This book differs from 42 and 52, being by another author).

56. No. 1358. Uttara Rámáyanam, prose.

The latter portion of this supplement.

After $R\'{a}ma$'s return to Ayodhya, he became suspicious of his wife's rectitude, and took advantage of a wish she expressed to see the country, to send her away to a wilderness. $R\'{a}ma$'s horse-sacrifice to expiate the sin of killing $R\'{a}vana$ —the horse seized by Cusa and Lava, his two sons; his army worsted: $R\'{a}ma$ went in person—a reconcilation, and return to $Ay\'{o}dhya$ followed.

The book is long, of medium thickness, injured. (Brahmans discourage the reading of this book, and no wonder why).

- 57. No. 1361. Sect. 2. Harischandra-catha—fragment of 22 leaves, composite stanzas; for sect. 2, see XXV.
- 58. No. 1368. Drånpadi viváha, hexameters, 6 adhyáyas, incomplete.

The srayam varam (call to marriage) by Drópadi rája—the contest of kings, or their sons—none could hit the fish mark, but Arjana—marriage of Drâupadi to the Pandavas—her ancestry, &c.

This book is unique, being formed of thick country paper, in the shape of palm leaves, and glazed, so as to repel insects.

It is of medium size, slightly injured.

59. No. 1374. Bháratam, hexameters.

By Cumara Vyása cavi.

The Kerna, and Aranya parvas.

- 1 Kerna-if complete 27 sargas; but in this copy the 1st and 2nd are wanting:
- 2 Aranga-4 sargas, in medio, not numbered—subject, the penance of Arjuna, and discussion between Bhima, and another.

The book is of medium size, old, two, or three leaves, damaged.

60. No. 1421. Harischandra cávya, hexameters, 1st to 4th sandhi, incomplete.

By Rágha valcya pandita.

In consequence of Vasishta telling Indra that Harichandra was a monarch of strict veracity, Visvamitra undertook to force him to tell a lie; and in the attempt reduced him to the state of a chandála v: supra.

Book of medium size, in good order.

61. No. 1422. Sect. 2. Vibîshina nîti, composite stanzas, 1st and 2nd sandhis, on 12 leaves.

The advice given by Vibishina to his brother $R\'{a}vana$; who rejected the advice, and drove him away: founded on the $R\'{a}m\'{a}yanam$.

The book is of medium size, very old, and very much damaged. For sect. 1, see X.

62. No. 1426. Hari vamsa, prose.

By Nanja rája, 29th to 140 adhyáyam, leaf 217 to 353.

Krishna killed Camsa, Naracásura, Chamura, Hidimba. Account of the formation of **D**wáraca. He showed his divine form to Ahrúra. An account of Vasudéva, and Dévihi.—On the Narasinha, and Vámana avatáras.—Also.

Sísha dherma 1st to 53rd adhyáyam. Various instructions as to obliquity, and rectitude, and others of an ethical kind; considered to have been taught by Kryshna to the $P\'{a}ndavas$.

The book is very long, and thick, on broad talipat leaves, in good order. Perhaps the largest palm leaf book in the collection.

63. No. 1427. Sect 1. Bháratam, prose, the sabhá parvam, the 18th adhyáya only.

See other notices.

For sect. 2, 3, see XIII.

64. No. 1428. Bháratam, prose.

By Nanja rája, two parvams.

1 Salya parvam, 67 adbyáyas complete.

2 Strî ,, 10 ,, incomplete.

The first narrates the fight under Salya as general; the other the grief of $Dr\hat{a}upadi$, and other females, for the loss of relatives.

The book is very long, thick, on broad talipat leaves, in good order.

65. No. 1437. Dherma paricsha.

By *I rata vilása*, composite stanzas. In 10 asvásas complete. Examination as to virtue, or excellence applied to gods, sages, heroes.

Siva's bow, its power against asuras. Arjuna's skill in archery. The ability of Brahma and Vishnu in the works of creation. The ability or skill of Agastya. On the Kauravas—on Bhagirati—Abimanyu—Indrajit—Véda Vyása—Kerna—Dróna—on Rávana—Váli, Sugriva, and Kapinayaca. The skill, or ability of Ráma and Lacshmana—the slaying of Rávana, and other matter, not well legible.

(It is not easy to find a better location for this book).

It is long, of medium thickness, old, narrow leaves, some of them very much injured.

66. No. 1438. Harischandra cavya.

By Raghavalcya pandita, hexameters. In 13 asvásas, complete.

Harischandra, of the solar line, at Ayódhya was reduced to the extremity of distress; when Siva took pity on him and restored him, and his wife, to their former prosperity. See foregoing notices.

This book is long, thin, on broad talipat leaves, somewhat injured.

67. No. 1440. Bháratam, prose version.

By Nanja raja.

The sabhà parram, 1st to 20th adhyayam, incomplete—many leaves gone, only 20 remain.

The chief subject is Dherma rája's sacrifice.

The book is long, and thin, on talipat leaves, in good order.

68. No. 1451. Kusalópákhyánam, prose, complete; the subject is from the Uttara Rámáyanam.

When Ráma sent his wife Sita into the wilderness, under the protection of Válmiki, she was delivered of twins, Kusa and Lava; and they were reared in the wilderness.

R'ama made a horse sacrifice, and the twins caught the horse. R'ama's servants sought to recover the horse, and could not; R'ama himself came. By the intervention of the rishi V'almihi, the affair ended.

Ráma took his sons, with their mother, to Ayodhya.

The book is of medium size, injured near the end.

69. No. 1461. Sect. 1. Harischandra sangatya, stanzas, in five sandhis, complete v: supra.

For section 2. see XXVI.

70. No. 1469. Bháratam, prose version.

The 'Aranya parvam, 189th 200th adhyáyam, 1st leaf of 189 wanting, 48 leaves remain, a mere fragment. Adventures of the Pándavas in the wilderness.

The book is of medium size, a little injured.

- 71. No. 1473. Sect. 2. Bála Rámáyanam, 84 slócas, incomplete; appended to a Canarese book; for sect. 1, see XVI.
- 72. No. 1476. Sect. 1. Bháratam.

The ádi parvam, hexameters, only the 6th sandhi. For sect. 2, sec VIII.

- 73. No. 1480. Sect. 2. Harischandra sangatya. Composite stanzas, 3rd sandhi only, see foregoing notices. For Sect. 1, see VIII.
- 74. No. 1483. Bháratam, prose.

The ádi parvam, 199 adhyáyas, on 465 leaves, complete.

By Nanja rája.

Introductory—genealogy, &c., see other notices. This book is very long, and very thick, slightly injured.

75. No. 1484. Sect. 1. Bharatam.

The áranya parvam, hexameters, 2nd to 5th sandhi, on the penance of Arjuna, and other matters.

Sect. 2. Jáimini Bháratam, hexameters.

Relates to Ráma and his two sons, Cusa and Lava, and also to the apocryphal visit of Arjuna to the south—killed by his own son; and miraculously restored to life.

Sect. 3. Rámáyanam.

The Aranya Cándam, Rama's sojourn in the wilderness; loss of Sita, &c.

76. No. 1485. Jaimuni Bharatam.

By Lacshmi patti.

The horse sacrifice by $Dherma\ r\'{aja}$, towards the end of which the like sacrifice by $R\'{ama}$ is introduced as an illustration; 31 sandhis, so far complete.

1 Damaged leaf Telugu. Rucmangada cat'ha.

The book is long, of medium thickness, very old, and very much damaged: of some leaves only $\frac{1}{2}$ remain.

77. No. 1486. Jâimuni Bharatam.

By the same author, hexameters.

Leaf 1—10 wanting; here and there others deficient. At the end are five leaves on arousing *Cumbhakerna*, brother of *Rávana*, from sleep.

The book is of medium size, on talipat leaves, a few slightly injured.

78. No. 1487. Jâimuni Bháratam, hexameters, 1st to 21st sandhi, leaves 40 to 60 wanting, and it does not finish. The asvamédha sacrifice of Dherma rája, the encounter between Arjuna and his son Pepiravahana; also the fight between Ráma and his two sons.

This version is considered a classic for beauty of language in Canarese; but it differs materially from the original; and it is the source of apocryphal episodes in the Tamil language.

This book is long, and somewhat thick, the leaves very much injured,

79. No. 1488. Jáimuni Bháratam.

By Lacshmi pati, 1st to 19th sandhi, wanting; 20th to 33rd sandhi (the end) remain: hexameters.

The fight between Arjuna and Pepiraváhana, and the completing of Dherma rája's horse sacrifice.

The book is rather long, of medium thickness, injured by wear.

80. No. 1490. Jáimuni Bháratam, hexameters, fragment, containing only the apocryphal combat between Arjuna and his son.

The book is somewhat long, of medium thickness, injured, one of the cover boards is broken.

81. No. 1491. Jáimuni Bháratam, hexameters, sandhis 1 to 5, one half of 6, and from 8 to 10, subject as above.

The book is long, of medium thickness, slightly injured.

82. No. 1492. Jáimuni Bháratam, hexameters, 9 asvásas, on 90 leaves, incomplete.

This book is long, of medium thickness, on broad talipat leaves, injured by decay.

83. No. 1492. (Duplicate No. by some oversight or error, cause unknown.)

Srî Rámáyana prabandham, hexameters.

By Vencayya.

The Bála, Ayodhyr, 'Aranya, Kishkinda, Sundara, Yuddha, cándas: the Aranya cándam has only 1st to 10th saudhi; if otherwise this would be a complete copy. It is however a prolix version, and not strictly adhering to the exemplar of the Válmiki Rámáyanam.

This book is very long, and very thick, broad talipat leaves, injured, painted boards.

84. No. 1493. Jáimuni Bháratam, hexameters, 26 adhyáyas, 105 leaves, 1483 stanzas, incomplete: even if complete, besides varying in details, it would seem to contain only a part of the original work.

This book is of medium size, old, but in good order.

- 85. No. 1494. Jámuni Bháratam, hexameters, 1st to nearly the end of 4th sandhi, a fragment. Book is long, thin, almost destroyed by worms.
- 86. No. 1495. Jaimuni Bháratam, hexameters, 1st to 30th adhyáyam incomplete, subject ut supra.

The book is rather long, of medium thickness, extremely damaged.

87. No. 1496. Jäimuni Bháratam.

By Lacshmi pati, hexameters, version from the old to the modern dialect, 1st to 33rd sandhi—complete copy.

The book is long, and thick, slightly injured.

88. No. 1498. Rámáyanam, a prose version of the Yuddha cándam, from the 53rd sarga to the 107th, the end: in the midst blank leaves, and 70th to 80th sarga not written, 161 leaves, large writing.

The book is long, and thick, in tolerable order.

89. No. 1499. Rámáyanam, hexameters.

By Valmiki, a version from the Sanscrit.

From the Bala cándam to about half of the Sundara cándam, and 1st to 56th sandhi, in the 56th are 55 stanzas, the rest wanting.

The book is somewhat long, and very thick, injured by worms.

90. No. 1500. Sect. 1. Rámáyanam, the Uttara cándam; hexameters, 20 sandhis complete, 44 leaves.

Agastya told to Rama the genealogy of Rávana from Pulast'hya; and, at the close, the adventure of the disearded Sita, and her two sons.

Section 2. Harischandra caryam, hexameters, 1st and 2nd sandhis complete, of the 3rd only 26 stanzas: 13 leaves.

The book is long, of medium thickness, injured.

91. No. 1501. Rámáyanam.

By Cumara Valmiki, hexameter version, the six candams complete in 116 sandhis, 213 leaves. The book is very long, thick, on broad talipat leaves, very small and neat handwriting, old, but in good order.

92. No. 1502. Rámáyanam, hexameter version.

The Suntara cándam complete.

Yuddha cándam—down to Ravana's full preparation for war, 42nd to 64th sandhi, 116 leaves remain.

The book is somewhat long, thick, old, very slightly injured, narrow palm leaves.

93. No. 1503. Rámáyanam, prose version of the Yuddha cándam, from the 93rd to the 107th sarga 1—92nd wanting.

From the grief of *Mandoti*, wife of *Rávana*, to the end of the war. The book is of medium size, a little injured.

94. No. 1504. Rámáyanam, hexameters.

By Tirumálayya.

The *Uttara randam*, 1st to 12th sandhi, 12th has 12 stanzas, 18th-62nd the end; but the 19th sandhi has only 29 stanzas; 28 leaves are missing, 54 remain.

The genealogy of $R\dot{a}vana$ —the war with $R\dot{a}ma$ —the story of Sita, with Lava, Cusa, Sc.

95. No. 1529. Bhishma pránatyóga vrütantam, prose.

An account from the *Bhâratam* of the death of *Bhishma*, general of the *Kauraras*, slain by an arrow, or rocket—and laying his soul at the feet of *Krishna*, offering praise; not finished.

The book is short, of medium thickness, old, a little injured, large and coarse handwriting.

96. No. 1664. Sect. 2. Bháratam, hexameters; the ádi parvam from the 1st to 3rd sandhi, and 35 stanzas of the 4th—90 leaves, down to the birth of the Pandavas.

For sect. 1, see XXVII.

- 97. No. 1702. Bháratam, and sundries.
 - -'Aranya parvam, 3rd to 6th adhyayam.
 - -Virata , 11 adhyayas complete; both are in hexameters. Sundry fragments.

Gâuli sacunam, lizard omens, 4 kanda stanzas.

Virupaesha linga, 13 stanzas, praise of Siva, incomplete.

Two kirtanas on Siva and Vishnu.

Niti slócas ethical.

Jyotisham-5 or 6 slocas astrology, fractional arithmetic, 15 leaves.

The book, as a whole, is somewhat long, thick, old, tolerable order.

98. No. 1705. Bhôirava rayana sangatya, hexameters: from $\frac{1}{2}$ of 2nd sandhi to $\frac{1}{2}$ of the 4th.

 $Bhairava\ r\'aja$ was of the lunar race, some details as to his power and majesty; incomplete, 50 leaves remain.

The book is somewhat long, of medium thickness, in good order.

- 99. No. 1707. Sect. 2. Bála Rámáyanam, an epitome for schools. XXV. SAIVA.
- 1. No. 1251. Anthology: various pieces, in the measure termed ragale, long lines, and rapid metre.
 - —Guru ragale, praise to Siva in which the word guru is very often repeated.
- —Shadacshara ragale, on the six lettered mantra, O'm-na-ma-si-va-yi.
 - —Sarwa Basava ragale, praise in which the words "O protector Basava" often recur. By Sómanaca.

Linga ragale, praise of the $S \hat{a} i v a$ symbol, the word linga very often recurring.

- -Bhîmakésvara ragale, praise written by Bhîma cavi.
- Manóregárada nirasana ragale, on renouncing all sensual desires and affections.
- -Bhakti binna hada ragale, on the adoration by faithful devotees to Siva.
- —Basarésvara pāradala ragale, on the incarnation of Siva's vehicle, in the person of Basara.
- -Maitura Ramáiyyana ragale.

A son of Ráma nátha, a Brahman, enquired of his mother concerning the dipali festival, when she told him that Parvati was his sister, and Siva his brother-in-law. In consequence he went on a pilgrimage to Câilasa. Siva being pleased, took the boy and his mother into his vimánam, or car; and carried them both to Cáilasa.

The book is short, of medium thickness, in good order, neat handwriting.

- 2. No. 1271. Two pieces.
- Révana Siddhésrara purána.
 By Bómmarasana, hexameters.

A young ascetic (termed Bala yogisvara) completely dressed, issued from a Siva linga, and received the name of Révana siddha. As a general instructor of mankind, he taught the Sáiva system; and among others, to Agastya; he discoursed of all the Sáiva fanes; he married three hundred daughters of kings. A son of his named Rudra muni was installed, and anointed by his father, as head guru. Révana then re-entered the Saiva symbol, and became one with Siva: complete.

2.) Bichhadana cheritra, composite stanzas.

By Guru linga ribhù.

Siva put on the disguise of a mendicant; and going about, had intercourse with many persons (sexualiter); Kryshna saw, and praised him: breaks off; being much damaged.

The book is somewhat long, of medium thickness, old, and very much damaged.

3. No. 1291. Nandi mahatmyam; vâidica hexameters: 24 sandhis complete.

Siva had, for some cause, given his sa-rupa (or likeness) to Nandi, his bullock vehicle. On Nandi going to deliver a message to Parvati she rose up mistaking him for Siva.

Nandi was troubled; but taking advice from a devotee, he did penance, whereupon Siva appeared, and restored to him his proper bullock form.

The book is long, thin, talipat leaves, in general good order.

4. No. 1339. Sira adráita sácára; splendor of the Saira rule; termed a siddhantam, or orthodox book.

By Padma rája mahat: hexameters; said to be delivered by Nandikésvara to his votary Sanatcumára: 9 sandhis.

Outlines; the glory of the five lettered charm—the superiority of Isvara; the excellence of Siva—the glory of the sacred beads—the value of vibhūti (or cowdung ashes). On Cāma dhēnu, the cow of plenty; Tripura dahana, burning of three towns—birth or origin of Ganga—censure of the Vaishnava system; Siva gave instruction to Brahma and Vishnu. On the order, or rule of Saiva homage. Description of hell (naraca varna), complete.

Compare No. 1542 infra.

This book is long, of medium thickness, old, in general good order.

5. No. 1341. Saira economics: but without title, or name of author; three feet metre—19 sandhis complete.

The different sections are termed padhadi, which is understood to mean also mode, or manner of conduct.

```
p: the kindness of a teacher.
1. guru karuna
2.
    lingatichaya
3. ishta linga
                           specialties on the Saiva symbol.
4. linga vidura
    nidarisina
                      \nu:
    anàna
5.
                          on the knowledge, or spirituality, and its increase.
    gnani verddhana p :
7. sacásaca
                           friendship, and enmity.
                     p:
8.
    yóga
                           asceticism.
                     p.
    viti vasa
                           on fate or necessity.
                     v:
10. jyotisha
                           astrology.
                     p:
11. vipra
                           conduct of a Brahman.
                     n:
12, raja niti
                     p :
                                    of a king,
13.
     stri
                                   of a woman.
                     n:
14.
    v\acute{e}sua
                     n:
                                    of a courtezan.
15. nîti
                     p:
                           cthical: with a few others.
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The book is of medium length, somewhat thick, damaged at the beginning and ending.

- 6. No. 1347. Two legends.
- 1.) Utpátti déva charitra—composite stanzas, 7 sandhis, complete.

A king of Gujerat was named *Utpattam*. At a time when he was discoursing about *iva*, and rendering him homage, *Sica* visibly appeared to him, and bestowed on him beatification.

2.) Checima charitra, hexameters.

By Cherima, 11 sandhis complete.

Basida-cayun, a yanam, or celestial of Sira's world, was caused to be born on earth, as a king; and he taught a Pandya king. (also a gana incarnate) the Saiva system. Both attended the Ponambolam (or golden hall) when Siva danced there, and were delighted by the performance. In the end Siva received both back again, as celestials, to his own world, restoring their former position.

The book is long, of medium thicknes, slightly injured by insects.

7. No. 1361. Sect. 1. Soma nat'ha charitra, legend of a royal ascetic, composite stanzas, leaf 1—146 complete. Attributed to Náreda as visitor of the upper, medium, and lower worlds.

In Sanrashtra désa he saw a want of equity, as to punishing the evil, and rewarding the good: the world was going to ruin by reason of crime. He reported the state of matters to Paramésvara (the supreme) who, on hearing the same, sent gana sréshta, a chief celestial to be born, from the wemb of the queen of Soma nátha, king of that country. His incarnation was in order to

punish the evil, and protect the good. Particulars of the birth, training and amusements of the king's son are given. On going out to hunt if he aimed at any particular bird, in a bush, or tree, all the birds therein fell down dead. He shewed skill in deciding law suits, brought before the king. He married, and for some time lived as a suca jivi, or epicure. In the end, he adopted the pitambara, or tawny robe of ascetics, and employed himself in teaching religious doctrine; and finally returned to the world of Siva. (The tale seems to imply a change from the Jâina to the Saiva religion).

For sect. 2, see XXIV.

The book is somewhat long, of medium thickness, old, and slightly damaged.

8. No. 1365. Ravi kirti, legend of a king, composite stanzas; leaf 1—124, not complete.

Description of a king—his jewels—his queen—crowning—death of his son—going on pilgrimage,—and in the end obtaining Siva sa uchcha, unity with the divine nature, with a few other matters, designed to insinuate the Saiva credence.

The book is of medium length, thick, old, and very much damaged by worms, and breaking.

- 9. No. 1373. Two books, and various chants.
- 1.) Saundra puránam, fragment, composite stanzas, 6th to 17th sandhi leaf 29—95, does not finish.

Pushpadhatta a celestial of Sivás world by command of Siva, was born on earth from the womb of a Nambi, and received two names Saundra and Nambi. Siva assumed an illusive form; came and superintended the ceremonies at birth, and naming; and, in due time, taught him the mysteries of the Siva tatva system, or the true way. The young man married, and lived with his wife according to the Sáiva rules. He made pilgrimages to sacred places, and bathing pools, and in the end, was beatified; returning to his celestial home.

2.) Nambi ragale, 19 st'halas (places) or chapters, leaf 1-90 complete

The aforesaid Pushpadhatta by the order of Siva was sent to earth. He was grieved and said, "I cannot live without the presence of Siva" and Siva replied, "I will often come and see you." In consequence of the confidence (nambehai) thus conveyed, the incarnate celestial was called Nambi; and as being lóca-sundàra (world-beauty) he also received the epithet of Sâundara (handsome). Hence the story in both is similar, but the authors, and the stanzas used, differ; being two poetical versious of one legend.

Appended chants are--

Malhana ragale, praise by a gifted devotee.

Hampeya ragale, praise of Siva.

Cala gana nat'hama ragale, praise by a king, gifted with poetical skill by Siva.

Cala gana Perumále ragale, the like.

Mahima ragale, on the glory of Siva.

Mâit'huna Ramâiyya ragale, praise by a Brahman who became Siva's cousin.

The preceding six chants are brief; and each one complete.

The book is long, thick, old, yet in tolerable order.

10. No. 1408. Bharatésvara charitra, sringadi metre.

Bharata, a king of Hastinapuri, had three sons named Ravi kirti, Meghésvara, and Virinjaya (sun-fame, cloud-lord, conquest-hero). These three in consequence of studying the vedanta system, abandoned all the pleasures of their father's court; first causing Ananta virya, the son of Virinjaya to be crowned; and, while the three brothers were journeying on their way towards Cailasa. Ravi kirti told to his two younger brothers the glory of Siva; the pains and troubles of domestic life, as householders; and the principles of the tatva philosophy. Hence the fiction is a vehicle for Saiva teaching.

The book is of medium length, old, on talipat leaves, injured at the edges; the order of sections, and leaves transposeed.

- 11. No. 1424. Three centos, poetry.
- 1.) Retnacaradésvara satacam.

By Sringara cavi hamsa rája, composite stanzas. The author invokes Siva asking favor and compassion, in return for ascetic virtue, and moral conduct: complete.

- 2.) Aparájadésvara satucam, composite stanzas. Since happiness is not attainable by household duties, and family cares, the devotee renounces these, and implores Siva to have compassion on him: complete.
- 3.) Trilóca satacam; kanda stanzas.

On Sverga, heaven, madhya earth, navaca hell—description of them. The seven inferior, and seven upper worlds, the seven dwipas continents, and the seven seas, their measures, nature, and kinds of inhabitants: complete. This section is pauranical, and not peculiar to any one sect.

The book is of medium size, on talipat leaves, some of them a little injured.

- 12. No. 1443. Two sections.
- 1.) Vaibhóga rayana ástrana, complete, composite stanzas.

The subject refers to *Trinomalâi* near Madras. The important shrine of *Isvara* at that place, known by the name of *Vaibhógaráya*, described: the section is complete.

2.) Chúda nát'ha astrana, composite stanzas.

Nandi the vehicle of Siva and Durvasa muni mutually cursed each other. Both went to Siva to complain. He told them that he himself, coming down to the Rudra hill, would remove the effects of the curse from both.

The book is of medium size, old, a little injured.

13. No. 1453. *Maya viváha*, a fragment, composite stanzas—the leaves confused; but the subject is in the *Prabhu linga lila*, an ultra *Sâiva* work.

Maya the daughter of Mamacara, at her own request, was married to Madhukésvara, a local god; that is, she became a dási or pagoda prostitute. (Vide Vol. 2).

The book is of medium size, old and damaged, rude writing.

- 14. No. 1457. Four tracts.
- 1.) Sivádava satacam, 75th to 100th stanza praise of Siva, combined with the mystic tatva system.
- 2.) Siva vallabha satacam, 100 stanzas complete.

On the $Saiva\ vedanta$, men, and all created beings, and things are a development of deity.

- 3.) Ai purusha satacam, 67 stanzas, incomplete.

 The poet prays Siva to deliver him from his want of wisdom.
- 4.) Basarésa stóttram, Sanscrit gadya, measured prose.

Basava the vehicle of Siva is worshipped, through the medium of 108 names, a satashst'ottra .

The book is short, and thin, on broad talipat leaves, closely written and in good order.

15. No. 1472. Sect, 3. Maha déva ragale.

By Hariharésvara.

A devotee acknowledges that he had vainly trusted to this world; and invokes Siva for preservation.

Sect 4. Nilamauna trivide.

Nilamauna is wife of Basava—a prayer to her for preservation, by whom not known. See VIII and XIII.

16. No. 1506. Sira bhakti mahatmyé.

Stated to be translated from the Scanda puránam.

By Nanja rája: prose.

1st to 24th adhyáya, 70 leaves wanting.

Sixty-three special votaries of Siva are enumerated, and an account of them is contained in a Tamil work, entitled Periya puranam. This book is on the like subject in Canarese. Legendary accounts of their devoteeism; and, as many of them were without children, Siva sent various individuals to remedy this deficiency: details of this Vilasam or amusement.

The book is long, of medium thickness, on talipat leaves, in good order.

17. No. 1516. Sacara Siddhanta sánanda charitra.

On the special and sole divinity of Siva: composite stanzas, 1st to 9th sandhi complete.

Nandikésvara narrated to Sanatcumara secret instructions received from Siva, as following, with proofs from Védas and sastras on the pre-eminence of Siva.

The excellence of the five lettered spell; on the entirely sole supremacy of Siva—the excellence of the rudra beads. The consuming Cana by Siva's forehead eye—the burning of three towns by Siva (herein hyperbolically explained by sverga, madhya, pátála, heaven, earth, and hell). On the ritual observance of the Vira Sâiva way; description of naraca. Proper deportment (guru bhakti) towards a religious teacher.

- 18. No. 1518. Five books (three of them Saiva).
- 1.) Chudu nat'hanast'hana, composite stanzas.

On Rudra giri and Sauntara puri, Siva delivered his vehicle Nandi from the effects of a malediction that had caused the said Nandi to be born on earth: complete.

2.) Vâibhóga rájast hanam, composite stanzas.

It relates to *Trinomali*, as a place of great fame. At that place there was a distinguished votary of *Siva* termed *Väibhóga raja*—concerning whom are details in this tract: complete.

3.) Virupacsha st'hanam, composite stanzas.

Legend of a temple dedicated to Siva under the name of Virupaesha (fierce eye) at a place termed Pampa Cshétra, on Héma cuta a mountain. The fane is known as mani mandaram (jewel-house)—details concerning it and the god worshipped there: complete.

- 4.) Câma sastra, love science; otherwise known as rati rahasya krama, mode of sexual intercourse; an erotic piece: 50 hexameters, incomplete.
- 5.) Sárada gadya-prose description of Sarasvati, and invocation for her aid.

The book is long, of medium thickness, much injured by worms towards the end.

- 19. No. 1519. Three subjects; (two of them Sâira,)
- 1.) Chenna mulésvara satacam, 102 composite stanzas, complete: 16 leaves praise of Siva.
- 2.) Brahma mantra, praise of Brahma—incomplete.
- 3.) Anubhovam vrutam: 56 asvásas, praise of Mallicarjuna.

 The book is long, of medium thickness (77 leaves.)
- 20. No. 1520. Paramart'ha pracásica.

By Siva yogi, complete on 52 leaves.

Praise of Siva—description of four kinds of yogam, or modes of service.

—On restraining the breath, when repeating certain mantras, or prayers, description of japa or muttered prayer; on the use of beads in counting the repetitions of prayer. On the eight lettered Sâiva mantra i. e, O'm-him-hrim-na-ma-si-va-yi.

The whole book is sectarial, and of the ascetic kind—it has various mantras.

The title—"the splendor of the divine soul" implies the obtaining, by ascetic retirement, the inward light, and sight of deity within the mind. As the book is not large, I should think a translation of the whole might be interesting.

The book is of medium length, thin, on talipat leaves, in good order.

21. No. 1522. Prabhu linga lila, composite stanzas, 25 gatis or sections complete.

A dispute between Siva and Parrati—the latter caused a portion of her nature to become incarnate; it followed Siva as Allama Prabhu in disguise, and Siva followed it, various adventures are stated, ending in Siva taking the said form of Parrati back to Cáilasa.

This book may be compared with 23. No. 1548, infra. Two different books bear this title—one of them is Vira Sâiva.

The book is of medium size, and in good order.

- 22. No. 1525. Two pieces.
- 1.) Siva bhaktara ragale; dwipada metre.

An account of twenty special votaries of Sira; who observing their regularity and good conduct on earth, appeared to them personally: took them into his rimánam, (celestial car) and translated them to his own world; honoring them there by placing them near his own special presence.

2.) Saiva siddhantam—kanda stanzas.

On the error, or fault of the *lâuhîca* class, or worldly persons; that is householders, family men. The ascetic worship, and service of *Sica* explained, stanza 1—99 wanting; 100 to 800, but not regular, nor complete.

The book is of medium size, old, talipat leaves, the end diverse in appearance.

- 23. No. 1526. Five tracts.
- 1.) Yógánga vibhúshana, composite stanzas, in six parts, complete.

Parama Siva gnána tatva upadésam, instruction in the mystic truth of the heavenly Siva.

2.) Satguru rahasyam—stanzas, nine parts complete.

Discrimination as to finite or mortal, and eternal—immortal—on the inward faculties of the body (sensitive soul?) and on the difference of both body, and sensitive soul, from the never-dying spirit.

- 3.) Calyána-israra, 102 stanzas complete. Sira satya art ha rahasyam, mystery of the true meaning of the Saiva way; an account of Saiva worship.
- 4.) Sarúpa amrita, stanzas, three sections, complete.

 The ambrosia of assimilation to the form of Siva, in Siva's world.
- 5.) Vrishabha gita, stanzas—two leaves, incomplete, praise of Nandi the vehicle of Sira.
- 24. No. 1541. Shadst hala gnána sárámritam, measured prose.

By Kontúda siddhésvara deveru.

On the mystic system of the Saivas.

It contains

- -Linga bhédam, difference of symbols.
- —Lingótbhavam—origin of the symbol.
- -Prána linga-on the life.
- Vibhati-on cow-dung ashes.
- -Rúdrácsha-on sacred beads.
- -Prasada-food offered, and other matters.

A leaf, at the end, contains praise of Siva; and the pancha Brahma mantra, or spell used when putting cow-dung ashes on thirty-two places of the body.

The book is long, and thick, in good order.

25. No. 1542. Sácara siddhanta-cheritra: composite stanzas.

By Nandikésvara-from the 1st to the 10th section.

Matters of a specially Saiva character, and leaning to the vedanta or advaita school. In the Trimurti, only Siva is worthy of homage: incomplete.

The book is of medium size, very old, and very much damaged at the entire one end of the leaves.

26. No. 1544. Bichch'ha dána, on begging alms: composite metre, from the 1st to the 6th adhyáyam and 38 stanzas of the 7th.

By Cumara malayya.

The legend of *Isvara* or *Siva* going about as a mendicant; and his adventures with wives of *rishis* in the *tara vanam*. On the *ponambalam* or golden hall at *Chitambara*; and on the distress of *Siva*; incomplete. (Such pauranic legends which disgrace the subject of them, must be distinguished from the *Saiva* theology.)

The book is of medium size, old, a little injured by insects.

27. No. 1548. Prabhu linga lila, stanzas, 25 gatas or chapters complete.

See 17. No. 1522. Supra. This seems to be be another copy of the same work; and differing from a Telugu book, with the same title. The one may be founded on the other, or variously modified: at the end five broken leaves. Virasaiva ragale—on special devotees.

The book is of medium size, old, damaged by worms, and breaking.

28. No. 1546. Maláigáiya navara, vachanam, prose.

The name of *Malâi navara* appears to be that of the compiler; but the book is made up by quotations from many others, or proofs adduced, a few leaves, here and there, are wanting.

The subjects are,

- -Prana linga bhéda richaram, an enquiry as to the difference of the soul.
- —Prátma paramàtma vicharam, an enquiry concerning the human, and divine soul; or man and deity.
- Tonu treya richáram, on the sthála déha corporeal body—Sucshma deha sensitive, or material soul, and the immortal spirit.
- -In the Trimurti, the chief is Siva.
- -On the 10 arataras of Vishnu.
- -On the consecration of a Saira symbol.
- -On the Saiva bhakti of Vishau, or the alleged homage of Siva by Vishau.

The book is of medium size, old, in some places injured by worms.

29. No. 1559. Diesha bhódè, composite stanzas; with quotations of slocas and vacyas, from Sanscrit books.

A compendium of instructions on Saiva matters, theological or mystic; the principal tendency being to prove, from competent authorities, that it is advisable to relinquish family cares, and to adopt the ascetic mode of life, as the way to attain to beatification.

The book is of medium size, and in good order.

30. No. 1579. Hérura hennina sangatya, the matter of the woman of Herúr.

By Maha deva, hexameters, 3 sandhis, complete.

This woman was named Nalla makalu Gangai, and was daughter of a Saira hierophant. She was a devotee of Siva. Her tather, for the sake of wealth, wished to give her in marriage to a Jaina husband. When all was ready she refused; and went to the Saira temple, and remained there crying. Siva appeared; and at her desire changed her sex to that of man. After this change, from feminine to masculine, her relatives regarded her as something divine; and by the name of Mucti nallan, he was honored and praised; until at length he attained to Siva's paradise. (This is one instance among others, of artifice; as to insinuating what is not plainly taught.)

This book is of medium size, old, damaged by wear.

- 31. No. 1583. Various matters of the Saiva kind; title, and author not known.
- -siva lóca ástánam, description of Siva's paradise.
- -linga st'hala, on the body, and special parts of it.
- -misrápanam, union, or mixture of the human body, with deity.
- -harunápanam, meditation on the divine compassion.

They lean to the rédanta, or advaita system, 48 leaves remain.

The book is short, and thin, without boards.

- -A fragment taken out from some book.
- 32. No. 1587. One complete subject, and a few miscellaneous leaves, Saira in kind.
- 1.) Vira Sangayyana sangatya, hexameters. In 5 sandhis complete: tragic tale.

Vira Sangayya, a Saiva devotee, married a female devotee named Chandreni dévi and brought her to his town. It so happened that a son of Bhascara, a king of this town, had before sought her in marriage; and she evaded his demand by introjucing a discussion on religious topics, and by instructing him in the Saiva way. She then promised him that she would come after ten days (a vague term). In the interval she married a Saiva as

above. The king's son came with armed attandants to claim her by force. Vira Sangayya dispersed them by his sole arm. The king's son then assumed a disguise, as if he were Siva; and came near the other, with deadly intent; when, just as he was drawing his sword, Siva himself really appeared and took the king's son, Vira the brave, and his wife, with all her relations to his own world. A general slaughter, founded on this marriage, seems meant by the allegorical language used.

- 2.) Various leaves.
 - -Prabhu deva vachanam-prose.
 - -Mahadéva acagala vachanam-prose.
 - -Siva sarana ashtacam-an octave.
 - -Vedanta kirrtana on Siva-chant.

These four pieces are Saiva, in their religious bearing.

The whole book is short, somewhat thick, old, and much injured by use, and worms.

33. No. 1620. Srétana sangatya, composite stanzas, 3 sandhis.

Angaja rája had a son named svéta, who was a bad, and reprobate character; being guilty of every crime. One day on a flower falling from his hand, he said, Siva arpanam, "it is an offering to Siva". At the time of his death I'ama made enquiry, and found that this was the only good act of his life, whereupon his soul was taken to Khemba of Indra's world, who instructed him fully in the Sáiva way: and rescuing his soul from hell, gave him a title to Siva's world: in the middle, and at the end, a few leaves are wanting.

The book is of medium length, thin, old, a little damaged.

34. No. 1647. Svétana sangatya, composite stanzas, 3 sandhis, some leaves wanting, 38 leaves remain.

Srétana the son of a king was a very vicious character; but one day a flower slipping out of his hand he said 'let it be a sacrifice to Siva;' and on that account Rhemba was sent to instruct him: she taught him the Saiva doctrine and insured his beatification.

The book is of medium length, thin, old, damaged.

- 35. No. 1750. Six tracts.
- 1.) Yógana ribhūshana, hexameters; six bhūgas, or parts complete.

It treats of human life, from the feetus state in the womb through various events to the close; the state of domestic life, with family cares, is condemned. The favor of a guru should be acquired by means of an ascetic course of life, with multi, or beatification at its close.

2.) Satguru rahasya, hexameters.

The secret of a good teacher -9 bhavas complete. Various matters on the metaphysical tatva system. On the finite, and eternal, or immortal—the bodily, and mental faculties. Discrimination as to sensitive, and rational soul, and the body.

3.) Kalyánésvaram, 102 stanzas.

By Kalyánésvara.

On zeal for a profession of wisdom, or truth; order of the Saira credence, and various matters thereto pertaining.

4.) Sárúpa amrita, hexameters, ambrosia of likeness to Siva.

In 3 parich'hedas complete.

The way to eternity, shewn to a disciple.

5.) Vrishabha gîta, 101 stanzas complete.

He who embraces the ascetic mode of life, and is diligent in performing the duties thereto belonging will obtain beatification.

6.) Avaduta gita-101 stanzas complete.

The dream, or delusion of domestic life should be relinguished; and the strictly ascetical system followed. It so, then by the favor of the gurn, beatification will be obtained.

The book is short, of medium thickness, in good order.

XXVI. THEOLOGICAL, or mystic.

1. No. 1461. Sect. 2. Zanti Ganēsrara sangatya: stanzas, 6 sandhis complete.

On rewards and punishments, consequent to the present life. Yama's messengers assemble, and distinguish between those that have done dhermam (active benevolence) and those that have merely attened to harmam (ritual ceremonies). To the former the pleasures of the five senses in Indra's world are given; and to the latter various punishments in hell, which are detailed. (It would seem, as a corollary, to consign the Brahmans to Naraca).

For section 1, see XXIV.

The book is of medium size, old, and in good order.

2. No. 1530. Shadst'hala upadesu.

By Cumara Bangu nāt'ha, dripada metre, with a tica, or prose explanation.

Paramátha tatra bodha-instruction in the true heavenly sense, or meaning.

Arranged under the heads of pinda guru harunu—Siva bhakti—pra-sáda-prána linga—saruna; or infancy—education—devotion offerings—life, or soul—absorption, or beatification.

The book is of medium size, on broad talipat leaves, partially damaged.

3. No. 1532. Guru bódhāmrita—ambrosia of a teacher's instruction; composite stanzas complete; subjects:

On the human body—and the five senses, organs and faculties of body and mind, all are perishable not eternal—the superior importance of the immortal soul, and of eternity (nityam) thence inferred, and illustrated.

Some slócas on the panchacshara si'halam or localities assigned to the five senses; and on the corresponding sâiva mantra, na-ma-si-va-yi.

Five short poems on the rudracsha, or sacred beads, worn by Sairas.

The book is of medium size, in general good order.

4. No. 1537. Mantra gopiya.

By Siddha Ramayya, metaphysics; and termed samádi yóga, or mysteries of the Brahmans. Six tracts.

- 1.) Górésvara vachana, prose by Górésvara, and mantra gópiya, mystery of the charm: 25 various stanzas in Canarese, complete.
- 2.) Siva stottra, Sanscrit, complete, praise of Siva.
- 3.) Samadi tatva vishayam: in Sanscrit slócas with a tica in Canarese complete.

On the mystery of the tatra system.

[Tatvam is truth; but the term is technically applied to instruction, as to bodily members, seat of vitality—sentient, and spiritual soul.]

4.) Siva tatva gnána bódhana.

Canarese verse, with prose explanation, without beginning or ending; twelve loose irregular leaves. On Sáiva metaphysics.

- 5.) Yoga tatvam, Sanscrit slocas with Canarese tica 7 leaves, without ending or beginning, on ascetical metaphysics.
- 6.) Vedanta tutvam, Canarese prose, yet with a tica in plainer language.
 - -Only three leaves, not finished.

On the reality of unreality—all existence being included in *Tat* (the pronoun that) used to designate deity.

The book is long, and thin, slightly damaged: the age of leaves, and the handwirting differ.

5. No. 1545. Prabhu dévara vachana.

By Cumara Banga nátha.

Concerning god. It is otherwise termed paramart'ha tatva bódhana, instruction on the heavenly meaning of truth (or metaphysics). Canarese stanzas, with a tica in prose.

Ten stanzas are added in praise of Basava, and twenty others on the $S\hat{a}iva$ symbol.

The book is long, of medium thickness, old, in general good order.

6. No. 1547. Linga charitra, in 91 prasangas or short discourses.

Sentences, or proverbial philosophy; the subjects ranging from the formation of the feetus through the ordinary details of life, to the attainment of metaphysical knowledge (the *tatvam*) and ultimately beatification. It is ascetic, moral and somewhat theological in kind, but *Sáiva* also: as indicated by the names *Isáni*, and *Mahésvari*.

The book is long, of medium thickness, and would be in good order, only that about 20 leaves are gnawed, eating out words: which is a pity; since this book has value, as a sectarial exposition.

At the end 3 leaves Sanscrit, on arithmetic.

- 7. No 1555. Shad st'hala tilaca, a compendium of instruction to a disciple.
- 1.) On the qualities, and excellence of the Saiva symbol.
- 2.) A disciple enquires of his teacher concerning the insipid modes of family life, and the teacher replies; insisting on the relinquishment of worldly goods, and secular cares; and on the importance of an ascetic or devotional life.
- 3.) A disciple asks his teacher concerning the unprofitableness of all other systems: and the teacher replies insisting on the superiority of the *Sāira* system.
- 4.) The dicshada, or initiation, and instruction in the principles of the Saira system.
- 5.) The disciple being now initiated the teacher instructs him as to the means of obtaining bodily support, or a livelihood.

- 6.) The disciple is instructed as to duties and offices required from him, towards his preceptor.
- 7. Instruction as to the satgriya, or good works connected with the Sâira mode of homage.
- 8.) Instruction on the excellence of cow-dung ashes, smearing parts of the body.
- 9.) The like as to wearing the rudracsha, or sacred beads.
- 10.) The like, on the excellence of what is termed the royal mantra, or five lettered charm na, ma, si, va, yi.
- 11.) A tale, by Sanateumara, on the value of tirt'has, or bathing pools, extracted from the Brahmanda puranam, for the guidance of the disciple.
- 12.) On the excellence of the Siva prasadam, or partaking of the food offered to Siva.
- 13.) On Siva niti, or Såiva ethics.
- 14.) Shadst'hala upadésa, instruction on six special places in the human body; considered to be the residence of the divine spirit; and on the obtaining beatification thereby.
- 15.) Siva púja áchara bhakti, on the proper deportment of a hierophant in conducting Sáira homage.
- 16.) A tale, or legend concerning the surupa, nature, or form of Siva.
- 17.) On the mode of offering food to Siva, eating of it, and giving of it to others,
- 18.) Linga bhédam, diversity of the symbol; svámi the god, átma the soul, guru the teacher, as indicated by the symbol.
- 19.) The happiness of union with the symbol: son.etimes metaphorically used of the material form; but more especially absorption into deity.
- (20. The sarupa, nature or mode of existence after union with deity.

[The western mind would require a full acquaintance with very ancient discussions as to masculine, and feminine (positive, and negative) causation of the universe, before it could see any thing but absurdity in such a book as this: the grand Hindu doctrine of absorption into deity goes one step beyond the Christian system. The metaphysical argument of Addison may there apply—to wit, that all finite natures may continue, throughout eternity, to approach the Infinite Essence, without ever reaching it.]

This book is long, of medium thickness, old, and, in some places, damaged.

7½. No. 1585. Satguru rahasya, secret of a true teacher, composite stanzas. In 9 sandhis complete.

On ascetic zeal as to relinguishing family—all secular affairs, &c. On the conquest of the five senses. Three differences discriminated, or ignorant—medium—intellectual, men. On *chitta vrutti*—the state of the soul, when released from the body. On the delusion of the world.

These subjects are treated in a mystical way; and the attainments needful in order to obtain beatification are stated in a manner very different from local legends; but still on the ground of human merit. The treatise appears to be isoteric.

One leaf appended—a chant on the vedanta system.

This book is short, of medium thickness, old, injured, and perishing: it should be renewed in another copy.

8. No. 1632. Siddha yôga mála: prose 110 leaves: on supernatural asceticism.

If any muni-isvara, or sage, do tapas (penance) he becomes a yogisvara (or saint.)

After a great while he becomes chief of ascetics. To various kinds of penance various gods are attributed, according to rank. On passing up those grades, and after a very long time, the *pattam*, or crown of *déra Indra* will be obtained.

[This book comes nearer to the notions of the *Bauddhas* and *Jâinas* than is usual with *Saiva* or *Vâishnava* works: it also indicates whence Romish ideas of saintship, and canonization were derived].

Appended is sandhya vandana lacshana Sanserit, grant'ha letter, 21 leaves, on Brahmanical modes of homage, morning, noon, and evening.

The book is very short, of medium thickness, old, damaged by worms.

XXVII. TALES.

No. 1275. Sàund era puránam, hexameters, 19 saudhis, complete. Adventures of three Sâira ganas.

Sira told Pushpadhatta one of his attendants that he, with two of Parvati's attendants, named Kanacavati and Kánt'ha málé, should go, and be born on earth, as king's son, and as king's daughters; enjoying all pleasures; and if called, he would appear to them. The gana was known on earth by the name of Sundara (beautiful) and, after all sorts of earthly happiness, was taken back to Sira's world see XXVI.

The book is of medium size, old and damaged.

2. No. 1309. Sect. 2. Ruemangada charitra composite stanzas.

By Púrna Sóma (full-moon) 1st to 6th sandhi the rest wanting.

The story of a king who strictly observed the fast of the eleventh lunar day. A female named *Mohini*, with whom he lived, enticed him, by every contrivance to break that fast, but in vain. In revenge she contrived to draw his son into a suspicious situation, and then falsely accused him to his father, who ordered his son to be killed. *Vishnu* came, and gave to the son beatification.

It seems to be a variation from the Telugu tale of Súrangadhara. For section 1, see XXII.

- \mathcal{Q}_1^1 . No. 1218. Section 2. Hariyabantana cat'ha; yecha ganam metre.
 - —without beginning or ending, 30 leaves: may be best noted from a more perfect copy. See IX. 19. No. 1430. 8, 2 infra and other copies in Mackenzie M. S. S.
- $2\frac{1}{2}$. No. 1294. Section 1. Airávatam, hexameters complete.

At a ceremony known as Gaja gáuri vrata, when an image was made by women of Indra's white elephant, Konti dévi, mother of Arjuna, not being invited, complained to her son, who to appease her went to Indra's world; and brought away the real Airávata, and gave it to her; that she might render homage to it, in preference to the image used in the aforesaid ceremony.

3. No. 1316. Section 1. Ráma nát hana cat ha, tale of Ráma nat ha.

Composite stanzas, 1st to 9th asvásam more wanting. see 1412 infra (also 1335, 1340).

A king had two wives—The elder wife had borne him a son, and the younger wife fell in love with this son. [Counterpart to Theseus, Phaedra and Hippolytus.]—On his declining her advances she accused him to the king her husband, and his father, who directed his son to be beheaded. *Indra* interposed and restored the son to life.

For Sect. 2, 3, see XIII and for Sect. 1, see XXXII.

- 4. No. 1317. Two books.
- Vicrama vilása, entertainment about Vicramaditya, hexameters. By Vira rája, 23 sandhis.

Chandragupta was a king of Ougein. His daughter married a Brahman, and Vicrama was their son; his attainments; his wonderful throne; his conquests &c., &c. to his death. The splendor and acts of Vicramaditya complete.

2.) Krishna Arjuna samvata prasangam; yecha ganam metre, incomplete.

Krishna on a journey went some distance and slept. The next morning he arose, and went to his ablutions. While pouring out water, Gayan a Gandharha was passing over head in the air; and, without looking down, allowed spittle to fall from his mouth into the hand of Krishna; who vowed to pursue, and kill the gandharha. Gayan took refuge with Sira, who could not protect him. By the council of Náréda he sought aid from Arjuna. The two heroes came into contact; and, after some flourishes about their weapons, the matter was made up.

The book is of medium size, on broad talipat leaves, in good order.

5. No. 1318. Nága cumárana cat'ha.

By Bahu vali, composite stanzas 1st to 5th asvása, and 6 leaves over, but not finished.

At Canaha pura (gold town) in the Magadha desa, a king named Jayantaran (conqueror) by his beloved wife Prit'hivi devi had a son named Naga Cumara (snake-son).

By his skill in knowledge he overcame a betila (or demon) conquered every valiant man, and many kings; he laid hold of lions and sardulas (tigers or pauthers) and overcame them: so far (mere poetical romance,)

The book is of medium size, on talipat leaves, recent, perfect order.

6. No. 1322. Anjana deri charitra.

By $Tarala\ m\'{a}yana\ chetti$, composite metre, 15 sandhis or sections complete.

Mahéndra rája of Mahéndrapuram by Manó vega, his queen, had a daughter named Anjana déri. On the hill Căilasa she formed an irregular marriage with Prabanjana, son of Prahláda of Aditya puram; and, as she was found to be pregnant, her relatives drove her out into the wilderness. On a hill Hanumán was born to this woman. Prati rari rája took the mother and her child; and delivered them over to Prabanjana. After a time Hanumán becoming known to Ráma gained his confidence; and received a ring to carry it to Sita, which he accomplished.

The book is of medium size, on talipat leaves, in good order.

[It is against the ordinary derivation vál-nara (a tail-man) or monkey; and rather indicates vana-nara, a forester.]

7. No. 1323. Vijaya cumara cad ha.

Yecha ganam metre—complete.

A romance, Chandra sec'hara king of Chandra pura had a son named Vijaya cumára. A yacshi (ogress) took him up into the air: and when

passing through, he invoked Agni devi; when the goddess forced the ogress to relinguish her prey. Vijaya cumara fell into a wilderness, and there was laid hold of by a racshasi named Ractacshi (blood-eye) who at the time, had a king's daughter named Chandra muc'hi (moon-face) in captivity. Vijaya cumara killed the savage, and also Bhimasura, her son: and took the damsel to his capital, where he married her. At an advanced period of life he became an ascetic, and was beatified.

The book is of medium length, thin, in very good order.

- 8. No. 1324. Two books.
- 1.) Sárangadhara catha, yecha ganam metre, complete: see No. 1419 infra.
- 2.) Kariya bantana cat'ha, yécha ganam.

A romance. Mára bhúpa king of Dara puram, by his queen Bhana ranta, had a son named Kariya (or Hariya) bantana. Mohangini daughter of a Ballala raya of Hala bédu was married to him. On his way to receive her an ogress named Pundarîca fell in love with him. Her mother Hidimba was displeased thereby; she killed him; and Pundarîca entered the fire with his body. The affianced queen's daughter afterwards came to the place, and grieved for her own loss; but perceiving the law of fate, consequent to some sin in a former birth, she was comforted, and ultimately beatified.

The book is of medium size, the 1st part in good order, the 2nd very greatly injured.

9. No. 1328. Vara móhana tarangini.

By Kanaca dásóttama—sringadi metre. From the 1st to 32nd sandhi, the rest wanting.

A tale (founded on the *puránas*) of Cámãs being burnt to ashes see IX. 6 No. 1338.

This book is long, and thick, old, and damaged.

- 10. No. 1330. Two books.
- 1.) Rucmangadana charitra.

By Tipéndra daniya seshá, composite stanzas—7 sandhis: complete.

Rucmangada was a king, who by rigidly observing the éca dasa vratar or fast on the 11th lunar day, in honor of Vishun, was likely to obtain beatification. Yuma went to Brahma, and complained as to his probable loss: Brahma sent a Móhini or loose female, to cause him to break his vow. The king saw her, and became enamoured; taking her to his palace; when the king's son saw her, and also became impassioned; and as he could not otherwise

accomplish his wish he attempted the life of his father with a sword; but *Hari* just then interposed, on behalf of his votary the king, and took him to his own world.

This is a variation from the usual tale v. supra 2. No. 1309.

2.) The story of the 'Aranya parvam of the Bháratam, 12 leaves, composite stanzas.

The penance of Arjuna—his return to the town of Anrytavati—saluted on his return; was met by his father Indra, who mounted him on a car, and sent him on his way; the beginning wanting, and it does not finish.

The entire book is long, and thin, on talipat leaves, in good order.

11. No. 1333. Matana Mohini cat'ha complete. See No. 1416. infra.

The book is of medium size, old, somewhat damaged.

12. No. 1334. Samantaca mani cat'ha ; sringadi metre, unfinished.

A ruby, or other precious jewer was found by a forester of Hanuman's tribe, named Jambuvantam: Krishna heard of it, and made war on him to gain the jewel. Jambuvantam came and gave the jewel, together with his daughter to Krishna, through the medium of Satyubhaumi—Krishna gave the jewel to his favorite wife Rucmini.

The book is long, and thin, in good order, large handwriting.

13. No. 1335. Fragment of Ráma nat'hana cat'ha, 7 asvásas 1st to 3rd saudhi. See 1412 infra, and other notices.

This book is long, thin, old, damaged.

14. No. 1336. Sretangani cat'hé, sringadi metre, 26 sandhis complete.

Jaya sec'hara a king, having no son, did penance to Isvara; and, in consequence a son named Vicrama was born. When this son came of age he saw a racshasa taking through the air the daughter of a king of Cashmir, her name being Kanjajari. He slew the savage; and, in the end, married the said king's daughter: poetical romance,

The book is long, of medium thickness, old, and much damaged by worms.

15. No. 1340. Ráma nát hana cat ha.

By Paradhára sótara Ráma—compesite metre, fragment, 9th sandhi 6th to 9th asvása see 1412 infra. The book is long, of medium thickness, in good order.

16. No. 1344. Sect. 2. Rucmangada charitra, hexameters.

The loose leaves were assorted 1—39 wanting, 40—140 found, but with intermediate leaves wanting: then 1—50 found, but leaves in the midst missing.

The tale of a king tempted to break the fast of the 11th lunar day. Sect. 1. IX.

The entire book is of medium size, slightly injured.

17. No. 1345. Ambikà vijayam, composite stanzas: leaf 7-244, some deficient in the midst.

Yama having laid hold of Marcandeya a youth, the latter appealed to Siva, who interposed; delivered Marcandeya; and made him a Chiranjivi, or immortal. Vecta bhija a king conquered in all quarters; founded Téjópati (lord of light) a town—and other matters. The title has a reference to Parvati.

The book is somewhat long, thick, on talipat leaves, in tolerable order.

18. No. 1353. Abhinava dasa cumara cheritra. By Chaûnda rája, 1—13 asvásas, composite stanzas, incomplete.

Rája hamsa had ten sons, only one of them born in the usual way; the others the gift of some god, by dreams, &c. These ten sons he sent out to conquer (die vijayam) in all quarters. A detail of their adventures is given. The ten names are fictitious, not in common use; and the whole is apparently puerile invention.

The book is of medium size, on talipat leaves, one broken, half remains, otherwise in good order.

18½. No. 1356. Ráma nat'ha cat'ha, composite stanzas: incomplete.

Campana rája caused Ráma nátha his son to be made Yuvanarája, or crown prince. Intrigues of a woman, &c. see other notices.

The book is of medium size, and much damaged.

19. No. 1359. Varángana charitra.

By Tarini pandita—composite stanzas 8 sandhis, incomplete: 47 leaves, said to be taken from puranas.

Dherma sena's son, Varángana and Subana rája's daughter Manmati were married in consequence of a svayam varam, or invitation to king's sons, by proclamation. Various opposing kings were overcome in the contest, by Varángana—so far only.

The book is of medium length, thin, on talipat leaves, old, damaged.

20. No. 1360. Rucmangada charitra.

By Púrna sóma, (full-moon) composite stanzas: 9 sandhis complete on 93 leaves, Vasishta to Mánobata from the Nárédiya puránam.

A king named Rucmangada of the solar line had a son named Dhermangada. The king strictly observed the 11th lunar day as a fast: but was seduced by a Mohini to break it, which he would not do. In revenge she falsely accused his son, whom the king unjustly ordered to be punished, see other notices. It appears that there are two ways of narrating this tale, by different authors.

The book is of medium size, in good order.

21. No. 1362. Rucmangada charitra.

By Chicka upadhaya—composite stanzas in 10 asrasas, complete: said to be from the Náradíya puránam; told by Vasishta to Mandhata.

Rucmangada of the solar line, strictly observed the écadasa vrata. Mohini in vain solicited him to break it: she attempted to seduce his son to her wishes; and on failure falsely accused the son, &c. as in other notices.

The book is of medium length, somewhat thick, on talipat leaves, old, and damaged; especially at the end.

22. No. 1363. Rucmangada, charitra, composite stanzas 8 sandhis, complete on 96 leaves, 30 left blank.

Same subject as above.

The book is of medium length, thick, old, and damaged.

23. No. 1367. Nombugala cat'ha, tales of the lame, composite stanzas.

The book contains details concerning various lame women, with seemingly fictiticus names, and minute statements, as to their modes of homage to various gods, and of offerings made to *Brahmans*; tending to shew various benefits resulting from such offerings—some long life—some cure of diseases—other advantages, classed under the four divisions of *dherma*, artha, cáma, mocsha, or beneficence, wealth, sexual pleasure, beatification. A few of the names are,

1. Ananta rutta nombi. 2, Siddhara nombi. 3, Ravi vatara nombi. 4, Srnta scandata nombi. 5, Sapta jóti nombi. 6, Karma nirjaniya nombi. 7, Nagara panchamiya nombi. 8, Nava nidhi bandharata nombi and seven others, indicating fictitious construction, in order to serve a purpose, which is sufficently plain. The book is complete.

At the end two leaves lôca surúpa on 7 upper and 7 lower worlds, 7 seas and continents, 7 mountains, &c.

The book as a whole, is of medium length, thin, on broad talipat leaves, in good order.

24. No. 1369. Ráma nát'ha cat'ha, composite stanzas—8th to 12th sandhi not complete.

Campana udiyar's son Rama, when playing at tennis with his companions, saw the ball fly into the apartment of his father's younger wife. On going to ask for it, she solicited him to her purpose: and, on his denial, accused him to his father, &c.

Leaf 1-54 wanting; others at the end also.

The book is long, and thin, old, damaged.

25. No. 1372. Báddisa putale cat'ha.

By $B\'{a}lal\'{o}chana$, prose—-a complete, and very good copy (usually known as $Bh\'{o}ja$ dvitrimsati cat'ha).

Indra gave to Vicramaditya, a highly ornamented, and jewelled throne; the steps being supported by 32 statues. When Bhója raja attempted to mount this throne, each of the statues (being each one an imprisoned nymph) told him a tale of Vicramaditya's liberality, or excellence; abashed by which he retired, each tale closing by calling him to do something parallel before he presumed to ascend. It is therefore an oblique instruction to kings; only that many of the alleged virtues are forced, and fanciful; and tend too much towards profuse gifts to flatterers, and idlers about a court.

The book is long, of medium thickness, recent.

26. No. 1375. Sect. 3. Rucmangada cat'ha, fragment of 6 leaves, Telugu letter.

On Yama's complaint that his interests suffered owing to Rucmangada's rigid observance of the 11th lunar day fast, Maya was sent by Brahma. She came, as a handsome woman (Mohini) and the king married her: she urged him to break the fast. On his refusal she asked him to cut off his son's head, as a sacrifice to her—which was done; when Vishnu appeared, and gave beatification to both father and son. See next No.

Five other leaves, each one on a different subject—praise of Ganapati; of Sárata or Sarasvati—ethical distichs—prosody; mantras, used with offerings to Siva and Krishna.

As a whole, the book is thin, leaves of differing length, old.

27. No. 1377. Ráma nát ha cat ha.

Composite stanzas, 104 leaves incomplete.

Tale of Campana raya. His son Ráma was playing at tennis when the ball flew into the apartment of the king's young wife. On going to ask for it, she invited him to come inside to her; and on his declining to do so, she accused him to the king; who ordered him to be beheaded. The mantri spared the young man, and shewed the king the blood of a bird. When the king's dominions were invaded his conscience accused him: the minister then told the truth; and pointed out where the young man then was: so far.

The book is of medium size, many leaves are broken, and only halves remain.

28. No. 1378. Sanatcumára cat'ha.

By Bommaras and sringadi metre. 17 sandhis complete—poetical romance.

In Hastinapuri the king Visvasena had a son named Sanatcumara born with all sorts of advantages, and happiness. One day, when setting out to conquer enemies, his horse carried him away to a forest—the said horse being an illusive form. In that forest he conquered a Yacsha; married eight daughters of Banuvegon a Vidhyādhara; and associated with one hundred daughters of a Gandharba; till hearing that his father and mother grieved at his absence he went back, with his wives; and carrying also many rare presents, received from their fathers and others. He came to Hastinapuri: he there married the daughter of Suratan; and was crowned, in succession to to his aged father. After ruling some time, with especial luxury, he made over his crown to his son Vijaya Cumara; and in zeal became a vâiragi (ascetic) ultimately obtaining beatification.

[Such is a genuine "Eastern Eclogue" and a summary of eastern court morality].

One leaf from the $Raghu\ vamsa$ is appended—praise of Aja, doing sacrifice by a Brahman, who then visited him.

The book is somewhat long, of medium thickness, in good order.

29. No. 1379. Tribhuvana tilaca.

By Tirupa raya 27 sandhis a poem.

A romance with some historical reference: Cheramangan ruled in Mahódaya a town in the Kérala désam. He relinquished his kingdom, and became a ranaprast'ha, or anchorite, at Chicka nat'ha cshétram, as a devotee to Sica: who appeared to him, and told him to go back, and rule a while longer; promising to return whenever he heard the sound of the rings on the kings ancles, as a call. He ruled for a time; and on giving the signal, Siva appeared, and gave him beatification; bestowing the crown on Sáiva gana mayaca: complete.

The book is of medium length, thick, recent, and in good order.

30. No. 1380. Rucmangada charitra.

By Púrna sóma-7 sandhis, composite metre complete, see above, and also No. 1414 infra.

The book is of medium size, rather old, and worm eaten.

31. No. 1384. Rucmangada charitra.

By Púrna sóma—composite stanzas.

The book is of medium size, very old, and greatly damaged; leaves, and one board broken.

- 32. No. 1391. Two tales.
- 1.) Kariya bantana cadhè, complete.

By Sambâiyya, yecha ganam metre, see No. 1324. Sect 2. supra.

2.) Sárangadhara cut'hè, incomplete.

By Sambâiyya, yecha ganam metre subject as in No. 1419 infra—but this copy only proceeds as far as Sarangadhara's exposure in a forest. The book is of medium length, old, and damaged: at the end 5 leaves damaged \(\frac{1}{3}\) gone.

33. No. 1392. Akrúra charitra.

By Soma nat'ha,—composite stanzas, 1st to 8th sandhi not finished.

Ahrúra was chief counseller to Camusa (Cambyses?) uncle to Krīshna details of the avatara of Vishnu as Krīshna—his intercourse with gopis Ahrura praised the god incarnate, Krīshna held discourse with him; and related to him various moral matters—the killing of Camusa—Krīshna released two celestials imprisoned by Camusa—Ahrúra became a devout follower of Krīshna; who ruled prosperously in Dwaraca.

The book is of medium size, rather old, in good order.

[There is (as far as I know) an unobserved coincidence between accounts of the infancy of Krishna in the 10th book of the Bhagavatam, and the infancy of Cyrus, as narrated by Herodotus; but the name of the father of Cyrus is given to Krishnas uncle. Cyrus was probably Kaihhosroes. The Hebrew word in Isaiah is Krush (or Coresh) na at the end is enclitic, indicating deity. The Greek orthography Kuros (or Cyrus) misleads. I have little doubt that the history of Cyrus was known to those that first wrote about Krishna.]

34. No. 1393. Akrura charitra.

Another copy, same subject; but this differs as to the number of stanzas in each sandhi; and this also wants the preface, contained in the preceding copy.

It contains 9 sandhis complete, only that nine leaves, 35-43 are wanting.

The book is extra medium in size, rather old, in tolerable order.

35. No. 1397, $Tribhuvana\ tilaca$. Another copy, complete, see 29 No. 1379 supra.

The book is of medium size, on talipat leaves, in good order.

36. No. 1101. Ballála raya cadhé.

4th to 15th sandhi, composite stanzas.

leaf 1-32 and 120---150 wanting.

[Dialectical variations in names require notice. The Sanscrit *Prahláda* becomes in 'Tamil *Prahládan*, and in Canarese it appears is *Ballála*; a name borne by *Hoisála* kings.]

Hiranyacasipu had obtained gifts from Brahma, and in consequence troubled both gods and men. His son was a devout follower of Vishnu; and Prahláda was therefore greatly oppressed by his father. In this state of things Vishnu assumed the Narasinha avatára; killed Hiranyacasipu; and gave the kingdon to his son. Such is the subject—merely an episode, translated from the Bhágavatam.

The book is of medium length, old, touched by insects, tolerable order.

37. No. 1403 Matana Mohini cat'he.

By Narasınha, see No. 1416 infra.

The book is of medium size, (leaves 1, 14, 24, wanting) very old, and much damaged.

38. No. 1405. Girijà kalyána.

By Gangesa: Yecha ganam metre.

Girija (mountain born) was the daughter of Giri raya—who did penance to Siva—the destruction of Manmuta—the marriage of Siva with Parvati—her malediction on the dévatas or celestials—dispute between Parvati and Ganga—the birth of Cumara—his killing Taracásura—releasing celestials imprisoned by him. It is founded on puranas; and is complete.

The book is short, and thick, on talipat leaves, in good order.

39. No. 1406. Sect. 1. Story of a king, his habits of doing homage to Sira; a mere fragment, leaves 5---10 not ending.

For Section 2, 3, see II.

40. No. 1407. Darala containing two tales, both unfinished.

- 1.) Account of Kula tilacan, king of Ougein; his son Rájéndra's marriage with a daughter of Narabalan of Hembula puram—pregnancy, and birth of a son.
- 2.) Bharatésvara charitra, tale of the marriage of Bharatésvara, son of Vrishabhésvara to Kontala vati, daughter of Divvya rája of Kishkinda; ordinary romance.

The book is short, of medium thickness, old, on talipat leaves, slightly injured.

41. No. 1409. Kariya bantana cat'he.

Yecha ganam metre-incomplete.

See No. 1324 Section 2, supra.

This book is short, and thin, injured by worms.

42. No. 1412. Ráma nát hana cat hè.

By Paradhára sótara—fragment,

2nd sandhi of 6th asvasa composite metre

4th ,. 10th ,,

Story of a young queen's accusation of a king's son to his father: see other notices. It resembles the Telugu tale of Sarangadhára.

The book is long, and thick, old, a little damaged.

43. No. 1414. Ruemangada charitra.

By Madava!i Narahari, composite stanzas 9 sandhis complete. Vasishta to Mandháta see No. 1830 supra section 1. This copy is by another author, and more diffuse: subject the same.

The book is of medium size, recent.

44. No. 1415. Matana Mohini cat'ha.

Leaves 6 and 31 wanting, otherwise complete.

This book is of medium size, very old, and much damaged. See the following No.

- 45. No. 1116. Two books.
- 1.) Matana Mohini cat'hē.

By Narasinhame, composite stanzas.

11 adhyáyas, the 1st and 29th leaves wanting.

Chandra sec'hara of the solar line, was king of Champaca puram in the Malva country. His wife whom he greatly loved, having died, he sent his son named Jayasena to procure and bring amryta (ambrosia) in order to restore her to life. His son went to another ducipa (country) and found the

amrita; but on his return, his attention was attracted to a town without inhabitants. A racshasa (savage) had gained power to take a young woman named Matana-Mohini, whom he there solicited. Her beauty arrested the young man's attention; inducing him to kill the savage, and to take the young woman along with himself: presenting her to his father; whose consent was obtained, and they were married.

2.) Herūra hennina sangatya, tale of a woman of Herūr. 3 sandhis. By Maha deva—composite stanzas.

21st and 38th leaves wanting, otherwise complete.

A Saiva devotee named Malái návha, and his wife Siva varrtai had a daughter named Gangai. The mother was accustomed to pay trifling homage from time to time, to a sâiva symbol. One day the daughter went with her; and her mind, in consequence, became fixed on Siva, she was affianced to a Jaina man; but as she did not consent, and her mind was firm in the saiva way, Siva appeared, and she obtained beatification.

The book is of medium size, old, a little injured.

46. No. 1418. Rucmangada cat'hē.

By Madavali Narahari, composite metre.

8 sandhis complete. See 43. No. 1414. supra.

This book is of medium size, slightly damaged.

47. No. 1419. Sáranyadhára cat'hē.

By Sambayya son of Siddhaiyya.

Yecha ganam, or mixed metre; complete.

The wife of Rajéndra, by favor of Siva had a son named Sárangadhára: when he was grown up to maturity, a young wife, or mistress of the king, named Chitrangi tried all arts to induce the young man to associate with her, in vain. She then falsely accused him to the king: who ordered his arms and legs to be cut off. In that crippled state, he was exposed, and left in a forest; when Mahéndra a rishi, took pity on him, carried him to his hermitage, and tended him, till his arms and legs grew again, as before: something supernatural being mixed up with the tale. He then took him back to the king, and queen and caused him to be crowned: restoring to life Chitrangi whom the king had caused to be slain.

[According to another version Sarangadhara became a Siddhés-cara, or magician.]

The tale is popular.

The book is of medium size, in good order.

471. No. 1420. Dhermá paricsha.

By Irata vilása, composite stanzas. In 10 asrásas, or sections.

A series of tales concerning various individuals several of them mentioned in the *Bháratam* and in other works. The object appears to be to elucidate equity by examples.

The book is of medium size, in good order.

48. No. 1439. Rucmangada charitra.

By Chicka upadhyayya, composite metre, the 5th asvása, and other 6 leaves.

In this chapter the genealogy of Rucmangada—his going to a mountain, and there marrying a deceptive female named Mohini: see other notices. This fragment is long, very thin, injured by worms.

49. No. 1444. Tale of two brothers: yecha ganam metre—incomplete.

Vajrama cuttan a king, by the favor of Siva had two sons, named Sóma séc hara and Siddha séc'hara; a description of their training is given but much is wanting, see 1447 infra.

This book is of medium size, and much injured.

50. No. 1445. Vetála pancha vimsati cat'hē; tripadi, or three feet lines.

The twenty-five tales of *Vieramáditya*, a *Sanniyasi*, and a familiar demon; who proposed sphinx-like riddles for solution, in a series of tales; herein contained: complete.

The book is of medium size, and in good order.

- 51. No. 1447. Two tales.
- 1.) Ch'hora cat'hé tale of thieves.

By Mallicarjuna raya, tripadi metre.

In 6 sandhis, complete.

Vajrama Cuta rája, by favor of Siva had two sons, named Sóma séc'hara and Siddha sec'hara—they went to many countries, and plundered, or robbed extensively, so as to become notorious—they also made various loose marriages; and, amassing great wealth by plunder, came back to their own place, and lived prosperously.

2.) Chickayyana sangatya, hexameters.

In 9 sandhis complete.

Amala dévi was married to a Brahman, who died when she was young soon after his death she had a son named Chickayya. In order to get the money needful for his marriage he went out into highways, and committed

many robberies. At length he met with a woman of good disposition; by whose counsel he left off such bad courses. She instructed him in the Sûiva doctrine; and, in the end, he was admitted among the celestials of Siva's world.

The book is of medium size, old, worn at the edges.

52. No. 1452. Sáhasa Bhima vishayam.

By Cari retna: composite stanzas.

1st asvása wanting, 2nd to 10th the end.

The adventures of Bhima, or Bhimaséna, the second (or Ajax) of the five Pandavas; selected from the Bháratam: among others his being sent with supplies to a cannibal, and killing the monster—his dashing out Duryodhana's brains with a mace—and down to the instalment of $Dherma\ r\'aja$; restored to his kingdom.

The book is of medium size, without boards damaged.

53. No. 1467. Rámana cat'hē.

13 sandhis complete—composite stanzas.

Ráma nat'ha a king's son, solicited by his father's younger wife, and then falsely accused, by her, to his father; who ordered his son's head to be cut off. The king's mantri contrived to spare him; and after removing him out of the way for a time, brought about a reconciliation; and restored him to his father—whose invading enemies he subdued. It differs, in details, from the Sárangadhara cat'hë.

The book is of medium size, somewhat thick, tolerable order.

51. No. 1314. Ch'hora Cat'hē-yerha ganam or mixed metre, complete.

Vajrama cuta raya of the solar line, having long reigned, without having a son, to succeed him, was grieved. At length by the favor of Sica, two twin sons named Soma sechara and Chittra sechara were born to him; after they grew up to manhood they went to different countries around, and became distinguished robbers; plundering all whom they met with: they also married many wives. At length they returned home, settled, and married in a more regular way—until, in the end, Siva took them to Cailasa. i. e. they died.

The book is long, of medium thickness, in tolerable order.

543. No. 1515. Minstrelsy.

Immadi Campana dhora was a chieftain of Bangalore. These chants celebrate his exploits, his going to other places around, conquering and plundering. Fighting with other chieftains, or kings. This border

minstrelsy was sung before him; and as Mysore forms the highlands of the Carnatic, so these songs may be compared to Scottish pibrochs; but accompanied by the *vina* or Indian lute. One chant is taken from the *Prabhu linga lila*.

The book is short, of medium thickness, in tolerable order.

55. No. 1534. Ch'hora cat'hē, yecha ganam metre—of the romance kind, and got up in varied style to please the ear.

Soma sec'hara and Chittra sec'hara two kings' sons, as above, plundered; defiled the wives of others; and otherwise acted with violence; compare with above notices.

The book is of medium size, old, leaves wanting in the middle, others damaged.

56. No. 1539. Bháiravēsvara cat hē hexameters, complete in 5 asrásas 64 leaves.

Bháirara was a king who having variously served, and praised Sira at length obtained beatification. This book contains the story of his life, and acts; intended to subserve the Sáira system.

The book is of medium size, on broad talipat leaves, old, but in good order.

- 57. No. 1550. Two tracts.
- 1.) Vira Bhadra déva charitra—composite stanzas, 3 sandhis, not finished.

By Virésvara cavi,

The puranical legend of *Dácsha* the last of the 9 *Brahmádicas*, or patriarchs—his sacrifice—and its motive, hatred towards *Siva*: not concluded.

2.) Parasáda charitra; composite metre.

By Vira narya cavi.

The book is long, thin, old, some leaves broken.

58. No. 1551. Siva gana charitra.

By Zánta Vira désica, composite stanzas. In 42 sandhis, or sections complete.

Preceding notices of imperfect copies as Svétana cat'hè, do not contain the full intent, as an indirect vehicle of Saiva teaching.

Srêta was every way a profligate, as aforesaid; one day returning from gathering flowers he let one fall into a well, and jestingly gave it to Siva. On account of this offering Yama conveyed him in a car to Scérga, where

Rembhá took a liking to him; and told him various tales of the ganas (celestials) of Siva's world; the main end of the book. One loose leaf has praise of Siva.

The book is of medium size, in good order.

59. No. 1563. Bich'hatana charitra.

By Guru linga vibhu, composite stanzas, 3 sandhis complete.

Krishna was amusing himself with the gopis of Vrindavanam 16,000 in number, when Siva visited him in the shape of a mendicant, with a skull in his hand; attracting the attention of the said females to himself. He gave the skull to Krishna; with a charge to him to fill it with human blood, and then to deliver it back again. In consequence of this order, in the war between the Kāuras and Pándavas, he filled the skull to the height of seven palm trees, with human gore, and then gave it back to Siva.

[This is a Sàiva improvement on the Bhagavat gita.]

The book is short, of medium thickness in tolerable order.

60. No. 1564. Guru bhakti Yandara charitra, hexameters, 6 sandhis complete.

By Prása bhúshana.

The story of a king's son named Guru blakti Yándara, and a pagoda dási, or female slave of the god (or of brakmans) named Priadhavati (matronly female). He fell in love with her: and, on her declining his solicitations, forced her; whereupon she gave him lessons herein contained, on the subject of caste-distinctions, and against urging any females of high descent or family (brahmanical being higher than regal) and on the evil of a contrary course of conduct. He is represented as being so much affected thereby, that he plucked out his eyes, and cut off his tongue with his sword; and was just about to cut off his own head; when Siva appeared, stayed his hand, and gave to both of them a place in his paradise; that is, both died. [It seems a caution to giddy kings' sons not to peach on brahmanical demesnes.]

The book is of medium size, rather old, and a little damaged.

61. No. 1566. Vajrabahu cat'ha, a tale, hexameters; incomplete.

It is intimated that this tale contains the mystery of Vira Sáiva books, but perhaps the statement is apocryphal.

Vajra Vahu having embraced the Vira Sáiva credence procured to himself a betála or familiar-demon. He married a Gandharba female, (or celestial chorister,) or dási. He killed an asura named Ghora (or cruel.) He was favored by Siva: beginning and ending deficient: 54 leaves remain.

The book is of medium size, thin, on broad talipat leaves, in good order.

62. No. 1573. Siddha Rámésvara Charitra.

By Rayhavanca pandita, composite stanzas, 9 adhyáyas, leaves defective.

Siddha Ráma would appear to have been a magician, or wonderworker, of ancient celebrity mentioned as such, and as a convert to the Vira Sáivas in the Prabhu linga lila. The narrative of his actions, with praise to Siva, form the matter of the work: leaves 1—4, 12—22, 26—31, 40, 48, 50, 58, &c. wanting.

The book is of small size, on talipat leaves, old, in tolerable order.

63. No. 1581. Sarvagnya tripadi, triplet metre, 1—16 sandhis incomplete.

A variety of tales, intended to illustrate the benefit of relinquishing family life, and following an ascetic course—giving up secular goods, and seeking, by favour of a guru, beatification. Iham and param (time present, and futurity) compared. It leans to the mystic theology of the Sairas.

The book is short, of medium thickness, on narrow leaves, injured.

64. No. 1582. Bich'hatana cavya.

By Utprécsha Vallabha; two copies.

1st copy 1st to 6th padadhi-17 leaves.

2nd ,, 31st to 40th $^\circ$, $^\circ$ the end 7 leaves sec 59 supra —but this has a much larger proportion of Sanserit,

Ist copy short, on palm leaves injured.

2nd " longer on talipat leaves broken.

65. No. 1592. Chemica Ramanya sangatya, fragment of 22 leaves in the middle. It relates to Rama, son of Campana raja playing at tennis with a friend: the ball flying into the window of Retnoji's apartment, &c, see other notices: supra.

This book is of medium length, thin, no boards—half leaves; useless.

66. No. 1610. Jivandhara charitra.

By Bhascara cavi, hexameters.

In 17 sandhis, incomplete.

Satyandhara was a king, who reposed too much confidence in a mantri, or perhaps a favorite, named Kashtangaracan. This person plotted to kill him, and obtain possession of his wife. The killing the king was brought

about. The queen went away into a wilderness; and there bore a son named *Jivandhara*; who—after marrying five several wives, took up arms against *Kashtanqurucan*; killed him; and took possession of his father's throne.

The book is of medium size, on talipat leaves, in general good order.

67. No. 1614. Bharatésva váibhavam.

By Sumanáli hexameters, leaf 77 to 288 incomplete.

Tale of a king named *Bharata* who had many women at his court; with all descriptions of music, and musical tunes, which are specified. He also equalled *Hari* (or *Krishna*) who associated with 16000 *gopis*, in like manner conversing with many women; yet he remained childless. At length he did penance to *Israra*: who, in his own person (sácshát) became born as a child of the said *Bharata*, under the name of *Jagatésvara*. After the usual interval this son was crowned; and his father obtained union with Sira, in the celestial world.

[Such like effusions must be judged according to the rules of $Alanc\'{o}ram$; which sanction hyperbole, and extravagance]

The book is short and thick, a little injured.

68. No. 1655. Subhagini soni. The beauty, composite stanzas 174 leaves, complete.

There are many copies of this book, or bearing the same title, which is not literally translateable, but means the beautiful woman. It appears to be made up of various tales, all of them of an amorous kind; and different passages are taken out in various specimens.

The wife of a king Sura bhavati and her companions described. Their amusements: ornaments of the said female described. Intercourse between husband and wife. Conversations repeated: amatory descriptions.

In the Chilora catha the two brothers are represented as singing, while journeying, a chant with this same title, but that is distinct from the series of tales.

The book is of medium length, thick, old very much damaged.

68!. Duplicate.—No. 1655. Subhagini soni, padya cáryam 1—31 raudhi so far only complete. A series of tales, see other notices leaf 1—152.

The book is of medium size, slightly injured.

69. No. 1656. Subhagini soni.

-n fragment of 27 leaves as far as the 7th san thi-medium length, relips beaves, in good order.

70. No. 1657. Subhagini soni—composite stanzas—incomplete.

Jaya scc'hara a king, by his wife Sura bhavati had a son named Vierama and another named Jestu campa. The former being in Cashmir saw the daughter of Savantara named Canjéri, being carried away through the air, by a racshasa. He killed the savage; and released Canjeri—her genealogy, birth, &c. Beyond damaged, and illegible.

The book is short, of medium thickness, injured by worms.

- 71. No. 1658. Subhagini soni, fragment of 38 leaves: and referring to the above Vicrama. The book is short, and damaged by worms.
- 72. No. 1659. Sect. 2. Subhagini soni, fragment of 64 palm leaves, as far as to the 7th sandhi. For sect. 1, see VIII.
- 73. No. 1660. Sect. 1. Subhagini soni, hexameters, 74 leaves, incomplete.

The above Vierama with his wife, here named Airávati lived some time together in a wilderness. Occasion is taken to give details, according to the Hindu ars amoris, and poetical description of person. Airávati gave birth to a son named Saundara, or beautiful; with other matters. For section 2 see XVIII.

74. No. 1661. Subhagini soni, 29 sandhis on 145 leaves, incomplete.

This book is somewhat long, and thick, old, several leaves broken.

75. No. 1662. Subhagini soni, composite stanzas—200 leaves, incomplete.

The above Surabhavati queen, with her son Vierama went out to hunt; defect of water in the wilderness—civilities rendered by one named Pushpadhatta; continuation of hunting—placing a Sáiva symbol, in the forest, and rendering it homage, according to the kédara vrata; with details unfinished-

The book is of medium length, thick, in tolerable order.

- 76. No. 1663. Two books.
- 1.) Subhagini soni. Composite stanzas, 35 sandhis, and would be complete, only from the 33rd leaf, 15 leaves are wanting, 68 remain.
- 2.) Ráma nát'ha cat he—composite stanzas.

The tale of a son of Cumpana roja, falsely accused by his father's vounger wife—see foregoing notices.

The entire book is very long, and somewhat thick; very small, and close writing: a little injured by insects,

77. No. 1664. Sect. 1. Subhagini soni; as far as the 8th sandhis only.

Jaya see'hara a king had two sons named Vicrama and Jesta Campana—their skill and bravery: see above and following notices.

For section 2 see XXIV.

78. No. 1665. Subhagini soni, hexameters, 152 leaves, not in regular order, incomplete.

By favor of Siva a king named Jaya sec'hara, had two sons named Vicrama and Jyest'ha Campana—description of their beauty of person—skill—bravery—this last exemplified in Vicrama's rescuing Canjeri of Cashmir from a savage; and afterwards marrying her. Tale of Vasanta a kings' daughter whose husband was dead, and whose lover offered his head, to Kálahá dévi the village goddess, who restored him to life, and also Mat'hura the husband; with some other, and like fictions.

The book is somewhat long, of medium thickness, on broad talipat leaves, in good order.

79. No. 1666. Subhagini soni, hexameters, 116 leaves broken, and incomplete.

Vicrama herein appears as a special devotee of Sira; account of his obtaining sauchyam, or absorption.

The book is short, of medium thickness, leaves broken in the midst.

79½. No. 1667. Subhagini soni—padya cávyam 1—26 sandhi—so far only.

The book is of medium size, old, and somewhat injured.

89. No. 1668. Subhagini soni, hexameters, 53 leaves, incomplete.

On the amours of *Viccama* with his wife *Aivavati*, in a wilderness—like in subject to No. 1660 supra.

The book is long, of medium thickness, injured by insects.

81. No. 1669. Subhagini soni—composite stanzas, as far as the 20th sandhi, incomplete.

On Vicrama as before. His daring exemplified in two instances. 1.) in rescuing Canjeri daughter of a Cashmir king from a racshasa, and seeing her well married. 2.) in offering his head to Kálica déri favoring Vasanté whose dead husband Mat'hura was thereby restored to ber. Other details; some ut supra.

The book is rather long, and thick, in good order,

- 82. No. 1670. Subhagini soni—composite stanzas as far as the 12th sandhi incomplete, as in the preceding, only with less of the tales 100 leaves. The book is of medium size, slightly injured.
- 83. No. 1671. Harischandra cat'hè, hexameters, from 1st to 5th sandhi—incomplete, see various notices under XXIV, this escaped classification there; and is not out of place here, 72 leaves are regular some 20 more not so, broken, &c.

The book is of medium size, damaged only at the end.

84. No. 1673. Ráma nát hana cat hè.

Composite stanzas, 112 leaves, incomplete.

Campana rája had two wives, one named $Hati\ para\ dévi$, and the other one, herein termed Retnáti; he being an old man. His son R'ama was playing at tennis, when the ball flew in at the window of the younger wife's apartment. On seeing him coming for it, she put on her ornaments, became greatly interested, gently took him by the hand &c. on his declining her advances she tore off her pearl necklace, east it to the ground, and made marks on her body. Upon 'the old king's return from hunting she said all this was done by his son R'ama. The king ordered him to be beheaded. The mantri hid him in a house under ground, and shewed the blood of a bird. On an invasion by foreign enemies the king repented, and the mantri explained: restoring R'ama; who went against, and conquered the invaders.

[This notice is a little more circumstantial than that on No. 1377 and others.]

The book is of medium size, slightly damaged.

85. No. 1674. Sect. 1. Ráma nát hana cat he hexameters, sandhi
1—8 not complete: 25 leaves. For section 2 see VIII.

As a whole, the book is of medium size, and in tolerable order.

86. No. 1677. Rama nát hana cat he.

By Gangayya, hexameters, 5 sandhis incomplete, 80 leaves. Two leaves are added Védanta chants. The book is of medium size, a little injured by insects.

- 87. No. 1679. Ráma nát'hana cat'he: hexameters, 4 sandhis incomplete, 42 leaves.
- 88. No. 1681. The same, parts of two copies.

By Gangayya.

One copy has 5 sandhis, the other the same number, but wanting a few leaves at the end of the 5th sandhi.

The book is of medium length, thick, old, a little damaged.

89. No. 1682, Harischandra sangatya, hexameters 11 sandhis, complete, only that about 10 are wanting in the midst, 105 remain: see 83 supra and former notices.

There is added a chant on *Siriyála* a trader who was a votary of *Siva*; who appeared to him, took him to *Câilasa* and made him one of his celestials there. Also $sarúpa\ mantram$, and $asup\'asa\ gunam$.

The book is somewhat long, and thick, very old, leaves broken.

- 90. No. 1684. Ráma nát ha cat hé, see IX. 36.
- 91. No. 1701. Subhagini soni, hexameters from 1st to 26th sandhi incomplete.

Account of Jaya sec'hara rája's son Vierama—birth—bravery—prowess—liberal disposition as to gifts—conquering an asura, and releasing Canjeri, a king's daughter—Vancjān (forest born) by the curse of a muni was roaming about distracted—Vierama restored him to his senses, and place in society—with like knight errantry; and other matter, as in previous notices.

The book is of medium size, old, a little damaged.

92. No. 1703. The same—another copy, hexameters—1st to 28th sandhi.

The book is of medium size, on talipat leaves, old, and a little damaged.

93. No. 1710. Sarangadhara cathe.

By Rangha rájendra: composite stanzas. In 25 sandhis complete.

Chitrangadi, a younger wife of the father of Sarangadhara first solicited, and then falsely accused the young man; whose legs in consequence were cut off, and himself exposed in a forest; where a muni, or anachorite, restored him. See other foregoing notices. It is properly a Telugu tale.

The book is of medium length, thick, very old, one half of the leaves eaten away by worms, so that only an incoherent half remains.

XXVIII. VAISHNAVA sectarial.

1. No. 1295. Sect. 1. Murti dhyánam; hexameters, complete. Panegyrical of Hari or Krishua, Brahma, Sanaca, Sanat cumara, Druhva, Rudra, the die-pālacas, Prithu, Amyta-ganas (celestials) Chitra kédu, Prahláda, Gajéndra, Ambarisha, Vasu déva, Akrúra, Bhrugu, Parieshita, Konti, Rudivyas—all these gods, and men saw Hari in homage (darsanam); and, thereby understanding the divine form, uttered praises to Hari.

For sect. 2, 3, see XXI.

Sect. 4. Aja vala--two adhyáyas and 10 stanzas over-incomplete.

This legend elsewhere occurs.

Aja rala a Brahman cohabited with a Pariah woman, and a daughter was born; when this daughter became of age, he lived with her in a solitary cave, and had children by her. At his death his eldest son cryed out "Narayana;" and, because of this invocation, Vishnu came, drove away Yuma's messengers, and gave the Brahman muhti or beatification

[The Saivas are liberal enough in giving beatitude; but they do not go beyond this specimen].

Other seven leaves broken, two on medicine, five contain slocas, the seven great rishis utter their inward mind, in praises of Ráma.

The book is short, somewhat thick, injured.

2. No. 1301. Sesha dherma, prose.

By Chicka déva raya—from 1st to 27th adhyáya. It would seem to be abstracted from the Sanscrit Vishnu dhermōttaram, of which notices elsewhere occur.

Various kinds of gifts of lands—marriage portions—gift of cows, and of other matters, on dherma, artha, kàmam, môesha, the four main accidents, on the Hindu system; that is beneficence, wealth, pleasure, beatitude; as being acquired by the foregoing kinds of gifts; moral rules for the conduct of men, and women. Rules for the worship of Hari(Krishna) by which beatification is stated to be acquired. On donations for the repairs of temples, or of any adjuncts. On the consecration of hierophant Brahmans—on the tortures of naraca inflicted on sinful beings; and some other matters; on the whole presenting the Vaishnava system under some of its best aspects.

The book is of medium length, thick, recent, and in good order: many blank leaves at the end. It might merit translation.

3. No. 1395. Kryshna karnamryla tica, a comment on the Kryshna melody.

By Chella nambé—the original Sanscrit slócus (noted clsewhere) are by Vilása suca muni.

Panegyric of Krishna; eulogy of the Vedus, as from God—Krishna was praised by all the penance performing munis—he is the desire of the upper, lower and medium worlds—he is the object of the $G\acute{o}pi's$ love—he is the possessor of all excellencies; and as such, he must be mentally, and bodily worshipped.

Only one asrásam, two others are wanting.

The book is of medium size, very old, one board broken, and many leaves also; almost useless.

4. No. 1423. Chúdu kodutta kalyána, yecha ganam, or mixed metre.

A Brahman named Viprasec'hara had a daughter, who asked her father to give her in marriage to the god Rangha ná'tha svami, at Trichinopoly; he complied with her request, and the god accepted the gift; and, from her placing a chaplet of flowers on the head of the image she acquired the name of chudu koduttul 'she who gave the chaplet'. There are elsewhere chants in her name, as if composed by her. The subject is connected with sectarial disputes between Vâishnavas and Sâivas, in the south.

The book is short, of medium thickness, old, and much injured by worms.

- 5. No. 1464. Three principal subjects.
- 1.) Stanzas relative to Paschama Rangha at Seringapatam.
- (1.) On the eight quarters of the heavens; Krishna is there, and everywhere.
- (2.) Alphabetical verses praising Hari, i. e. Vishnu, or the avatára of Krishna.
- (3.) Vâiragyam, asectic chants.
- (4.) Krishna lîla, sports of Krishna.
- (5.) Purusha viriga, a man addresses Vishuu asking for a desirable woman, and when one will be given. (6.) niti vishayam—ethical (occasionally thus mingled).
- (7.) Vedanta art'ha meaning of the vedanta system.
- 2.) Paschama Rangha mahātmyam (overlooked under XXII, therewith connected) composite stanzas, 5 sandhis, complete.

The tradition that Gâutama-rishi first founded the site of the shrine of Paschama Rungha, and following details.

3.) Sringara padangalu, ornate stanzas.

By Chicka déra rayalu, a king of Mysore, or ascribed to him.

The subjects are desultory verses, on the two sexes—and chiefly of an amatory kind: 40 recent blank leaves appended—the book, as a whole, is complete. It is of medium length, thick, slightly injured by insects.

6. No. 1553. Samphaditya, 90 composite stanzas.

On the ten aratáras of Vishnu, their glory. Praise of Rangha nayaki the form of Lacshmi at Trichinopoly. Large hand writing, as if of a school boy. The book is long, thin, and in good order.

7. No. 1569. Tatra grantham, prose.

On the old Vâishnava system, followed by Mádhva• In two prasangas, or discourses, complete.

Jivatma bhédam, the human soul is distinct, or diverse from the divine soul.

- —On the three ganas or dispositions, i. e. satvica, gentleness; rájasa, choler, támasa darkness, or depravity.
- -Vishnu is sarva yantri, omnipresent, and he is the origin, or cause of creation.
- An account of the avatáras of Vishnu,
- -Adherence (bhakti) to a spiritual teacher, and obedience to his instructions, the way to beatification.

The book is somewhat long, of medium thickness, recent, and in good order.

- 7½. No. 1621. Various short pieces.
- 1.) Hari kirtanagalu, chants in praise of Vishnu, or Krushna, by three persons.
 - 1. Purundhara Vittala dasa ; 2. Késava rayalu ; 3. Kanaca dasa.
- 2.) Vencatésa padyas, stanzas on Vishnu at Tripeti including ornate, or amorous verses; which the Vaishnava system favors: language Telugu.
- 3.) Vémana padyas, 37 stanzas, ethical or aphoristical, Telugu incomplete.
- 4) Anna púrna ashtucam—an octave in praise of a sacti of Siva at Benares.
 By Sancaráchárya.

This Indian Ceres receives homage of the sacti kind, in some places of the Peninsula.

The book is of medium size, very old, and much injured.

8. No. 1652. Lacshmi svayam varam.

Lacshmi proclaimed marriageable—a recitative chant, complete.

Epithalamium on the marriage of Nurasinha with Lacshmi; said to be used, or sang by dásis, in Vaishnava fanes.

The book is long, of medium thickness, greatly injured by worms.

- 9. No. 1683. Two books.
- 1.) Ranghadamana sangatya, hexameters; 49 stanzas, complete.

The author, after describing the majesty, or glory of Vishnu, renders him adoration.

2.) Gita gopala, chant on Krishna.

By Chicka déra maha rája: 7 feet lines.

The purva and uttara bhagas complete.

Description of the glory and excellency of Vishm. The youthful sports of Krishm among cowherds. The passions, and desires of the gopis. Transition to matters of zeal on the obtaining beatitude, by a devotee. Matters

relative to the gift of beatitude, by deity; special praise to the god worshipped, by the author; and some matters as to his royal pedigree, or genealogy.

The book is of medium length, thick, a little worm eaten.

- 10. No. 1692. Three books.
- 1.) Vara mohina tarangini, composite stanzas, 1st and 2nd sandhis only on 16 leaves.

Introduction, and description of Dwaraca puri, the capital of Krishna.

2.) Hari lila, sports of Krishna. Composite stanzas, 3 sandhis complete, on 25 leaves.

An abridged account of the youthful sports, and adventures of Krishna.

3.) A polemical discourse on the supremacy of *Vishnu*, as the creator of *Brahma*, *Siva*, *Indra*, the divine *mátas* or mothers and others; in prose, complete.

The book is of medium size, old, and much damaged, at the beginning.

- 11. No. 1729. Two books.
- 1.) Rámanújara ahanica, slócas in Sanscrit, with dhyánam, meditation.

Rules for observances at different hours of the day and night, for Väishnava worship, attributed to the alurar of Stri Permattúr.

2.) Sésha dherma, prose.

By Chicka deva rayalu, or ascribed to him from 1st to 12th adhyáyas, and 7 leaves over.

Vide supra 2. No. 1301. From this book it would appear that the moral maxims are founded on Bkishma's lessons to the five Pandavas, in the wilderness.

The book is long, thin, and in good order.

XXIX. VEDAs (thereto pertaining).

1. No. 1289. Sect. 2. Nalayira divya prabandham, old Tamil language, in the Canarese letter, fragment of 25 leaves, no beginning or ending.

Versions from parts of the Védas—the language poetical, obscure, and partly obsolete.

Large hand writing. This section in good order. For Sect. 1. see XXII. 7 supra.

XXX. VEDANTA (Vâishnava).

1. No. 1285. Section 4. Kámandakiya niti sastra, slocas with tica in Canarese: only 17 leaves, from the 1st sarga. On the corporeal

and mental faculties of the human body, mystified on the tatva vedanta system.

The entire book is on kingly ethics—see notices under VIII.

2. No. 1320. Gita Bháratam, hexameters.

By Satánánda yogi, from 23rd to 29th adhyáyam, a part of the Bhagavat gita rendered into Canarese, with some additions.

Krishna's instructions to Arjuna. On the almighty power, and all inclusiveness ("filling all things") of Vishnu; that is from the insect up to man. On the duties proper to the four colors, and the four orders. On the wisdom of the Védas and ultimate beatification from studying them, and books founded on them. On things forbidden, or not to be done. The Sanc'hya yôga, or philosophy which deduces concrete things from abstract principles; ignoring deity. Matter Védantic, nominalist as to sensible ideas. On the Látivica rájása, and támasa dispositions. Those who are perfect in the stated requirements will attain to beatification: incomplete: the beginning and the ending both wanting.

The book is long, and thin, nearly new, in perfect order.

- 3. No. 1417. Four books (as being by different authors; but with the appearance of being written upon an agreed plan).
- 1.) Késava sataca-101 kanda stanzas, complete.

By Halabida Adráita Ananta.

On the acts of Vishnu in protecting such votaries as Ahalya, Drâupadi, Prahláda, and others; and punishing Rávana Cumbha herna, Bali, Sisupála, Hiranyacasa, Hiranyacasapus and others; thus punishing the evil, and protecting the good; with other matter on the aratúras of Vishnu; leaf 7—10 wanting.

2.) Njána sanniyása—slocas 63.

By Yogéndra svámi, complete.

On renouncing all subordinate religious distinctions in favor of entire asceticism.

The matters to be renounced are varua, caste; ázramam, household cares; indriga, natural affection; sucha, sensual pleasure; ásábása, passions, &c.; and the ascetical qualities, or practices to be assumed, are átma sannigásam, spiritual devotedness: stána, bathing: sánchha, feet and hands cleansed; sandgávandanam, worship at morning, noon, and evening; dánda, the pilgrim staff; bíchha, living on alms, &c.

This course, if sincere, appears to form the parama hamsa, partaker of divinity.

3.) Dicsha bodhe, initiatory instruction.

By Kérè padmarásárya, incomplete, composite stanzas. Extracts from the Védas, intermixed with slocas in Sanscrit.

Instructions to a disciple on the mystic sense of the rédas—pantheism, an all-pervading soul; matter only the evolving of deity.

[As Lord Bolingbroke by Pope,

"All are but parts of one stupendous whole, Whose body NATURE * is and God the soul."]

4.) Anubhava vivéca tatvamasi vácya.

By Paranjéti yeti, 3 khandas, or sections.

Proofs by verses from the *védas*, and *sútras* of other kinds, of the truth of the *vedanta* system; leaf 1-40 deficient.

[The first tract is the popular system; the others lead up to what are considered to be the highest practical and mental attainments].

The book is worth translating. It is of medium size, rather old, a little injured by insects.

4. No. 1688. (Old mark 1758, pen run through it) Rahasya treyam—prose, Tamil language in the Canarese letter. The title means "triple mystery;" which is variously understood; the ordinary acceptation is O'M chit-achit—God, animate, and inanimate beings, and things.

This book is described as a discourse on the rectified, or orthodox Vedanta system: chiefly founded on the $Bhagavat\ gita$. O'm and various other ancient mantras are collected, and applied to N'ar'ayana. It has 1st $N\'ar\'ayana\ mantras$; 2nd, the $bhagavat\ gita$ system; 3rd, details of an unsubstantial world; ideal, and nominalist system.

The book is rather long, thin, a little injured by insects.

XXXI. VIRA SAIVA (or Jangama).

- I. No. 1274. Eleven tracts.
- 1.) Sancara linga satacam, 121 kanda stanzas. Praise of Siva by his emblem.
- 2.) Jangama mahatnya—slócas with a tîca in Canarese. Glory of the Jangama system.

The teacher of that system is more excellent than the *Brahman* teacher, and an ordinary *Jangama* man is more excellent than any one of any of the other eighteen eastes, or religions.

^{*} This, via Greece, is the Hindu Maya, Pracruti, Sacti many meralists, and poets are sacti blaktis.

3.) Linga stóttra, Brahmani shadpati, 111 stanzas, of a kind of hexameters.

Praise of the emblem; directed, through it, to Siva.

- 4.) Basavésvara stóttra, 109 hexameters of the same kind. Praise of the vehicle of Siva. The thinking on Basava removes all sins: and Basava is a suitable object of meditation. [Apis—calf of Aaron, and Jeroboam; Nandi of Sáivas.]
- 5.) Misra shadpati stottra, 112 mixed kind of hexameters—Panegyrical.

A description of the votaries of Siva, and of the ganas, or celestial orders of beings; they are praised, as to their modes of homage.

6.) Archarani shadpati, 165 stanzas, hexameters.

Instructions of a teacher to a disciple, on zeal for his mode of credence.

7.) Misra sióttra, mixed praise, 111 stanzas, hushma shadpati, a kind of hexameters.

A list of illustrious ancient men, and an account of their devotional observances and customs.

8.) Basava stóttra, 125 triplets.

Praise of Basava; but said to be tatea adváita in kind.

9.) Ashtávarana slóttra, 131 stanzas.

By Chinta Rámésvara.

Panegyrie of eight colors, or castes; but on the adváita védanta system.

10.) Misra stóltra, 109 stanzas.

By Siddha Rámesvara; Praise to Siva, founded on adváita principles.

11.) Siddhésvara purinata nandyata pata; 35 stanzas, in praise of a preceptor named Siddhésvara--his family title Tontara siddha.

By Zantésa.

The entire book is of medium size, on broad talipat leaves, in good order.

2. No. 1280. Fragment, 48 leaves, no beginning or ending, prose.

Out of the shad st'hala, or six special places, this fragment has the bhakti st'hala, and Mahéscara st'hala. On devotion to the guru teacher, linga or symbol, jangamam sect. The mode of puja or homage, washing the feet of devotees, giving them food, and other matters pertaining to that mode of Vira Súira credence: (antagonistical to Brahmanism.)

The book is of medium size, very old, and damaged.

- 3. No. 1297. Three books,
- 1.) Sira linga charitra, composite stanzas, complete.

By Zanta Vira.

An arya or Brohman named Vira Nárágana, a son of one Sica linga, a Saica adváita, upon his father's death, assumed his guru-pattam, or authority as a teacher; and taught namy people. At length he was taken by the ganas (quasi angels) of Siva's world, on a Siva viminam (celestial car) and carried up to Cáilasa (the Sáica heaven) where he obtained sauchyam, or union with deity.

2.) Basavésvara pávádava ragalé.

Praise of the excellency of Baseva, the vehicle of Sica, a term used by $Vira\ Saivas:$ complete.

3.) Kirtanas, Chants.

By Firana Cari.

Some are on Sancari, the saction Sancara or Siza as destroyer, and some on Siza: in all 43 leaves.

The book is of medium size, in good order.

- 4. No. 1404. Section S. see MIN. 10.
- 5. No. 1410. Two books.
- 1.) Karana hasiyè, slovas, with a Camurese version, in srp gadi metre.

By Chenna Busavesa.

This is a sort of summary of doctrine, and practice on the Jangama system, by the nephew also, by some authorities, the son) of the elder Pasara.

On the five elements. On the five indriga or senses. On the timu treya—three fold body stibilla, corporal, sucsiona, material soul, hilrana, spirit.

[This three fell being is common to Hinduism; and appears to correspond with Hebr. beer-wach-alsawat. Gr: soma, psyche, pneuma. Latm—corpus, animas, animas].

On andhaearya dushtya, evils of darliness, or ignorance. On the shad verga, six classes; shad leagt, the evil is, penaliar to this sect.

On the five vital airs - and other matters of the system termed taiva (truth), materialism spiritualized.

Жита́рани, ртоке, complete,
 Скемка Вак или,

On the shad lings, or six fold symbol. To wit—áchára $l:=guru\ l:=$ Siva $l:=jangama\ l:=prasáda\ l:=maha\ l:=$ (they are explained in preceding notices of Sanserit books). Also on the relationship of body and soul: and on (brutuham) beatification.

The book is of medium length, thin, on talipat leaves, in good order.

6. No. 1435. Gana-ádambara, hexameters.

By Chenna Basava, 9 sandhis: incomplete. Taken from the Basava puranam.

Discrimination among saira ganas (celestials) as to which of them were specially devoted; their splendor, or pemp. To all of them Sira is favorable, and has given them honors: legendary tales of them ["intruding on things unseen"?].

The book is long, thin, on broad talipat leaves, some of them much injured.

7. No. 1458. Karana hasagē.

By Chenna Basavésvara: a few clócas quoted, but the greater part prose.

Two other partiens are here noted.

- Bhuvanacceam, details of the Brahmandam, or universe; 7 lower 7 upper worlds, dwipas; 7 seas, 7 planetary orbits; on naraca, and the rishi mandalam (Limbo patrum) or the moon.
- 2.) Findotpatti, the feetus, and its growth; and on six accidente, birth, death, sorrow, love, hunger, thirst. (Condition of the book was not noted).
- No. 1489. Sect. 2. (Attached to a book, Sanscrit, Canarese letter; β. A. c).
 - —Leaf 35 and upwards.

Basava rratantam—detrils of the Jangama system—excellence of the six lettered mantra, O'm, na, ma. si. va. gi: 110 stanzas are upon the said formula, and its power.

Upaaisa sangraha, epitome of instruction; Brills titra 4, Vedus 4, ázramas 4, yng.s 4, achargam 4, dis 4, (connect), (i) maiom 4 optaces) Ganga 4, Parvati 4, (funciful attachment to a particular number) afterwards details of the same.

- 8½. No. 1507. Five books.
- 1.) Evanta Rame tende gala rayale. Evante was a Viva Saiva devotee at a town called Bullar. We held controversial discussions with the Jáinas there, and caused them all to become votaries of Siva. The himself was beaufied—complete.

2.) Revana siddhesvara devara rugale.

A being came out from a Sâiva symbol with the complete form and appointments of a yegi, or ascetic. He made pilgrimages to all shrines and bathing pools; and declared to all hearers the excellence of Siva. In the end he obtained sâmipam, or nearness to Siva, complete.

3.) Gunda Brahmayya sangatyana, composite stanzas---3 sandhis complete.

Gunda Brahmayya was a Sâiva devotee: Siva came personally to test his devotedness; and gave him such secular good things, as he asked: see another notice under XXXI.

4.) Herāra hennina sangalya: composite stanzas 3 sandhis, complete.

In a town named Herár, the virgin daughter of Malla natha, a Sáira devotee, was named Gangè. Her father and mother betrothed her to a jaina, against her will; inducing her to reject marriage; taking refuge near a symbol of Sira, who appeared to her, and at her request changed her sex to the masculine: she was thenceforward regarded as a being superhuman. See other notices under XXVII. For 5) see XVI.

The book is long, of medium thickness, in some places damaged.

9. No. 1509. Prabhu linga lila: composite stanzas, 25 parvams, on 93 kaves, complete.

By Allama prabhu.

The book is intended to magnify the continence of the Vira Sâiva teacher, by tales of a very dubious influence. Prabhu linga, a Vira Sâiva devotee, having made penance, directed to Siva afterwards instructed disciples in the Vira Sâiva credence. Siva made special mention of his chastity to Parvati, who felt mischievously disposed to test the matter; and to this end, caused an incarnation of her tâmasa gunam only. In this nature a variety of devices were employed to delade, and overcome; which, seriatim, Prabhu linga is described as evading. The result is to magnify him and his system. The author, being a distinguished co-operator with the two Busavas, possibly designated himself. See Vol: 2.

The book is long, of medium thickness, in good order.

10. No. 1543.—I.) Prasada chintamani, composite stanzas, 3 sandhis, complete.

By Jadáiya siddha lingera svámi.

—Stated to have been delivered in the court of Chamundi raja of Mysore, and explaining the essence or substance of the Vidas, upanishadas, and the hilligen or historical remains; according to the nitra Saira system.

2.) Purádhara sangatya, composite stanzas, complete.

A glorifying Siva, under a title which appears equivalent to the "first man", in the sense of Svayambhuva, or self existent. The Vaishnavas use the term parama purusha, in the like sense. [The two terms appear to be discriminative, as Paráparam and Sarvésparan are as to Protestants and Roman Catholics.]

3.) On the nature of cycle years, as to what fruits, or results, may be expected: common language; and not sectarial.

The entire book is of medium size, old, and much worm eaten.

- 11. No. 1552. For section 1, 2, see XIII. 21.
- Sect. 3. Kalyána pura mahima; glory of Kalyána, the site of operations by the elder Basara: 7 leaves, complete.
 - Sect. 4. Sahasra gana náma, complete.

One thousand names of celestials.

Sect. 5. Shadacshara rayali, 63 slócas, with a tica in Canarese.

On the six lettered Vira Saiva mantra, i. e. O'm, na, ma, si, va, yi, in recitative chant.

Sect. 6. Sarana Basava ragalė.

Praise of Basava the vehicle of Siva, by 108 names, as a refuge: complete.

Sect. 7. Basava déra stottra, prose.

Praise of the same, with a vedantic bearing, complete.

Sect. S. Chenna Basara stottra.

Praise of the minor Basava, second head of a system: complete, but damaged.

- Sect. 9. Basava rája dévara—on the tatva system of Chenna Basava.
- Sect. 10. Hara gana mála—12 rounded stanzas, complete. A list of names of celestials in Sira's paradise.

The entire book is of medium size, old, slightly damaged.

- 12. No. 1556. Four books.
- 1.) Vira Sâica siddhanta gnánam, 113 easy stanzas, complete.

On Sräti, traditional authority; on the puránus—on the mental anubhava (enjoyment) a peculiar use, by this class, to denote the pleasure of enthusiasm, or religious zeal—on the independence of the mind (stoical sense).

Proofs of the Vira Saira system being superior to other, argued from Guru mati, the authority of the sectarial head—from the srati mati, tradi-

tional authority, from the gnána mati, or mystic authority, and from the anubhava mati, or experimental authority.

Hence the Vira Saiva credence is argumentatively true (something resembling argument; a great rarity).

2.) Pindótpatti—origin of the fœtus; which all Hindus (after the upanishadas) make a topic of religion: slócas, with tica in Canarese, some 15 leaves complete.

Subjects.

- -Triharanam, three-fold causation, manasu (men's) mind, vácya, voice, káya, body.
- -Garb'ha utpatti, on conception in the womb (not medical).
- -Upadésa sangraha, epitome of instruction.
- -Sri sanniyasam-on asecticism.
- -Shadushta nirnayam, description of the six crimes-Kama, cródha, lóba. móha, Sc.
- -The places whence these evils originate in the body, specified.
- -Loca lacshanulu. Properties of the world, dhyana-yoqu-on meditation.
- -Pancha vimsati tatva-twenty five qualities, spiritualized.
- 3.) Chenna Basava mantru gōpiye, 27 stanzas, with a prose version.

The mystic spell of the younger Basava, together with shad vidha Siva tatvam, six kinds of qualities inherent in Siva,

4.) *Hisrāpanam*, mixed offering: prose only; 2 leaves, not finished, vide supra.

The whole book is long, and thin, on talipat leaves, slightly damaged.

13. No. 1557. Basacana anubhara—prosaic form, unfinished.

A Vira Saira work, by whom not apparent—on the topics of credence, homege, bathing in pools, devotion, intercommunion; subjects: Siva bhakti—devotedness to Siva; Siva púja, ritual homege to Siva; tirtha prasúdam, benefit conferred by bathing-pools; stottra, praise, laudation.

The book is of medium size, old, leaves decayed, and broken near the end.

14. No. 1561. Basara rája dévara vachanam, prose, complete.

Basava was originally a ganescara, or celestial; and became incarnate. He rendered homage to his god Sica—he rejected all family incumbrances—desiring to arrive at the bliss of endless union with Sica. he offers prayers to that effect—then discourses on the six distinguishing points, or places:

- 1.) Bhalti kramo, order of devotedness, according to the guru linga or Jangama way.
- 2.) Maha prasidam, the great benefit of drinking the water that has washed the feet of Siras image.
- 3.) Surana gati, the bliss of refuge with Sixa.

- 4.) Sarvan Siva srcshtam, Siva's excellence, ubiquitious.
- 5.) Prána linga, the living soul.
- 6.) Sauchyam, union with the linga, another term for death, or beatification—added three leaves, Siva stuti, praise of Siva.
- 15. No. 1562. Twelve tracts.
- 1.) Siddha Rámésvara trivadi, triplets, by Ráma, a sage, on the obligatory nature of the Sáiva system of homage.
- 2.) The like title—the author's panegyric of Basava.
- 3.) Nila ammana trivadi, panegyric of Nilamma, wife of Basava.
- 4.) 'Achára málika gadya, Sanscrit prose.

By Sóma nát'harya, in prosaic lines; each line beginning with a distinct letter of the alphabet, panegyric of Basara.

- 5.) Pancha pracásya gadya—Sanscrit prosaic lines—same subject; but termed "five splendors."
- Namascára gadya—Sanscrit.
 By Sánága—homage to Basava.
- 7.) Uttárana gadya, Sanscrit, according to the name, demonstrative.
- 8.) Ashtottra satà náma gadya, Sanscrit. Panegyric of Basava, by 108 names.
- 9.) Acharangada gadya—Canarese, rounded stanzas of four saranás; each beginning with a letter of the alphabet, from the first to the last letter. Panegyric of Basava.
- 10.) Siddhésvara irivadi—Canarese.

Basava is termed siddhésvara, as if teacher of the world at large, and praised as one born in the form of Sira.

- -so far the tracts are severally complete.
- 11.) Vrishabha cavacham, and Siva caracham. "coats of mails"—spells, seeking protection from Siva, and his vehicle, Sanscrit—the two are confused together.
- 12.) Marala devara vachanam.

Chants in Canarese on the Saiva rédanta, the two last incomplete: 70 leaves in all.

The book is of medium size, old, some leaves half broken off.

- 16. No. 1567. Six books.
- 1.) Vibhúti dharana mantra, stócas, a charm or spell when putting on sacred ashes, 5 leaves.

- 2.) Nadi vēla muruca, a spell I leaf incomplete. Praise of Muruca (or Cáma) for sexual objects.
- 3.) Sangili tangida stóttram—composite stanzas.
 Praise of Basava, 11 leaves incomplete.
- 4.) Siddhésvara státtra—composite stanzas.

 Praise of the same—12 leaves, complete.

 v: supra 15—10).
- Pramata ganagalu, composite metre.
 Praise of Siva, as head of celestials, 7 leaves, incomplete.
- 6.) Basava puránam, dvipada metre, 12 leaves, incomplete. This fragment is chiefly on the praise of Basava.
 - -50 leaves in all—two or three talipat leaves are added, containing mantra and yentra (charm with its diagram) to lay, or restrain a Brahma rácshasa, or the spirit of one who was an evil Brahman; the writing not plain.

The book is short, of medium thickness, old, in good order—1.) and the end fragment, talipat, the rest palm leaves.

17. No. 1568. Gunda Brahmayyana sangatya, sectarial tale, triplet measure.

 $N\'{a}rcda$ assumed the disguise of a jangama devotee, and carried on a continual disagreement between Gunda Brahmayya, and his wife, on religion. At length both parties came to a better understanding; and then $N\'{a}rcda$ taught them the principles of the Vira $S\'{a}iva$ eredence.

[The Saivas do not meddle with N'areda, nor he with them: this use of the name is sectarial.]

The conclusion of the book is not found, as the leaves are in irregular order, and the work incomplete. It is of medium size, old, and somewhat damaged.

18. No. 1571. Section 1. Jangama lingarcharna. Sanscrit prose, with Canarese tica.

On the obligatory nature of Saiva devotedness: by this alone, and by no other way, is beatification to be obtained. Instruction as to ascetic forms, and practice. The leaves are confused, 53 remain: incomplete. For Sect. 2. see I. 2. This section is of medium length, thin, a little injured.

- 19. No. 1572. Two books.
- 1.) Nija linga Chickayyana sangatya. In 4 sandhis, triplet metre, complete.

Amala dévi had a son named Chichayya. When a young man, he was in the habit of way-laying travellers on the road, and robbing them: his mother and himself living on the proceeds. One day he put on the disguise of a jangama, and went to the residence of Basava with intention to steal a linga of parasu stone, that had the property of turning any metals it touched into gold. Basava perceiving his intention gave him instructions in the Vira Saiva credence, made him a disciple, and gave him the prenomen of Nija linga. After some time he was beatified.

2.) Prasáda sangatya, hexameters.

In times of yore, a gandharba (or celestial chorister) insulted a muni (or sage) who uttered a malediction that the celestial should be born a pig. In due course the chorister was so born in the household of one Pámara. After being "educated," by Siva's favor, and the king's help, the charm was dissolved. The king was not a Mahomedan, and the liberated spirit went to Siva's world. [This "eastern tale" may be accepted as genuine].

The book is of medium size, old, through worms and use, ends are broken off, so that the coherence is injured.

- 20. No. 1575. Four pieces.
- 1.) Chitambara sáram, essence of the spiritual garment. The titles are prefixed of chitgala linga, chitgala pranama saniyóga.

The unknown author panegyrises Basava; and regards him as teaching the way to be atification, in 246 kanda stanzas, complete.

[Chit sometimes means animated being; but it has a Smartu sense, meaning the subtile essence of deity, filling all space. Being connected with concrete terms linga and ambáram, these must be taken to be metaphorical; and the meaning of the terms may be "essence of the spiritual symbol, spiritual soul, and most pure spiritual garment." Eca ambara is a name of Siva; but chitambara ignores visible form; and this term was given to the first Saiva fane, in the Peninsula; having a sanctuary open to the heavens, and without any idol].

2.) Sarvánga linga st`halam—prose.

By Chenna Basara déva, incomplete.

Nine prasangas or discourses. The title indicates a symbol of ubiquity; and the main topic is union with Sira; or the devotee obtaining union with Sira, otherwise meaning absorption into deity. [Mankind mean pretty much the same thing; but Asiaties, especially, use hieroglyphical terms which excite discord, and war polemical].

3.) Sahasra gana namam, complete.

One thousand names of celestials in Sira's world.

4.) Linga stóttram, hexameters.

70 stanzas, complete, symbolical praise of Siva, with an advaita bearing.

The book is short, of medium thickness, on talipat leaves, one broken, otherwise in good order.

- 21. No. 1604. Four books.
- 1.) Karuna hasaqi, prosaic form.

On the five elements—the fectus in the womb; and on the members, and faculties of the body, on the tatva system—incomplete. v: supra. 5. No.

1410-1.) No. 1458-and other notices.

2.) Misrapana mixed offering, prosaic form.

On the metaphorical sacrifice of the body, as devoted to Siva, &c. $v:supra\ 5\ No.\ 1410-2$).

3.) Basavésvara pávada, composite stanzas, complete.

Description of Basava's excellence, and praise of him.

4.) Guru ragale—composite stanzas, chant panegyrical of a teacher, complete.

The book is short, of medium thickness, slightly injured.

22. No. 1680. Ouranology; without title, in the book itself, stanzas; and, in other parts, names only.

By Sománaca.

Praise of Siva by the title of Vira gundana, and other titles, used by Saivas.

Then details as to the ganas or as to the various companies, and names of celestial hosts: in which matter the Vira Saicas are very particular—ex. gr. Premata ganas, Rudra ganas, Vrzshaba ganachari, Siva saranara, and the like, on 22 leaves, no beginning nor ending; in the earlier portion one half of the leaves eaten off; otherwise damaged by insects—the fragment is short, and old.

23. No. 1687. Mahatina sangatya: hexameters.

By Siddhésa. In 5 sandhis, complete.

Any labored abstract does not seem to be required. The substance is that Siva dwelling on earth, in the form of the guru linga of the jangama rupo, gives to devotees, who serve him with application and zeal, the ishta siddhi, or such things as they desire to have. One added leaf from a chandasu or prosody, in all 75 leaves.

The book is of medium size, old, and very slightly injured.

24. No. 1700. Kari Basavana yachanam.

These are a sort of measured chants in praise of Basav'esvara, and according to the $Vira\ Saiva$ system: 85 leaves.

The book is of medium size, on talipat leaves, in good order.

25. No. 1704. Ráma náťha vilása.

By $Sad\grave{a}$ Siva $y\acute{o}gi$, composite stanzas, 1st to 13th vilasa, but incomplete.

Biography of one named Ráma natha ácharya—his birth—naming—shaving of head—putting on the scholar's thread—his marriage—going on pilgrimage—he visited Casi (or Benares) and Ramiseram in the south. He disputed against the Vaishnavas' system. He was accustomed to remain in a flower garden. Birth of children—entered the Vira Saiva way: so far; his being beatified wanting.

The book is of medium size, on talipat leaves, old, but in good order.

26. No. 1724. Karuna hasagi, favor-detail.

By Chenna Basavara déva; prose.

A treatise on cosmogony in part, but chiefly on the tatva system Vira Saira mode.

The origin of the pranava or mystic O'm-origin of the five elements—their nature—origin of the world, or universe—origin of the fectus in the womb—the five senses, and inward sensitive, or mental faculties—the ten vital airs—the seat of the passions, and especially of religious affections, or zeal—the ten pulses—the six deadly sins—the three dispositions, satvica, &c. the avastas, or necessities of food, sleep, &c.—on the incident of dreaming—and other like matters; a sort of moral philosophy on body, and mind.

The book is short, of medium thickness, a little damaged.

XXXII. VRATA CALPAS (meritorious devotion.)

1. No. 1216. Sect. 2. Gaja gáuri vrata, composite stanzas, complete.

Homage to the white elephant of *Indra* is rendered, by women, to a clay substitute. *Konti*, the mother of *Arjuna*, not being invited on one of those occasions, complained of the neglect to her son, who formed a staircase of arrows, ascended thereby to *Indra's* world, and brought away the true *Airávati* for his mother to worship: [to be judged of by the license of poetical alancáram].

For sect. 1 and 3 see VIII. 1. For sect. 4, see X1. 1.

The whole book is long, of medium thickness, in good order.

2. No. 1303. Vinayaca vrata mahima, glory of vows to Ganésa: prose, complete.

By Nanji rája.

In 3 adhyáyas, or chapters, each one a distinct, but connected subject.

Chapter: 1. Samandyakópakhyanam.

In consequence of a curse from *Ganésa*, both *Chandra* (the moon) and *Krishna* sustained affliction and sorrow—he is therefore to be feared.

Chapter 2. Dundi Vinayaca stóttra.

Siva himself in Càsi (Benares) praised Vinayaca, and promised that all who worship Ganésa shall be prosperous in learning. To that effect he gave his son an attestation, termed dundi.

Chapter 3. Suncat'ha Hara chaturdhi mahima.

Vinayaca related to Parvati the benefits resulting to his own devotees from their rendering him homage, especially on the fourth lunar day; illustrated by a legendary tale.

The book is of medium length, thin, on talipat leaves, in good order.

3. No. 1316. Sect. 4. Vinayaca rrata calpa, stated to be from the Bhavishóttara puranam; letter Canarese, Sanscrit language.

Legends illustrating the merit, and benefit of homage rendere l to the "Lord of celestials," complete. Appended one leaf.

Chanambikai stóttra—praise of a local sacti, or goddess, known as Chanambikai.

By Basava raya. For section 1, see XXVII.

For Sect. 2, 3, see XIII. supra.

As a whole the book is long, of medium thickness, in good order, boards painted.

4. No. 1651. Sect. 3. Vinayaca vrata calpam, mantra form, not ordinary prose; stated to be from the scanda puránam. On the benefit of homage rendered to Ganésa. For sections 1, 2, 5, see 11. For sect. 4, see VIII. supra.

Supplementary. Manuscripts received from a distance, after the previous work had been done.

- No. 1474. Sect. 1. Arithmetic, on fractions, and integers—leaf 1—24.
- VIII. IX. No. 1413. Various stanzas, a sort of Anthology—padya cáryam incomplete.
 - 1.) A mixture of ethical and erotic matters, the result of design, as the numbering of the leaves is continuous.

On flowers, sandal-wood, and forehead spot of vermilion as used by women; with a description of the female form.

On the mugda, madhya, prakalba, three ages of women, with their gait and appearance to the eye of observers.

2.) On kingly ethics—deportment suited to kings. Mingled up praises of *Vishnu* and *Siva*.

The book contains a continual alternation of two or three stanzas by turns ethical—ornate—and kingly ethics; so dressed up possibly to give the ethical access to some kingly ear; leaf 1—32. The book is short, of medium length, much worm eaten.

VIII. No. 1643. Two subjects—both are in Grant'ha letter.

 Garuda Panchasati, slócas, with a Canarese tica. By Vedantachárya.

Praise of Garuda, mixed with some vácyas from the Védas, 14 leaves, incomplete.

2.) Niti sastram, slocas, with a Canarese tica.

By Chanacya.

On the six great sins, káma, cródha, lóba, dwésha, mata, mácharyam, or lust, anger, avarice, backbiting, or envy, false zeal, malice; sometimes otherwise enumerated.

On shad dherma, or six kinds of duties to be done. An unjustly taking away a neighbour's goods is censured.

A discrimination termed ázrama bhéda, on the daties of Brahman, of householder, of hermit, and of strict ascetic; yuga dherma, or duties and obligations proper to the krita, tréta, dwápara, and cali, yugas. The leaves in this last piece, are not regularly strung.

XI. No. 1401. Sabda mani darpanam.

By Kési rája cari sutras complete.

"Jewel words looking glass," on Grammar.

In seven prakaranas, or sections. The nature of Canarese words, with their coalitions, declensions, and conjugations stated; 1, sangya; 2, sandhikaryam; 3, náma niyamu; 4, samása; 5, taddhita; 6, ákyáta; 7, apabrahmsa: 36 leaves.

The book is somewhat long, thin, I leaf broken.

It was found among the Sanscrit books.

XIV. No. 1716. Erroneously labelled.

Bhágavatam, but containing mantras and tantras Sanscrit, Canarese letter.

The book is long, of medium thickness, on broad talipat leaves, somewhat damaged.

XIX. 1. No. 1694. Six pieces.

- 1.) Gajéndra mocsham, composite stanzas, the language Telugu in Canarese letter: an episode from the 8th scandam of the Bhágaratam, and as such complete. Contest between an Alligator and an Elephant. Vishnu appeared, released the latter, and gave it beatification.
- 2.) Bhima séna vijayam: mixed metre. Telugu in Canarese letter: complete, as an episode from the Bháratam.

While the *Pandavas* sojourned in the wilderness, *Bhîma* killed *Kichan*, a cousin of the *Virata rája*.

- 3.) See under VIII.
- 4.) Prasáda sangatyu—legend of a pig—composite stanzas.

A celestial chorister (gandharba) having mocked a muni (or sage) the latter cursed the aerial, condemning him to be born as a pig, which incarceration took place; and for some time the songster's voice was reduced to a grunt: Siva came, in an ambiguous form, and by giving a fragment of food rejected from his mouth (here termed giving prasádam) which the pig eat up, caused its knowledge to return; and, being liberated from durance, the celestial went to Càilasa.

- 5.) Visva nāt'ha ashtacam, an octave on Ráma, as "universal Lord."
- 6.) Sundries.

Praises of Vitalu (or Vishnu) and Arunáchala (Siva) of the ornate kind; a sort of epithalamia most likely for the use of dásis, stanzas on Náráyana of Vâicontha. Shadacshara regale, on the six lettered Vira Sâiva spell. Mahadéva ragalé, chant on Siva.

The entire book is long, of medium thickness, (63 leaves) no boards, in tolerable order.

2. No. 1714. Chiefly blank leaves; on two of them a few Sanscrit slocas in Canarese letter are written, without any connexion: very narrow leaves, thin, of medium length.

XXI. 1. No. 1235. Bhagaratam, hexameters.

From the 1st to the 9th scandam, complete so far; being the púrva bhágam, or older and more respectable portion, the 19th to the 12th scandam, wholly relating to Krishna (stated to belong to books received from the college.)

The book is long, thick, (235 leaves) broad talipat leaves, good order, small and close handwriting, of value as complete.

XXI. No. 1900. Bhagavatam—composite stanzas, 5 sandhis in the 7th scandam.

On Vishnu's assuming the Narasinha avatára or man-lion form. Story of Prahláda, and the killing of Hiranya casipu. [When the Vámanávatára is well unriddled, the meaning of this will probably follow.]

The book is of medium size, much damaged by worms, and crumbling to pieces.

XXII. No. 1717. Srî rangha mahalmyam, grant'ha lipi, or letter.

By Rangáchárya, said to be translated from the Brahmánda puránam, containing 12,000 slócas, and from the 10th asvásam.

Legend of the image, and temple on an island of the *Cavéri*, close by Triehinopoly.

The image was given by *Ráma* to *Vibishina* to be carried to *Lanca*: but it signified its pleasure to be left on this *rangha*, or island (an equivocal word) and many details are given as to the *vimána* or shrine, which will be found more fully abstracted elsewhere. (Class *delta* Tamil).

The following extract translated is taken out, in order to illustrate the mode in which ignorance hides its head amid pompons verbiage. Paramésvara (God) instructs Nàréda the great sage. Nàréda asks "O sancara! (destroyer) what must I worship in order to remove 'my sins. Siva replies, O Nàréda! headen carefully—in the time of the great deluge, all 'beings, or things, created by Brahmà, were either destroyed, or assimilated by the great 'waters. Now water is assimilated to light, (or splendor tojas) light is assimilated to wind, '(vayn) wind is assimilated to ether, (àhàsha) ether is assimilated to aviyactam, (invisibility or 'immensity) invisibility is assimilated to writing, (acshara) writing is assimilated to tàmasa, '(darkness) darkness is assimilated to Brahmà. Then Brahmà, Radra, and others, were 'emanent from Nàráyana, in that time of deluge. Then of all things in the world formed, 'the earthly paradise known as Srirangham holds the pre-eminence, as it holds the eternal 'lord Rangha nàt'ha (lord of the island). If he be worshipped and his favor obtained, 'O Nàréda! sin will depart."

[The making Siva testify to Vishuu Vishuu and to Siva, is a device common to both sides. As to philosophy, water and silent darkness operated on by divine agency seem to be meant as the causes of things; not differing much from the hymn by Orpheus; nor, in so far as renovation of the world is concerned, from the Hebrew writing].

The book is somewhat long, of medium thickness, slightly injured.

XXIV. I. No. 1474. Sect. 2. Ramáyanam padya cáryam in 5 sandhis; 59-62 complete, 63 incomplete.

On Vibishina's making peace for himself, and negociating for the crown, by betraying the counsels of his brother Ravana; leaf 56—88 or 33 leaves.

Sect. 3. Bharata rája niti, from the Bháratam, sandhi 1, 2, incomplete.

Vyasa is represented as narrating to Janamejaya, the correct conduct of the Pandavas in the war; as being without deception, &c., leaves 1—33, in the whole 80 leaves. The book is of medium size, in good order.

2. No. 1477. Rámáyanam, padya cavyam 1, 2, sandhi 101 stanzas.

On Vibîshina being anointed king of Lanca by pouring over his head the water of the sea on the coast, &c.

24 leaves and 33 blank leaves.

The book is of medium length, very narrow leaves, in good order.

3. No. 1486. Jáimuni Bháratam or Jáimuniyam, here ascribed to Vijaya Lacshmi Isa—padya caryam, sandhi, 1—12 and 13, only 8 stanzas.

Origin of the *Pandavas* and *Kaŭras*; the gaming match, and loss of kingdom; going to the wilderness; *Krishna's* embassy; he shewed his *visva rupa* to *Dhritarashtra*; the assembling of troops in preparation for war. (It would seem as if the old Canarese of *Jâimuni* were rendered into modern language in this book.) leaf 1—137.

The book is of medium size, and a little injured.

E. MALAYALAM language, and character.

I. AGRICULTURAL.

1. No. 1958. Krysha gîta; Bucolies.

It contains details of agriculture in the Malayalam country, with a description of the implements used, and the proper seasons for sowing the various seeds, and similar matters. The authority is traced up to *Bhárgava*, a name of *Parasu Ráma*, and is said to be taken from the *Kérala ulpatii*. It is a poem, complete; written on 29 talipat leaves, in good order.

II. CHRISTIAN THEOLOGY.

1. No. 1962. Christa-mata-pustacam, a book on the Christian religion: in 6 parts.

Part 1. Prayers directed to Christ to remove the pains and fear of death.

- —2. The consequences of good and bad actions; and the esteem conceded by the people to a good man.
- -3. On Hell.
- -4. On Heaven.
- -5. On the life of Messiah.
- -6. On the life of the Virgin Mary, and praise addressed to her.

A poem by Reverend Polynoos, complete, on 140 talipat leaves, of medium size; recent, and in good order.

III. EROTIC.

1. No. 1963. Sringára-patta, ornate poetry, on amorous sentiments. With this is connected some stóttras or panegyrics on Sira and Parvati. Five long leaves bent double, without boards—injured: one other leaf is a note of hand for money.

IV. HISTORICAL.

1. No. 1959. Kérala ulpaṭṭi. Origin of Kérala, a part of the Malayalam country.

This is a distinct book on the legend of *Párasu Ráma* and the *Art'ha Brahmans*—64 municipalities, their laws and regulations; the election of a king, and details of a few early kings; inclusive of *Cherumán Perumāl*, who became a Mahomedan; and went to Mecca. Romance is mingled with history: a fuller notice will elsewhere be given.

This book is in prose, complete, on 140 talipat leaves; small, but thick, and in good order.

V. MISCELLANEOUS.

- 1. No. 1956. A book containing five, or six different subjects.
- 1.) Kérala ulpaṭṭi. Legendary account of the formation of the Malayalam country by Parasu Ráma, causing a retreat of the sea; but according to the account itself, an earthquake appears to have concurred. The extent was 600 miles from N. to S. Divided into Tuluva-Mushica and Kérala, in which 64 municipal towns were formed, with rules laid down, and arms given; whence the Brahmans were termed half-caste, till others of a purer race were imported. The work is in prose, written on 53 talipat leaves, of medium size.
- 2.) Dherma sastram. On the ordinary affairs of business, the vivahúra portion. The laws of the Malayalam country and people, are, in various respects, peculiar to themselves. This treatise is complete in 11 leaves prose.
- 3.) Panegyric on a king named *Vadakara kólatiri Tambiràn*. The mode of his processions from his palace, and other matters. Complete on 3 leaves prose.
- 4.) On the mode of hunting in the Malayalam country. The cries used in the chase, and those used after the beast pursued has been wounded.
- 5.) Life and acts of a king named Paula Sacara, of the solar line. Probably an abridgment of the Sacara cadha of other languages. Complete, on 19 leaves prose.

6.) Two smaller leaves recent, partly in Malayalam, partly in Tamil, contain some names of kings, and of *Nambis* or *Brahmans*. The entire book is short, of medium size, written on talipat leaves, and in good order.

VI. PAURANICAL.

- 1. No. 1952. Bhágaratam, the 5th scandam, or book. The leading subject of this section is the Paúranical geography and astronomy, as to the seven divipas, with the superior and inferior worlds, and names of early kings, or patriarchs; as Rishabha and Bharata, and others. Poetry; complete on 67 talipat leaves, small in size, and in good order.
- 2. No. 1957. Dévi Mahatmyam, the legend of Parvati. A poetical work in praise of the sacti of Mahadeva or Siva; treating her as the supreme goddess, and invoking her favor. The work is complete, on 73 talipat leaves of medium size, and in good order. From the Marcandeya, puránam.

VII. Romance, historical.

1. No. 1951. Bháratam. This book contains sixteen out of the eighteen parvas, or books.

(1st. ádi parvam, genealogy, wanting).

- 2nd. Sabhá parvam; assembly of kings—loss of his kingdom by Dherma rája by gaming. 1st leaf wanting, the remaining 16 leaves complete.
- Srd. Aranya parvam. The pilgrimage of the 5 Pándavas with Dráupadi, and their sojourn in a wilderness: 30 leaves complete.

 The episode of Nala.
 - (4th. Virata parvam, wanting: service in the Virata kingdom.)
 - 5th. *Udyóga parram*, service, consultation, negociation, embassy of *Krishna*; rejection by *Duryódhana* of all advice; determination to regain the kingdom. War preparations: complete on 27 leaves.
 - 6th. Bhishma parram, battle between the Pandaras, and the general of Duryodhana's army. The Bhugarat-gita precedes: 15 leaves complete.
 - 7th. Dróna parram, renewed fight: the forces of Duryódhana, headed by Dróna, skilled in archery, 38 leaves complete.
 - 8th. Karna parram, battle with another leader, a relation of Duryódhana, and of the Pándavas, 26 leaves complete.

- 9th. Sáliya parvam, contest with another of the opposing commanders, 17 leaves complete.
- 10th. Sáuctica parvam. The episode of a son of Drónáchárya named Asraddamma, who made a night assault; and owing to the intervention of Krishna, killed 5 sons of the Pandavas, instead of themselves, as intended: 10 leaves complete.
- 11th. Stri parvam, on the grief and distress, of the family of Duryódhana, at thedeath of so many relatives by each others hands.
- 12th. Zanti parvam, moral instruction by Bhishma, to his grandson Dherma rája, in order to remove his doubts as to the wisdom and rectitude of the divine government, on fortitude, patience, submission, and devotion: 16 leaves complete.
- 13th. Anusásanica parvam, the same subject continued, and concluded, 2 leaves.
- 14th. Asvamédha parvam, on the sacrifice of a horse by Dherma rája, with the usual ceremonials; intended to avert the evil consequences of slaying so many of their own relatives: 10 leaves complete.
- 15th. 'Azrama vása parvam. Penance of the five Pandavas—their dwelling in a hermitage, as if ascetice; 2 leaves.
- 16th. Mänsala parvam. On the catastrophe which led to the death of the posterity of Krishna; the great inciter of the foregoing war: 13 leaves complete.
- 17th. Maha prastanica parvam. The melancholy pilgrimage of the five Pándavas, followed by a black-dog; and of their successively falling dead by the way.
- 18th. Sverga rohana parvam. The Pándaras attain to Indra's world; and are shown on the one side the pains of the wicked for a season, and then introduced to the region of the good, who are rewarded. It is remarkable for its containing the doctrine of purgatory, and somewhat resembles one of the books of Virgil's Æneid. These brief outlines are founded on papers received from the Hon'ble Walter Elliot, Esq. but with additions from myself. The work only wants a little of being complete; but from its size, it can only be an abstract of the original.
- 2. No. 1953. Adhyatma Rámáyanam, (Sáiva).

The Yuddha cándam, or book of battle.

That portion of the epic poem which treats of the battles between Ráma, Hanumàn, and Sugrica on the one hand, and Rávana, Cumbhakerna

and others, on the other han i, at and near Lanca: the object being to regain Sita; in the main feature similar to the Iliad.

The translator into Maláyalam has chosen to introduce Siva discoursing with Parvati, on the qualities of $R\acute{a}ma$. I am informed that $Adhy\acute{a}tma$ is an epithet applied to the $R\acute{a}m\acute{a}yana$ only when used as a discourse between Siva and Parvati.

The work is in poetry, complete on 187 talipat leaves, the book of medium size, and in good order.

3. No. 1954. Rámáyanam, epic poem.

This book contains the 2nd, 5th, and 6th cándams, or sections, entitled Ayodhya, Sundara, and Yuddha cándams. (The 1st Bála, the 3rd 'Aranya, 4th Kishkinda, and also the Uttara, or supplementary, are wanting).

2nd Ayódhya cándam. Part of the life of Ráma, his return from the country of Mit'hila to Ayódhya puri after his marriage with Síta; the impediments offered to his being crowned by Kaikayi, third, and youngest wife of Dasarat'ha, who favored her son Bharata.

This section is complete in 91 leaves.

5th Sandara cándam. The life of Ráma, continued. His sending Hanumán to discover the lost Sita, who had been carried away to Lanca by Ravana. Hanuman returned, and reported the place of Sita's unwilling captivity.

This section is complete on 110 leaves.

6th Yuddha cándam. The battle, or long struggle, with its marvellous accompaniments, between Ráma and Rávána, with their respective supporters; the victory being with Ráma.

This section is complete on 57 leaves.

The version into Malayalam is poetical, written on talipat leaves: the book is of medium size, and in good order.

4. No. 1955. Uttara Rámáyanam.

The last, or supplementary part of the R'am'ayanam, which has some lengthy reference to the race of Pulast'hya, down to R'avana; but chiefly contains the history of R'ama, after his return to Ay'odhya with Sita. The suspicion excited by popular surmises as to the purity of S'ata during her captivity; her exposure in a forest; found, and protected by Valmica the sage; birth of two sons. Their seizing the horse of R'ama's sacrifice, and aiscomfiting his army; hence discovered by R'ama, to be his sons. The death of R'ama, and his brother Lacshmana. Said to be a translation from the work of Valmica.

Written on talipat leaves of medium size; complete and in good order.

F.

URIYA language, and character; dialect of the province of Orissa.

I. Descriptive.

No. 2476. A list of the servants employed in the temple of Jaganat'ha; with a specification of their various duties, on the label it bears a Telugu title Sri Purushóttama sévaculu chésé nirnayam.

The book is long, the leaves not uniform, of medium thickness, 134 in number, injured by worms.

II. ETHICAL.

1. No. 2484. Gupta gita. A paraphrase on a Sanscrit work entitled Gita-sáram, or essence of the Bhagarat gita, in eight adhyáyas, or chapters, by Bála Ráma-dasa. The subject is the metaphysical discourse on the nature of the divine and human soul, and connected moral results, between Krishna and Arjuna.

The book is small, of medium thickness, on 73 palm leaves, slightly injured.

2. No. 2488. Bhágola gîta.

A paraphrase in prose on the Brahmánda bhugola gita, a chapter in the 11th book of the Bhágavatam: a discourse between Krishna and Arjuna, regarding the nature of the human soul, and body. It consists of seven chapters; and contains the Vedanta doctrine on the subject of God, and matter: a topic of frequent occurrence.

This book is of medium size, containing 76 leaves, in good condition.

- 3. No. 2501. Prastapa sindha, a moral work in prose by Krishna dasa. It opens with a discourse between Dasarat'ha and Vasishta; who, at the request of the former, gives him lectures on moral, and other subjects, such as.—
 - " Do not place confidence in persons who surround a king"—and
 - " The food which is eaten, but not digested, is poison."

The book is small, complete on 79 leaves, very slightly injured at the end.

III. EROTIC.

1. No. 2178. Rasa panchaca.

On five classes of amorous sentiments, or sixty-six short poetical pieces by $Up\'{e}ndra~Bhanj\'{a}$. The first nine leaves contain one chant, and a few songs from another work entitled Brijavahara.

The book is small, of medium thickness, without boards, complete as to the first work; 90 leaves, slightly injured.

2. No. 2479. Seet. 1. Prama sudhánidhi.

A poem of which this section contains seven *chandus*, or chapters, the subject being a poetical description of the person of $Pr\'{a}ma$ sudhánidhi, (perfect jewel) a daughter of Manjula, king of $K\'{e}rala$. It is ascribed to $Up\'{e}ndra$ Bhanja.

The book is small, of medium thickness, without boards, and in good order, but not complete; as from 14 to 20, from 27 to 33, and from 39 to 51, and 100, the leaves, are wanting.

3. No. 2480. Rasa lékhà.

Ascribed to Upéndra-Bhanja.

This work consists of twenty-two chandas, or chapters, of écarága, or uniform time.

It describes an enchanted wilderness in the *Chola* country, near the mountains of *Malayalam*, which had the effect of exciting sexual emotions in all who came to it, certain A teacher, named *Kapisanyanada*, whose residence was in the *Naimisara* forest had 750 disciples, who set out on a pilgrimage; but happened to come within the influence of the above wilderness. The teacher, finding his disciples did not return, went in quest of them; but became subject to the like influence. Under it he asked for, and obtained in marriage, the daughter of the *Chola* king. He had a daughter named *Rasa lékhà*, the description of whose person and great beauty is the main object of the work. *Visvabhuti*, son of *Bhasvara*, king of *Sindhu*, heard of her beauty, and obtained an interview by means of *Durga*. Their conversations are narrated; and they were, in the end, married; as *Naveda* interceded with *Kapisanjanada*, her father; and procured his assent. There is a slight resemblance to an episode of Tasso's poem; only that ascetics are put in place of warriors.

The book is short, of medium thickness, complete on 83 palm leaves, and in good order.

4. No. 2490. Rasa kalólam, waves of sentiment. 1—34 chandas, complete.

Illustration of amorous sentiment, &c, from the youthful sports of Kryshna in the wilderness of Brinda, near the Jumna river; leaf 1—118; this book is long, of medium thickness, in good order.

5. No. 2498. Another copy of the same in 34 chandas 111 leaves complete.

The book is of medium size, in good order,

IV. LEXICOGRAPHICAL.

No. 2365. Amaram—a Dictionary. The size, or condition was not particularly noted.

V. MISCELLANEOUS.

No. 2497. This book contains eight productions, not of uniform kind.

- 1. Sádhana dharpana, Sanscrit slócas, with the meaning in Uriya poetry; author's name not stated. The subject is a discourse between Bráhma, and Náreda, on the mental adoration of Krishna; only 3 chapters, and a few more verses—unfinished.
- 2. Ujvala Nila manicarica.

A work in prose giving an account of Krishna's amours with Rádha the gopi, while he lived among cow-herds. The subject is in the Bhágaratam, and Gita Gorinda. The author's name not stated.

3. Bhakti rasámrita sindhu—the essence of devotional sentiment.

A work in prose, the author's name not given. It contains instructions to reverence a spiritual teacher; to walk in the ways of rectitude; to repeat the chants on the names of Deity; to be moderate in eating: to go on pilgrimage: to be a follower of God: to be hospitable: to observe the ecadasi fast on the 11th lunar day; to respect the talasi plant (Ocymum sanctum) and the emb: myrobolan, with the trees dhatri, and asvata; to avoid evil company; and like precepts of a moral, or religious kind.

4. Mahánt nirnaya rasam. A list of the Mahants, or hierophants, that were contemporaries with Chaitreya or Krishna, during his residence with cow-herds at Vrindavan. They were sixty-four in number, of whom the first ten names are quoted viz. 1, Gópála guru; 2, Balaram dasa; 3, Gorinda thakur; 4, Koni chandra thákur; 5, Sri kánta thákur; 6, Balabhadra bhattachárya; 7, Madhava pandita; 8, Vara Malla dasa; 9, Sri kara pandita; 10, Achárya Lacshmana dasa.

The 64 are said to have served *Chaitreya* in the *Vrindavanam* lands: certain sacred pools therein are named *Rádha-Kánt'ha*, and *Shama kánt'ha*, near the rivers Jumna, and Kalandri.

5. Mana sicsha. A discourse between Suca and Sanava. The former gives an account of the youthful pastimes of Krishna: his

hiding the clothes of the gópis: their attachment; and similar matters, apparently taken from the 10th book of the Bhágavatam: rendered into padya cávyam or composite Uriya poetry: the Sanscrit slócas being also given.

- 6. Gita-sáram, essence of the Bhágavat gita. An extract from that portion of the Mahá bháratam in Sanscrit verses, with an explanation in Uriya. This metaphysical discourse between Krishna amd Arjuna is generally known through the medium of Mr. Wilkin's translation, and other sources.
- 7. Rádha-kavacham. The Kavacham (coat of mail) is a form of incantation, preceded by some ceremony. This appeals to Rádha (Sect. 2). It is put in the mouth of Siva, as delivered to Parvati, a sectarial liberty; and is said to be extracted from the Bráhma yámile. (Sacti in kind.)
- 8. Vaishva-déva padhadi, Rules in Sanscrit, for the daily performance of one of the kinds of agnihóma, or sacrifice to fire of a houshold kind.

VI. PANEGYRICAL.

- 1. No. 2495. Kalávati. This is properly a love tale, as to the marriage of Kalávati, a princess, to Bharata, a king of Kunjavati; fictitious, Bart'ha Harischandana. In this book there are only 7 chandas, or chants, which contain a description of Kalavati, and a panegyric on her person. The beginning is wanting. The book is small, without boards, and injured by worms.
- 2. No. 2486. Charana sudhánidhi, the jewel foot.

By Govinda dása.

This production is a panegyrie of *Vishnu* in two of his inearnations. It appears to be of the *dwi-rupa* kind, in which the words will bear to be applied to two different persons, from similarities in some of their adventures.

Thus we have:

"Thou destroyedst Rávana for the welfare of the celestials, and didst bestow the kingdom on Vibhishana thy votary."

In another place,

"Thou wast born in the house of Vasudeva at Mat'hura, and bred up in the cowherds' village from the fear of king Camusa," These passages, however, will not bear two meanings.

The book is small, containing 86 palm leaves, slightly injured by insects.

3. No. 2499. Sri Jaganat'ha stuti, praise of Krishna as Jaganat'ha, or lord of the universe.

By Krupa Samudra dása.

A work in measured prose termed *Piaya*: containing the eulogy of *Kryshna*, and also of *Bala Ráma*, his brother; of *Subadhra* his sister, and of his missile weapon, the *chacra*. Rude images of those three are in the temple at *Jaganái'ha puri* in Orissa.

This book is of medium size, on 87 leaves, and in good order.

VII. PAURANICAL.

1. No. 2477. Bhágavatam, the 10th book.

A translation of the 10th book into couplets; each line consisting of nine letters. Ascribed to Jaganát'ha dása. The subject is the birth, and juvenile adventures of Krishna. It contains 48 adhyayas, or chapters. It is long, thick, recent, but injured by insects at the end.

- 2. No. 2482. Bhagavatam: 1st and 2nd scandas. Ascribed to Jaganát hadása. A poetical version of the two first books. Copied by Krishna Pandita, a Brahman of Narasinha puram. It is rather a large sized book, slightly injured by insects.
- 3. No. 2483. Bhagaratam.

By Jaganát'ha dása. A poetical version of the 3rd book in 157 adhyáyas or chapters; on 163 leaves; rather large in size, without boards: and in good order.

The above three books appear to be parts of one work.

VIII. PURANAS, local.

No. 2489. Sri Jaganát'ha st'hala Mahatmyam origin of the temple.

A composition in prose, giving an account of the fane at Jaganat'hapuri in Orissa; and of the efficacy of the sacred pools at that place. Ananga Bhima of the Ganga race is erroneously stated to have been the first king of that town. An account of endowments by him, for the celebration of the various festivals, is also given.

The book is of medium size, complete, on 132 leaves, slightly injured by insects.

IX. ROMANCE historical.

 No. 2485. Besi-Ramayanam. An abstract of the Ramayanam in Uriya verse, by Besi, or more correctly Visvanat'ha dása. The epitome of the former portion in six *Cándas* is complete. The 1st contains 27 chandas or sections. The 2nd contains 13, the 3rd has 23, the 4th has 27, the 5th has 18, the 6th has 79 sections. The uttara, or supplementary portion has only 9 sections.

The book is rather long, and thick, injured by being worm-eaten at the end.

2. No. 2492. Angada-padi. The embassy of Angada.

The episode in the Rámáyana on the message to Rávana by a sylvan of the above name. It dwells on the excellence of Ráma; said to be with amplification of the original. The work, as a poem, in 8 sections complete, is ascribed to Lacshmi dhara-dása.

The work is of medium thickness, on 79 short leaves, recent, and in good order.

3. No. 2494 Jaimuni Bhárata. An apocrpyhal version of the Bhárata. It is a paraphrase on the Sanscrit original.

This is better known from its examples in the collection, as containing matter supplementary or extraneous, on the adventures of Arjuna, when on a pilgrimage to the South as far as Madura, the Pándiyan capital. Notwithstanding the size of this Uriya book it is incomplete: breaking off where Uluchi sends a message by Kumudi to her father Vasuki to ask for a gem, by means of which Arjuna might be relieved from distress: which the nága race refused.

The work is poetical, in the chandacshara path, or lines of 14 letters: by Nilambara dása a Brahman.

The book is long, very thick, and slightly touched by insects.

4 No. 2500. Vichitra Bháratam. A poetical version of the 3rd and 4th books of the Bharatam, or the Aranya and Virata parvas; on the sojourn of the Pándavas in a wilderness, and at the court of the Virata rája, by Visvámbara dása.

The book is rather long, and thick, containing 147 leaves, complete, and recent; yet touched by insects.

5. No. 2502. Sri Vâidehisa rilásam.

A postical version of the *Rámayanam* in *Uriya* by *Upendra Bhanja*, in seven *cándams* and 52 *chandas*, or chants. The author was a *Goomsoor rája*, among the *Khonds*. It is stated to be a work of great taste, and elegance; adhering to the singular rule of alliteration that every foot in a verse must begin with the letter *B*. It is in *Urütta* metre.

The book is rather long, thick; slightly injured.

X. TALES.

 No. 2475. Jagan Mohanam. A poetical panegyric ascribed to Krishna dasa cavi, in 14 chants: the subject is an ornamented description of the image of Jaganat ha and of the festival processions —otherwise so very well known.

The book is of medium size, on 109 leaves, very slightly touched by insects, without boards; and in tolerable order.

2. No. 2479. Sect. 2. Rasika hárávati.

A poetical work ascribed to *Upendra Bhanja*. It contains 5 chants. The first is prefatory, with invocation of *Jaganat'ha*. The second contains an account of *Vidyádhara* a king of *Kóseladésam*, and of his daughter *Rasika hárávati*. The third, fourth and fifth, form a love-tale of *Nilamani-yuga raja*, son of a king of *Angadesam*, and of the above *Rasika háravati*, by means of a letter sent ending in their marriage. The whole is inventive: and gives occasion to exaggerated description of persons, dresses, jewels, and the like.

The entire book, of which this is one section, is of medium size, without boards, and in good order.

3. No. 2481. Sri guna ságara. A work in prose by Krishna dása, complete; containing an account of the early life of Krishna, when at Vrindávanam, and also of his slaying his maternal uncle, and enemy Camsa.

The book is of medium size, on 87 leaves, old, and a little injured.

4. No. 2484. 'Usha parinayam. The marriage of Usha. A poetical tale, ascribed to Sasi Sancara, in 12 chandas, or chants, recited in the modes termed osa and chokhi.

Usha, the daughter of $B\'{a}n\'{a}sura$, became enamoured of Anirudha, grandson of Kryshna, and private interviews were contrived, of which the father becoming aware he seized Anirudha and confined him. A war with Kryshna followed, in which after protracted resistance $B\'{a}n\'{a}sura$ was conquered; and the nuptials of the pair were publicly celebrated to the joy of both.

The book is small, old, and touched by insects.

5. No. 2491. Lilavati, a poetical romance.

By Hari chandana-déva.

Chandrabhanu, king of Anga désam, became enamoured of Lilavati, daughter of Vasn-pati, king of the hill country of the Chôla désam. He visited her in the hill country of the Chola désam; and in the habit of a

Jangama ascetic, while she was worshipping Siva: and afterwards married her. The poem has 46 chands and much of it is occupied with a description of the person of Lilavati, her ornaments, and attendants.

The book is rather long, of medium thickness, on 72 leaves, and in good order.

6. No. 2493. Brija vihára. A poetical narrative of the early life of Krishna at Vrindávanam, ascribed to Upendra Bhanja. Krishna fed cattle; amused himself in various ways; slew some asuras; and, in the end killed his maternal uncle, Camsa, on returning to Mathura.

The book is short, but thick, on 133 leaves, without boards, and very slightly injured.

7. No. 2495. Kalávati. A fragment of a poetical romance. What remains, has only an account of Kalávati, daughter of Sri Chandana, king of Ranapúr, especially an ornamented description of her person. Seven chants, on leaves 51 to 81.

The book small, without boards, and injured.

8. No. 2496. Láranyavati. A poetical romance by Upéndra Bhanja, in 38 asvásas, or sections.

It is a tale of *Chandra bhánu*, son of a king of *Vidyangara* in the *Carnata* country, and of his becoming enamoured with *Lácanyavati*, daughter of a king of *Sinhála dwipa*, whom he had seen in a dream; precisely the same circumstance having occurred on her part. The young man visited Ceylon in disguise, and met with the princess; on returning to his home a message was sent to ask her in marriage; which was complied with. They were married, and lived happily together.

The composition is ornate; especially as relates to the persons of the two young people, and the order of their mutual passion. There is some traditional foundation for this tale; as something like it is found in other works.

This book is rather long, of medium thickness, on 112 leaves, only a few leaves injured by termites.

There is reason to believe that some of these *Uriya* books must once have belonged to the Mackenzic collection: they are now met with among those received from the East India House. I have been much aided, as regards these *Uriya* books, by papers received from the Honorable Walter Elliot, Esquire.







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